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*Nathaniel Clark Gilman*

PURCHAS his PILGRIMAGE.

OR

RELATIONS  
OF THE WORLD  
AND THE RELIGIONS  
OBSERVED IN ALL AGES

And places discovered, from the  
CREATION unto this  
PRESENT.

*In foure Parties.*

THIS FIRST CONTAINETH  
A THEOLOGICALL AND  
Geographicall Historie of ASIA, AFRICA,  
and AMERICA, with the Ilands  
Adiacent.

Declaring the Ancient Religions before the FLOOD, the  
Heathnish, Jewish, and Saracenicall in all Ages since, in those  
parts professed, with their severall Opinions, Idols, Oracles, Temples,  
Priestres, Fasts, Feasts, Sacrifices, and Rites Religious: Their  
beginnings, Proceedings, Alterations, Sects,  
Orders and Successions.

With briefe Descriptions of the Countries, Nations, States, Discoveries,  
Private and Publike Customes, and the most Remarkable Rarities of  
Nature, or Humane Industrie, in the same.

By SAMUEL PURCHAS, Minister at Estwood in Essex.

Unus DEVS, vna Veritas.

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*fra: Layton ex* LONDON, *done Tho: Layton &*

Printed by WILLIAM STANSBY for Henrie Featherstone, and are to be  
sold at his Shoppe in Pauls Church-yard at the  
Signe of the Rose. 1613.

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Building Note





TO THE MOST REVE-  
REND FATHER IN GOD, GEORGE  
BY THE DIVINE PROVIDENCE, LORD  
ARCHBISHOP OF CANTERBURY,  
Primate and Metropolitane of all ENGLAND, and  
*one of his Majesties most Honourable Prime*  
COUNCELL.



*OST Reuerend, Dutie makes  
me bold, even at my first looking  
and leaping out of the dungeon of  
Obscuritie, which hitherto had in-  
closed me, to interrupt your more  
serious affaires, with the view of  
these my labours. It is not their*

*worth, but your worthinesse that causeth this presumpti-  
on. For to whom should I rather present my first-fruits,  
then vnto the High Priest, That hee might shake  
them before the Lord, to make them acceptable?  
Neither is any meeter to Patronise a Historie of Re-  
ligion, then he, to whose Person Religion giueth, and from  
the same mutually receiueth, Patronage. And there-  
fore I, the meanest of Leui's sonnes, doe here offer vnto  
your Grace, ASIA, AFRICA, and AMERICA,  
and that in their withered and fouler hue of passed*

out-worne rites, or present Irreligious Religions; not washed with the purer streames of sacred Baptisme. EUROPE challengeth a roome in this kind by her selfe: nor would Christian Historie vouchsafe these Strangers her holy companie, and therefore hath enioyned me a second Pilgrimage, and Perambulation ouer the World, to trace her footsteps, and obserue euerywhere her Planters, Corrupters, and Reformers.

Great is this burthen of a twofold World, and requires both an Atlas and an Hercules too, to vndergoe it. The newnesse also makes it more difficult, being an enterprise neuer yet (to my knowledge) by any, in any language, attempted; conioyning thus Antiquitie and Moderne history, in the obseruations of all the rarities of the World, and especially of that soule of the world, RELIGION. Yet haue I aduentured, and (I speake it not to boast, but to excuse my selfe, in so haughtie designs) this my first Voyage of Discoverie, besides mine owne poore stocke laide thereon, hath made mee indebted to seuen hundred Authors, of one or other kind, in I know not how many hundreds of their Treatises, Epistles, Relations and Histories, of diuers subiects and Languages, borrowed by my selfe; besides what (for want of the Authors themselves) I haue taken vpon trust, of other mens goods in their hands. Wherein had I enioyed that Academicke leisure,

Εἰ ἐὺσκόιοις δρόμοισιν Ἀκαδημία θεοῦ,

Or the benefits of greater Libraries, or conference with men more skilful: my Braine might haue yeelded a fairer issue, a more compleate and better-armed Minerua. But besides the want of these, the daily cares of my Family,



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THE EPISTLE DEDICATORIE.

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*mily, the weekly dueties (in Preaching and Catechising) of my Ministerie, the grossnesse of the Aire where I live; which (some say) makes a duller wit, I am sure, a sicklier body; maypleade excuse for me. If not,*

*Clades Authore leuatur,  
The World is the weight that presseth me, and my booke  
shall haue this praise in the greatest dispraise,*

*Magnis tamen excidit aulis.*

*Howsoever, I shall thinke my selfe happie in your Graces Examination and Censure, if it be not Impietie in me to offer to intercept, and with interposition of these lines a while to Eclipse, your Gracious aspect and influence vnto our Church and State. And though your Grace cannot, for more necessarie employments, and needes not, as knowing them better already, afford your Precious time to these things of baser worth: Yet if your Recreations shall vouchsafe them as Remembrancers, out of my labours to refresh yours, I shall bee more then sufficiently recompenced. Others may hence learne by that most laborious, though not most learned argument of Induction, two lessons fitting these times, the Vnnaturalnesse of **F A C T I O N** and **A T H E I S M E**: That law of Nature hauing written in the practise of all men (as we here in the particulars doe shew) the profession of some Religion; and in that Religion, wheresoever any societie of Priests or Religious persons, are, or haue beene in the World, no admittance of Paritie; the Angels in Heauen; Diuels in hell, (as the Royallest of Fathers, the Father of our Countrie hath pronounced) and all Religions on Earth, as here we shew, being equally subiect to inequality, that is, to the equitie of subordinate Order. And if I*  
*live*

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THE EPISTLE DEDICATORIE.

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*live to finish the rest, I hope to shew the Paganisme of  
Antichristian Poperie, and other Pseudo-Christian he-  
resies; and the Truth of Christianitie as it is now profes-  
sed and established in our Church, vnder the Great  
Defender of the Faith: for whose long Raigne, and  
your Graces prosperous service vnder so Religious a So-  
ueraigne, I heartily pray vnto the King of  
Kings, and cheefe Shepheard of our  
Soules, I E S V S C H R I S T.*

*Novemb. 5.*

1612.

Your Graces in all

duetie,

*Samuel Purchas.*





TO THE READER.



AND now, Reader, I come vnto thee, with whom I dare bee somewhat bolder. Being, I know not by what naturall inclination, addited to the studie of Historic, my heart would sometimes obieſt a ſelfe-loue, in following my private delights in that kind. At laſt, I reſolued to turne the pleasures of my ſtudies into ſtudious paines, that others might againe, by delightfull ſtudie, turne my paines into their pleaſure. I here bring *Religion* from *Paradiſe* to the *Arke*, and thence follow her round about the World, and (for her ſake) obſerue the World it ſelfe, with the ſeueral Countries and peoples therein; the cheife Empires and States; their private and publique Cuſtomes; their manifold chances and changes; alſo the wonderfull and moſt remarkable effects of Nature; Euent of Diuine and Humane Prouidence, Rarities of Art; and whatſoeuer I find by relations of Hiſtorians, as I paſſe, moſt worthie the writing. *Religion* is my more proper aime, and therefore I inſiſt longer on the deſcription of whatſoeuer I finde belonging thereto; declaring the Religion of the firſt men; the corrupting of it before, and after the Flood; the Iewiſh obſeruations; the Idols, Idolatries, Temples, Prieſtes, Feaſtes, Faſtes, Opinions, Sects, Orders, and Sacred Cuſtomes of the Heathens; with the Alterations and Succeſſions that haue therein happened, from the beginning of the World hitherto.

This Worke I diuide into foure partes. This firſt exhibiteth, Relations and Theologicall diſcouerie of *ASIA*, *AFRICA*, and *AMERICA*: The ſecond, when God will, ſhall doe the ſame for *EVROPE*: The third and fourth, in a ſecond viſitation, ſhall obſerue ſuch things in the ſame places, as I hold moſt remarkable in the Chriſtian and Eccleſiaſticall Hiſtorie; and that according to the ſame method, which is ſquared in the *Whole* by order of *Place*: going ſtill out of one Countrie into the next, in each particular part and ſeueral Countrie, by the order of *Time*; deducing our Relations, ſo farre as wee haue others foot-prints to guide vs, (though not exactly naming the day and yeare, and determining queſtions in Chronologicall controuerſies, yet in ſome conuenient ſort) from the Ancient times, and by degrees deſcending to the preſent. If thou demaundeſt what profit may bee hereof, I anſwere, That here Students of all ſorts may find matter fitting there Studies: The naturall Philoſophers may obſerue the different conſtitution and commixtion of the Elements, their diuerſe working in diuerſe places, the varietie of heauenly influence, of the yearely ſeaſons, of the Creatures in the  
Aire;

Aire, Water, Earth : They which delight in State-affaires, may obserue the varietie of States and Kingdomes, with their differing Lawes, Politics, and Customes, their Beginnings and Endings. The Diuine, besides the former, may here contemplate the workes of God, not in Creation alone, but in his Iudice and Prouidence, pursuing sinne euery where with such dreadfull plagues; both bodily, in rooting vp and pulling downe the mightiest Empires; and especially in spirituall Iudgments, giuing vp so great a part of the World vnto *the efficacy of Error in strong delusions, that hauing forsaken the fountaine of liuing waters, they should digge vnto themselues these broken pittes that can hold no water;* deuout in their superstitions, and superstitious in their deuotions; agreeing all in this, that there should bee a Religion; disagreeing from each other, and the *TRUTH*, in the practise thereof.

Likewise our Ministers may bee incited vnto all godly labour: in their function of preaching the Gospell, seeing otherwise, for outward and bodily ceremonies, the Turkes and Iewes in their manifold deuotions in their Oratories euery day, and other Heathen would conuince vs of Idlenesse. And let mee haue leaue to speake it for the glorie of God, and the good of our Church, I cannot find any Priestes in all this my Pilgrimage, of whom wee haue any exact Historie, but take more bodily paines in their deuotions, than is performed by not-preaching Ministers, especially in Countrie-villages, where on the weeke daies they cannot haue occasion, or companie, for publique prayers: and therefore if they onely read the seruice then, and neuer studie for more (which I would it were not the idle practise of some) euen the Heathen shall rise vp in iudgment against them. I subscribe with hand and practise to our *Liturgie*, but not to such *Leithargie*: whose darknesse is so much the more intolerable, in this Sun-shine of the Gospell, wherein wee haue a gracious King, so diligent a frequenter of Sermons; and Reuerend Bishops (notwithstanding other their weightie Ecclesiasticall employments) yet diligent Preachers.

The studious of Geographic may somewhat be helped in that kind: not that wee intend an exact Geographic, in mentioning euery Citie with the degrees of longitude and latitude, but yet limiting euery Countrie in his true situation and bounds; and performing happily more then some, which take vpon them the title of Geographers, as their chiefe profession: and more then any, which I know, hath done in our language.

He which admireth and almost adoreth the Capuchine Iesuite, or other Romanists for selfe-inflicted whippings, fastings, watchings, vowes of obedience, pouertie, and single life, and their not sparing their limmes and liues for their *mil-worships*, may see, in all these, the Romanists equalled by Heathens, if not out-stripped euen by the reports of the Iesuites and other their Catholiques. *Bodily exercise profiteth little, but Godlinesse is profitable vnto all, and hath the promise of this life and that which is to come.*

Here also the Reader may see most of their Popish Rites, deriued out of Chaldaean, Egyptian, and other fountaines of Paganisme; as in the later taske we shall haue more occasion to shew. Here euery Englishman may see cause to praise God continually for the light of his truth, communicated to vs: whereas it is (in comparison) but a small part of the world, that soundeth

the



*the sacred name of IESVS*; and of those that professe it, how infinite are the sectes and superstitions? *God hath shewed his Word vnto our IACOB (THE DEFENDER OF HIS FAITH) his Statutes and his iudgments vnto this Israel of Great Britaine. He hath not dealt so with euery Nation, neither haue the Heathen*, nor scarcely, if scarcely any other Christian Nation, so much knowledge of his iudgments. And yet how seditious are some? how prophane are others? how vnthankfull the most? That beastly Sinne of Drunkennesse, that biting Sinne of Vsurie, that Deuillish Sinne of Swaggering, ruffling in deformitie of clothes, like monstrous *Chimaras*, and barking out a multi-formitie of oathes, like hellish *Cerberi*, as if men could not be *Gallants*, vnlesse they turned *Deuils*: These are the payments we returne vnto the Lord, instead of prayers for, and loialtie to his Maiestie; peaceablenesse and charitie to each others; modestie and sobrietie in our selues.

For the forme, I haue sought in some places, with varietie of phrase, in all, with varietie of matter, to draw thee along with mee in this tedious Pilgrimage. Some names are written diuersely, according to the differing Copies which I followed, which thy discretion will easily conceiue I doe not in euerie question set downe my censure; sometimes, because it were more then needes; sometimes because of the difficultie. I mention Authours sometimes, of meane qualitie, for the meanest haue sense to obserue that which themselues see, more certainly then the contemplations and *Theorie* of the more learned. I would also acknowledge the labour of the meanest. I haue laboured to reduce relations to their first Authours, setting their names to their allegations: the want whereof hath much troubled me, whilst the most leaue out their Authours, as if their own assertion were sufficient authoritie in things borrowed. I haue (to my great paines) contracted and epitomized whole volumes (and some very large) into one chapter; a thing vsuall through these relations. Where I haue found plentifull discourse for Religion (my chiefe aime) I am shorter in other relations; and where I haue had lesse helpes for that discouerie, I insist more on the wonders of Nature, and discoueries by Sea and Land, with other remarkeable accidents. These Rarities of Nature I haue sometimes suted in a differing phrase and figure of speech; not that I affect a fantastick singularitie; but that these diuine workes might appeare in Robes, if not fitting their Maiestie, yet such as our Word-Robe did willingly without any great affectation or studie, afford: not without example of the Scripture, which vseth to bring in the mute creatures, speaking and performing, (as it were) other personall offices; nor without this effect, to make the Reader staie a while with obseruation and wonder; besides that varietie, of it selfe, is delight some.

If any mislike the fulnesse in some places, and the barrennesse of wordes in others; let them consider, wee handle a World, where are mountaines and vallies, fertile habitations, and sandie desarts: and others steps, whom I follow, hold me sometimes in a narrower way, which elsewhere take more libertie. I touch sometimes a *Controuersie*; both for illustration of Historie; and in season, and out of season, to shew my affection to the truth.

Now if any man thinke, that it were better these rotten bones of the passed and stinking bodies of the present Superstitions were buried, then thus raked

raked out of their graues; besides that which hath beene said, I answer, That I haue sufficient example in the Scriptures, *which were written for our learning to the ends of the World*, and yet depaint vnto vs the vgly face of Idolatric in so many Countries of the Heathens, with the Apoltalies, Sects, and Heresies of the Iewes, as in our first and second booke is shewed: and the Ancient Fathers also, *Iustin; Tertullian, Clemens, Irenaeus, Origen*, and more fully, *Eusebius, Epiphanius*, and *Augustine*, haue gone before vs in their large Catalogues of Heresies and false Opinions. And what doth more set forth the glorie of Gods grace, then in pardoning; his power, then in reforming; his justice, then in giuing men vp to such delusions? Are not these the Trophies and glorious victories of THE CROSSE OF CHRIST, that hath subuerted the Temples, Oracles, Sacrifices, and Seruices of the Deuill?

And maist not thou see herein, what *Man* is, and thou thy selfe maist be, if God leaue thee to thy selfe? Reade therefore, with praises vn-

to God, *the father of thy light*; and prayers, for these Heathens, that GOD may bring them out of the  
*snare of the Deuill*, and that *Christ* may  
be *his saluation to the ends*  
*of the World*.

And let me also obtaine thy prayers in this my *Pilgrimage*, to be therein directed, to the glorie of  
God, and good of my Coun-  
trie. Euen so Lord

I E S V S.

(\* \*)





ΕΙΣ ΤΩ ΣΑΜΟΘΗΛΟΥ ΤΩ ΠΟΥΡΧΑ-  
ΣΟΥ ΑΠΟΔΗΜΙΑΝ.

Η Ερίης, Λιούης, περὶ τῆς πῆλ, κ' Α' σίδ' αἶης  
Γεόμματα' ἀρ' ἀμφιλαφῇ νῦν κατὰ πόσιν ἔχει.  
Ωρυζάν τε Νείων τελετῶν τε Πόπων καὶ ἑορτῶν  
Μοχθῶντες ἀπὸ ἐσθλῶν σιδηραμένων μέμαρθε.  
Γεωφύμιοι ἀπὸ ἐσθλῶν στεφανίσκας τῇδ' ἐφέρεσκον  
Οἱ μὲν ἀπειρέσιοι, κ' ἀλλοδαποὶ μέεσπε.  
Εὖ μάλα σωφρόδον Περχάσθ' ταῦτα Βρετανοῖς  
Καὶ λυγρῶς ἔρει· τῷ σέφ' εἰς πόσον;

Eiusdem Hendecasyllabum.

Solamen Fidei, Salutis aras  
Diamq, Effigiem, Deiq; Veri  
Aeternum placitum pie docendo,  
Mythes quam merito celebris audis.  
At, PURCHASE, tui noua Coronā  
Iam circumdatur, endōg, ore docto  
Vinet Nomen, Honosq;: qui prophana  
Scrutas Numina (Gentium Nefastos  
Errorisq, Deos;) Volumine horum  
Sacro multa reperta, \*prodire hinc  
Multa; hac sic studijs tuis benè aptas,  
Pulchreg, Historias, Locosq; pandis.  
Hoc unum adiuciam: D O C E R E quiqui  
Nōstis quid fuerit, Reconditumq,  
S C I R E, hauri invideatis. Huic merenti.

IO. SÉLDEN, I. C. ē Soc. Int. Templi.

dianitarum Baal-phæor, Num. 25. Deut. 5. Hof. 9. forsan Priapi, cui obscena pars sine veste aperta erat, uti in Priapeis lusit ille, quod nec ab ipso Phæor abludit; καὶ n. est Aperire. Baalzebub, cuius quicquid in causa sit nominis, eum haut malè dixeris quem Ζῷα ἀπόμυιον indigetarunt in Elide, quo & Hercules vocamine Romanis cultus; ut è Pausaniæ Eliac. a. & Clem. Alexand. Protreptico discimus. Nec prorsus a καὶ existimo alienum Belus nomen, pro Apolline priscis Gallis & Britannis nostris, quod Ausonio legitur & vet. Inscriptionibus. Egyptiorum Horu, i. Apollo, nonne π' οὐρ, i. Lux, Genes. 1. disertè loquitur? qui eadem mente Græcis Λύκος ἀπὸ τοῦ λευκός dicitur, ut bene emendavit Macrobius μέγα θαῦμα Bataurorum ille Hug. Grotius ad Arati Diosmeia. Vbinam Dercetidis (depravatè legitur Archetidis Macrobi. Saturnal. 1. cap. 21.) siue Atergatidis etymon finon ex 177, & 177, i. piscis magnificata? apage n. illud Antipatri apud Athenæū Dipnosoph. 8. & visas Nobiliss. Ios. Scalig. ad 4. Varronis de LL. Is eam ipsam Dagon illud Philistæorum idolum (Iudic. cap. 16. cuius & sanum dicitur Βηθσαζάν Hasmon. lib. cap. 10. com. 82.) fuisse proculdubio rectè sensit; & quo minus sanè a 177, i. frummentum (quod nonnullis placet) deducatur, faciunt quæ è Xantho, Mnasea, & Antipatro excerptis Athenæus, quin & Erithracus & Hegesias apud Hygin. Fab. 197. & Poet. Astron. 2. Phurnutus de Nat. Deor. in Rhæa, cui & Artaga appellatur, Cæs. Germanicus ad Arati phænomena in Pisce, & Aquario (vbi malè Phacētis pro Dercetis scribitur) Ouid. Fast. 2. Lucian. περὶ τῆς Σολῆς θ. 5.

\* Nimirum a S. S. Alia in impietatis opprobrium notata, atq; ex impiā linguæ Sanctæ interpretatione Alia primam ficta. Ex 177, 177 Genes. 1. fortè Phœnicum & Egyptiorum Thoth & Baū. Thoth autem siue Theut ab Hermete seu Mercurio haut alium fuisse facile suadent Platonis Phædrus, Lactantius, & Eusebij Præparat. Evangelica. Qui insuper Bæoticè dictus Κάδμυλος & Κάσμιλος; vbi 177 aut 177, i. antiquus, Oriens, aut Sapiens Deus (quæ Mercurio quadrant) latere suspicor. Consulas Isac. Tzet. ad Lycophron. p. 33. & 44. & Scholiast. ad Apoll. Rhod. a. Et quis non videt Belus nomen ex Hebraico καὶ provenisse, i. Dominus, (v. Iudic. c. 2.) vnde Thurijs (testatur Euphoriion in Scholijs ad Æschyli Persas) & ipsi Æsch. Rex dicitur βαλῷ. Hinc Mi-

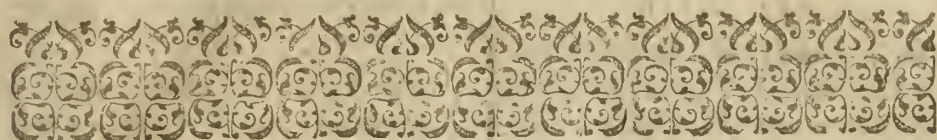
θεῶν, & quæ pleno horreo demensa sunt a summo illo literatorum Principe Iof. Scalig. ad Manilium & Hug. Grot. ad Imagines. Vnde & hanc ipsam *Venerem* fuisse (Diuum antiquissimam) a *Columbarum* cultu & *Piscin* (hi vero iam nunc Astrologis sunt Veneris Exaltatio) iure autumari; cum & Phœniciam τῆς Ἀφροδίτης παύπεν δια iam diu est quod scripsit *Æschylus* in Supplicibus; & Veneris Οὐρανίης Ascalonitarum dum menimit Herodot. hist. a. hanc, nisi fallor, voluit. Confusa sunt nonnunquam, Latinis & Græcis, Huius & *Astartes* vocabula. *Astarte* (quæ Ἄστάρτη Iudic. 2. Com. 13. πανθωπλῶς, & Ἄστάρτη 1. Reg. 11. Com. 5.) non Assyrijs modò, vt videtur, verum & Phœnicibus Dea. Vide quæ suprâ citauimus, & Achill. Tat. a. Atq; hanc forsân ipsam Mineruam *Oncam* Thebanorum (de qua *Æschylus* in ἐπιθ. ἐπὶ οὐκ. Steph. αἰ. πα. & maxime *Æschyli* Scholiastes, qui, sibi non constans, nunc Phœniciam nunc *Ægyptiacam* vult esse vocem Οὐρανίης) non iniuria putaueris, si modo in Minerua *Siga* (quam velut corruptam apud Pausaniam, lib. 8. noui mutatam, à nonnullis, in *Oncam*) non lateat quid *Dagonis*: nam *Piscem* Phœnicas, etiam *Sidon* vocasse autor est Trogus Hist. 18. & certè cum πτε, Eccles. 2. Com. 8. sit quibusdam *Pulchra* siue *Honorata fœmina* (nec aliam Phœnicum linguam, quam Syriacam, i. ferè Hebraicam non potes non nosse) quis non videt & eiusdem vestigia in *Siga*? Nec enim ego Pausaniam temerè corrigendum (pace doctorum) arbitror, nisi *Σίδα* fortè legèris. Quæ & *Veneri*, i. *Dagoni* & *Astarte* (fortassè Mineruæ) æquè tamen potest tribui. Nam & Lycophroni Mineruæ φοῖνικιν θεὰ dicitur; & Suidas, Ἀστάρτη παρ' ἑλλήσιν Ἀφροδίτη λεγόμενη. Quæ, è Rabbi Kimchi, & id genus alijs, de Ouis imagine producuntur haut flocci facio. Quid Samothracum illi Θεοὶ Κἀθεεῖσι (queis de, ante alios, Mnascas in Schol. ad Apoll. Argonaut. a.) aliud, quam *Dij Fortes*, Δυνάται, & *Potes*, vt Varroni dicuntur, & *Potentes* Tertulliano lib. de spectaculis. 33. enim *potens* seu *magnus* in factis sapius interpretatur; quod etymon Magno Scaligeto me debere agnosco. Vnde melius *Satyr*i quam a משיח, i. *Pilosi daemones*, vel *capri*, Leuit. 17. & ibi Chald. Paraphras. & P. Fagium vide, cum Ies. 13. \*Com. 21. & Rabbi Mos. Ben-Maimon Perplex. 3. cap. 47. Habemus & ἐρῶδιον *Mercurium* in περῶδιον, Prouerb. 25. Com. 8. quin & Εἰληθῆς vocabulum πῶ εἰληθῆς in Ies. 34. Com. 14. respere censeo. Imò & *Tetragrammaton* illud summè venerandum nomen & ineffabile Veri Dei, in Oraculis dicitur *יָדוּ*, vnde *Iouis* fluxit. Mitto *Remphan*, *Molech*, & id genus alia; & adnotes licet, quod in Hasmonæorum libti editione Drusiana cap. 3. Com. 48. legitur de Iudæis ab Antiocho miserè oppressis; Καὶ ἐξεπίτασαν τὰ βιβλία τῶ νόμου ἀλλ' ὃν ἐξηρῶσαν τὰ ἔθνη τὰ ὁμοιώματα τῶν εἰδώλων αὐτῶν, vbi in plerisq; habetur τῶ ὁπρωτάων αὐτῶν τὰ ὅμ. &c. Eò magis verò in his nimis fui vt manifestius redderetur quantum sacræ ad prophanas, prophanæ vicissim ad sacras literas intelligendas mutuò conducunt, ne fortè scilicet malè impingat quis ad illius Monachi morem, qui Act. Apost. 28. Com. 11. pro πρεσβύτερ διακρίσεις, in Latinâ Hieronymi versione, scripsit cui erat insigne *Castro-rum* (vti & vetustius MS. penes me, & perpulcher habet) cum nihil minus nempe, quam qui fuerint *Castores* (ita nonnullis dicti) intellexit ille indoctus librarius. Quis autem Gentium Theologiæ prorsus expers siue hoc nomine hos siue alio illo Syriaco כַּסְסָּר, i. Geminorum, satis apprehenderet. Verum, Lector, non immeritò me incusâs, quòd affectate videor ἐν σιδῶν δολιχόν.

## On the learned Preachers Pilgrimage Religionis ergò.

THE Body of this Booke is *HISTORIE*,  
Clad in quaint garments of *GEOGRAPHIE*,  
Adorn'd with Jewells of *CHRONOLOGIE*,  
Fetch't from the Treasur's of *ANTIQUITIE*.

The better part thereof, *THEOLOGIE*,  
Soule of the World; Religious *PIETIE*  
Addes life to all, and gives *ETERNITIE*.






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of America Peruviana, and of their  
RELIGIONS.

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stianitie, in America.*

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Haue here mustered in thy view, Courteous Reader, those Authors which from mine owne sight I haue mentioned in this Worke. Some of them, I confesse, are of no great note, and some are noted for notorious counterfeits: but all are of some vse, and meet to be here placed, that they may haue their due: some of thankfulness for their worthie and great industrie (wherein those deserue a place though otherwise obscure, who by their Navigations and Discoueries, haue made the world knowne to it selfe) others, that they may be knowne to belies and meere changelings: I was the rather induced to giue thee a Table of their names, because nothing in the Impression hath escaped more faultie then the misse-naming (besides the \* Marginall misse-placing) of Authors; of which I thought good here to giue notice; the other faults being such (except a few which haue in the Presse hath caused). as the judicious Reader may easily see and amend. I acknowledge that *Ramusius* and *M. Hakluyt*, in their Bookes of Voyages, haue beene two Libraries vnto me of many Navigations and Discoueries, here mentioned. In this, and all kinds, Sacred, Prophane, Learned, Vnlearned, Ancient, Moderne, Good, and Bad; I haue toyled my selfe to benefit thee. Some hundreds more I could haue added to this Catalogue, if I should follow other examples: but some I did not mention in my booke, as hauing nothing new; some for some causes I would not, and some were namelesse, and I could not: besides, such as I borrowed at the second hand; also the holy Scriptures, and Apocrypha-Authors: many Dictionaries of diuers sorts, Authors of Maps, Translators, and Translations in diuers languages of the same Books, wherewith I consulted, many Manuscripts, and many Relations from friends of mine yet liuing: all which I haue made vse of, and mentioned the most in my Booke, but haue not here added, lest it might saue of Arrogance and Ambition: and the Table is long enough without them. The letter *F* signifies that we haue but a fragment of the said Author: and *Pf.* brands him for a counterfeit.

\* Where you haue nor the Authors rightly placed in the Margin, you shall finde it neare the same place.

A



*Oct. Abbot.*  
*Abdias, pf.*  
*Christ. Adrichomius.*  
*Ado Viennensis.*  
*Clement Adams.*  
*Ælianus.*  
*Æsopus.*  
*Abidenus, f.*  
*Agathias.*  
*A. Gellius.*  
*Alhacem Arabs.*  
*Alcuinus.*  
*Alcoran.*  
*P. Æmilius.*  
*Ambrosius.*  
*Ambros. de Armariolo.*  
*Iac. Anton.*

*Alex. ab Alexandro.*  
*Alex. Polyhistor. f.*  
*Adrianus Romanus.*  
*Pet. Alcaçeva.*  
*Ioseph*  
*Christophorus* } *Acosta.*  
*Emanuel*  
*L. Almeida.*  
*Alex. Aphrodisæus.*  
*Alexand. G. Bulla.*  
*Phil. Amadas.*  
*Baptista Antonio.*  
*Io. Alphonse.*  
*Fer. Alarchon.*  
*Apollonius.*  
*F. Alvarez.*  
*C. Agrippa.*  
*Angiolello.*

*A. Arivabene.*  
*Arabs Nobilis.*  
*Appianus.*  
*Albricus.*  
*Apollodorus.*  
*Annius.*  
*Aristoteles.*  
*Arrianus Nicomed.*  
*Arriani Perip.*  
*Athenagoras.*  
*P. Alvarez.*  
*Athenæus.*  
*Aretius.*  
*Arnobius.*  
*Augustinus.*  
*Aristophanes.*  
*Ausonius.*  
*Auentinus.*

G. Arthus



# The Catalogue of the Authors.

G. Arthus Dantisc.  
 Athanasius.  
 T. Aquinas.  
 Ant. Arnauld.

## B

**B**afilus.  
 Beda.  
 T. Beza.  
 I. Barros.  
 C. Baronius.  
 Bellarminus.  
 Mar. Barletius.  
 Du Bartas.  
 Iosafa Barbaro.  
 Gaf. Balby.  
 Hist. of Barbarie.  
 Berosus, f.  
 Berosus, ps.  
 Ph. Beroaldus.  
 Mat. Beroaldus.  
 I. Bale.  
 P. Bellonius.  
 G. Best.  
 P. Bertius.  
 Odoardo Barbosa.  
 L. Bayerlinckus.  
 Ed. } Barker.  
 An. }  
 I. Bermudezfus.  
 Hier. Benzo.  
 Vinc. Beluacensis.  
 Bardefanes Syrus, f.  
 Bernardus.  
 T. Bibliander.  
 T. Blundevile.  
 I. Bodinus.  
 S. T. Baskerville.  
 Biddulph.  
 P. Bizarus.  
 Ia. Boissardus.  
 Boskhierus.  
 D. Bound.  
 H. Buntingus.  
 Brocardus.  
 I. Boemus.  
 G. Botero Benefe.  
 B. Breidenbachius.

Mar. Broniouius.  
 Theodorus }  
 Ioannes } de Bry.  
 Israel }  
 Boetius.  
 Stephen Burrough.  
 Herman de Bree.  
 Steph. de Brito.  
 And. Boves.  
 A. Busbequius.  
 H. Broughton.  
 Bucanus.  
 Burgenfis.  
 T. Brightmannus.  
 Mat. Burgklehnerus.  
 Buxdorfius.  
 Bullingerus.  
 Io. Brereton.

## C

**M**. T. Cicero.  
 C. I. Caesar.  
 I. Calvinus.  
 G. Camdenus.  
 Chrysostomus.  
 Seth. Calvisius.  
 D. Carleton.  
 Ioac. Camerarius.  
 Ph. Camerarius.  
 Dionys. Carthusianus.  
 Cato Annij, ps.  
 Eman. Carvalius.  
 I. Cassianus.  
 Canaria Insula d.  
 Jaques Cartier.  
 Christ. Carlile.  
 G. Chaucer.  
 Lop. Castaneda.  
 Catholike Traditions.  
 Cartwrights Trav.  
 Carion Chron.  
 Iul. Capitolinus.  
 T. Cavendish Nauig.  
 Melch. Canus.  
 Laon. Chalcondyles.  
 Centuria Magdeb.  
 Cedrenus.  
 Chronicle of the Bible.

Castaldo.  
 Leon. Chienfis.  
 Catullus.  
 Claudianus.  
 D. Chytraus.  
 Nat. Comes.  
 Nic. di Conti.  
 Comito Venetiano.  
 Codomannus.  
 Contugo Contughi.  
 Gil. Cognatus.  
 Cal. S. Curio.  
 Cornel. de Iudais.  
 Car. Clusius.  
 Q. Curtius.  
 Cōstantinus Porphyrogenitus.  
 Io. Copley.  
 Ric. Cheiny.  
 Ctesias, f.  
 Melch. Cotignus.  
 Hen. Cuyckius.  
 Bar. delas Casas.  
 Vrb. Calveto.  
 Chronic. Saracen.  
 Chronic. Græc.  
 Al. Cadamosto.  
 R. Chancellor.  
 And. Corsali.  
 R. Couerte.  
 R. Clark.  
 Alan. Copus.  
 Vasq. de Coronado.  
 P. Cieça.  
 Nic. Challusius.  
 Christoph. Columbus.  
 Comestor.  
 Costerus.  
 Ed. Cliffe.  
 I. Chilton.  
 L. Corvinus.  
 N. Cusanus.

## D

**D**iodorus Siculus.  
 Ant. Dalmeida.  
 Davidis Eth. lit.  
 N. Damascenus, f.  
 Io. Davis.

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*Diogenes Laertius.*

*Dion Nicæus.*

*Dion Cassius.*

*Dares Phrygius.*

*Dictys Cret. ps.*

*D. Downam.*

*Drusus.*

*Dionys. Halicarnassensis.*

*Dorotheus.*

*Nic. Dogliani.*

*Durandus.*

*Durantus.*

*Mat. Dresserus.*

*Dionys. Areopag. ps.*

*Hermannus Dalmata.*

*Wol. Dreschlerus.*

*S. Fr. Drake nav.*

*Draudius.*

*G. Ducket.*

*Dörbel.*

*P. Diaconus.*

E

**E** *Aspar Ens.*  
*R. Eden.*

*Epiphanius.*

*Ezech ps. f.*

*Baptista Egnatius.*

*Arthur Edwards.*

*Tho. Ellis.*

*Io. Etrobius.*

*Erasmus.*

*Evagrius.*

*Nic. Euboicus.*

*Euripides.*

*Eutichius.*

*I. Evesham.*

*Eusebius.*

*I. Eldred.*

*Th. Erasmus.*

F

**F** *Arfilius Ficinus.*  
*Io. Forsterus.*

*Fortalutium fidei.*

*Iac. Fontanus.*

*Io. Fox.*

*Ralfe Fitch.*

*L. Florus.*

*Rob. Fabian.*

*Damiano Fonseca.*

*Descript. of Florida.*

*Minutius Felix.*

*Fran. Fernandes.*

*G. Fenner.*

*Ab. France.*

*Nova Francia.*

*H. Fracastorius.*

*Lud. Frois.*

*Cas. Frederike.*

*Froissart.*

*Martin Fumee.*

*Fulgentius.*

*I. Funccius.*

G

**T** *Heod. Gaza.*

*Balt. Gagus.*

*Pet. Galatinus.*

*Vasco de Gama.*

*Genebrard.*

*Gregor. Magnus.*

*Gregor. Nazianzenus.*

*Conrad. Gesnerus.*

*I. Gerardus.*

*S. R. Greenville Nav.*

*D. Gourgues.*

*Hessellus Gerardus.*

*Ant. Guevara.*

*Glossa ordinaria.*

*Dam. à Gocs.*

*Step. Gomes.*

*Ant. Geufraus.*

*Ant. Galvano.*

*A. Guagninus.*

*Bened. Goes.*

*Io. Goropius B.*

*Lud. Georgius.*

*Gramaye.*

*R. Greenham.*

*F. Guicciardin.*

*B. Georgiovitz.*

*P. Gyllius.*

*Grafion. Chron.*

*Lopes de Gomara.*

*Nic. Gibbins.*

*Fra. de Gualle.*

H

**R.** *Hackluyt.*  
*Steph. ab Hagen.*

*Halls Chron.*

*D. Hall.*

*W. Hareborne.*

*Halton Armen.*

*Th. Harriot.*

*Ed. Haies.*

*S. Io. Hawkins Nav.*

*Henry Hawks.*

*I. Hart.*

*A. Hartwell.*

*Hegeppus.*

*Herodianus.*

*Heroldus.*

*Heliodorus.*

*Christop. Hall.*

*Holland. Navig.*

*Io. Hermannus.*

*Iob Hortop.*

*Herodotus.*

*Helena Aethiop. lit.*

*Honterus.*

*Nic. Honiger.*

*Horapollo.*

*Sig. Herberstein.*

*Ed. Hogan.*

*Io. Hondius.*

*Hospinianus.*

*D. Harding.*

*Horatius.*

*Homcr,*

*R. Hooker.*

*Hieronimus.*

*Hugo de S. Victore.*

*A. Hyperius.*

*Iulius Higinus.*

*Garcias ab Horto.*

I

**I** *Acobus Rex.*

*Th. James.*

*Io. Iane.*

*Iamblichus.*

*Pierre du Iarric.*

*Ignatius.*

*Ios. Gorionides ps.*

*Iosephus,*

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*Iosephus.*  
*Paulus Iovius.*  
*Mich. Isselt.*  
*G. Interianus.*  
*Silvester Iourdan.*  
*A. Ingram.*  
*Da. Ingram.*  
*A. Ienkinson.*  
*Irenæus.*  
*Isidorus.*  
*Io. Isaci.*  
*Iosephus Indus.*  
*Iuvenalis.*  
*Iustianus Mart.*  
*Iustinus Historicus.*  
*F. Iunius.*  
*Ianilius.*  
*R. Johnson.*  
*B. Jewell.*

## K

**D.** *King.*  
*La. Keymis.*  
*Bart. Kecherman.*  
*Io. Knolls.*

## L

**L** *Atlantius.*  
*Ralfe Lane.*  
*W. Lambert.*  
*Rene Laudonniere.*  
*Io. Lampadius.*  
*S. Ia. Lancaster.*  
*Lauaterus.*  
*And. à Lacuna.*  
*Wol. Lazius.*  
*Legenda aurea.*  
*Io. Leo.*  
*Lexnclavius.*  
*I. Leri.*  
*Le. Lemnius.*  
*Char. Leigh.*  
*Io. Lock.*  
*Nic. Longobardus.*  
*Ed. Linely.*  
*Livius.*  
*Lindanus.*  
*I. Lipsius.*

*Lidyat.*  
*T. Linton.*  
*Lucianus.*  
*Lucretius.*  
*Petrus Lombardus.*  
*T. Lopez.*  
*Ph. Lonicerus.*  
*Lucanus.*  
*Nic. Lyra.*  
*I. Linschoten.*  
*Lutherus.*

## M

**M** *Acrobis.*  
*Am. Marcellinus.*  
*Val. Maximus.*  
*Gab. Matosus.*  
*Simon Maiolus.*  
*Maldonatus.*  
*A. Masius.*  
*A. Maginus.*  
*P. Mart. Flor.*  
*P. Mart. Mediolan.*  
*P. Maffeus.*  
*Nestor Martinengo.*  
*Bapt. Mantuanus.*  
*Marbodius.*  
*Cor. Matelivius.*  
*L. Madoc.*  
*T. Masham.*  
*W. Magoths.*  
*Martialis.*  
*Manetho. f.*  
*L. Masonius.*  
*Mercerus.*  
*Io. Meursius.*  
*Mermannij theat.*  
*A. Menavino.*

*Gonfales de Mendosa.*  
*Ant. de Mendosa.*  
*Iaques Morgues.*  
*N. Monardus.*  
*Hen. Morgan.*  
*Sir Th. Moore.*  
*Morestinus.*  
*Mat. Westm.*  
*Mat. Michovius.*  
*Pomp. Mela.*

*P. Meisia.*  
*S. Munster.*  
*D. Morton.*  
*I. More.*  
*Megasthenes f.*  
*Metaasthenes ps.*  
*Sir I. Mandeuile.*  
*Ar. Montanus.*  
*Methodus ps.*  
*Mercator.*  
*P. Merula.*  
*Ph. Mornæus.*  
*Ph. Melancthon.*  
*T. Morestinus.*  
*Manetho. f.*  
*Manetho ps.*

## N

**I** *Acobi Neccij Navig.*  
*I. Neander.*  
*L. deli Nou.*  
*Marco de Nisa.*  
*T. Nichols.*  
*T. Nicholas.*  
*Nicephorus Greg.*  
*Nicephorus Cal.*  
*Nic. Nicolay.*  
*Dom. Niger.*  
*Oliver Noort Navig.*  
*Melchior Nunnes.*  
*Christ. Newport.*

## O

**O** *Livarius.*  
*Odericus.*  
*Opmeerus.*  
*A. Ortelius.*  
*Organtinus.*  
*Orpheus f.*  
*Olaus Magnus.*  
*Origenes.*  
*Oforius.*  
*P. Orosius.*  
*Ovidius.*  
*Oviedo.*

## P

**P** *Ausanius.*  
*M. Parker.*



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*H. Pantaleon.*  
*Pagninus.*  
*M. Paulus.*  
*Paludamus.*  
*Ia. Paludamus.*  
*Fran. Pafius.*  
*St. Parmenius.*  
*Palephatus.*  
*Parkhurst.*  
*B. Pererius.*  
*Perkins.*  
*Fabr. Paduanus.*  
*Christ. Pezelius.*  
*Galeotto Perera.*  
*Fr. Patritius.*  
*Pappus.*  
*Henricus Penia.*  
*C. Peucerus.*  
*Persius.*  
*Pius Papa.*  
*Philo Judeus.*  
*Philo Antiq. Ps.*  
*P. Pigafetta.*  
*Ant. Pigafetta.*  
*Philostratus.*  
*Phrygio.*  
*S. G. Peckham.*  
*Phornutus.*  
*Pilgrimage to Mecca.*  
*Nic. Perrotus.*  
*Nic. Pimenta.*  
*Eman. Pinnarus.*  
*La. Pignorius.*  
*Mat. Paris.*  
*Pierius.*  
*Miles Philips.*  
*Vinc. Pinzon.*  
*Mel. Petoney.*  
*Plato.*  
*Plutarchus.*  
*Platina.*  
*Plantus.*  
*Io. de Plano. Car.*  
*Perondinus.*  
*Plinius.*  
*Polibius.*  
*Polyenus.*

*A. Possennius.*  
*Pomp. Letus.*  
*Hen. Porcius.*  
*Io. Pory.*  
*I. Bap. Porta.*  
*Policic. T. Emp.*  
*Possellus.*  
*Poly-olbion.*  
*Plotinus.*  
*D. Powel.*  
*Procopius.*  
*S. A. Preston.*  
*Am. Polanus.*  
*Ptolemaus.*  
*Proceeding ag. Traitors.*  
*Æmilius Probus.*  
*Trebel. Pollio.*  
*Propertius.*  
*Rob. Pons.*

**Q** <sup>Q</sup>  
*Vadus.*  
*Fern. de Quir.*

**R** <sup>R</sup>  
*Amusio.*  
*I. Ramus.*  
*D. Rainolds.*  
*S. W. Raleigh.*  
*Rabanus.*  
*Rich. Rainolds.*  
*Relat. di Persia.*  
*Rel. de Regno Mogor.*  
*B. Rhenanus.*  
*Mat. Ricci.*  
*Mart. del Rio.*  
*Io. Ribault.*  
*A. Riccobonus.*  
*El. Reusnerus.*  
*Rein. Reineccius.*  
*Io. Reaclinus.*  
*L. Rifeburgius.*  
*Chr. Richerius.*  
*Richardus frat.*  
*Relat. of Relig. West.*  
*L. Regius.*  
*Ribera.*  
*Ric. Rogers.*

*Tb. Rogers.*  
*Cel. Rhodiginus.*  
*Rob. Retenensis.*  
*Ia. Rosier.*  
*Hen. Roberts.*  
*Fra. Robertuall.*  
*Rhemista.*  
*W. de Rubruquis.*  
*Ruffinus.*  
*Jf. Ruthenus.*  
*W. Rutter. Nau.*  
*G. Ruffelli.*  
*Rupertus.*

**S**  
*Simon Sa.*  
*Sabellicus.*  
*Salustius.*  
*Saconiatho F.*  
*Io. Saracol.*  
*Th. Sanders.*  
*Sardus.*  
*Iul. Scaliger.*  
*Iosep. Scaliger.*  
*F. Sansonino.*  
*Scala Mahometica.*  
*H. Sauonoral.*  
*Serarius.*  
*Sext. Senensis.*  
*Septemcastrensis.*  
*I. M. Sequanus.*  
*Seneca Philos.*  
*Seneca Trag.*  
*Dionise Settle.*  
*Sulpit. Seuerus.*  
*Servius.*  
*Iof. Siluester.*  
*Sibilla.*  
*S. P. Sidney.*  
*Car. Sigonius.*  
*Admiranda Sinens. Reg.*  
*Dial. Sinensis.*  
*Nunho de Silua.*  
*S. A. Sherly.*  
*Huld. Schmidel.*  
*I. Sleidanus.*  
*Sheldon.*  
*P. di Sintra.*

# The Catalogue of the Authors.

Hugh Smith.  
D. Smith.  
Cap. Smith.  
Æl. Spartianus.  
G. Spilbergius.  
Socrates.  
Sozomenus.  
Soranzo.  
Solinus.  
Mel. Soiterus.  
Ed. Spenser.  
I. Stadius.  
Stadius Brasil.  
Stobæus.  
I. Stow.  
Bilib. Stobæus.  
Reg. Scot.  
T. Scot.  
Sommario di pop. orient.  
Suidas.  
Th. Steuens.  
Strabo.  
Strabus.  
Henry Stephanns.  
Surius.  
Stuckius.  
Suarez.  
Suetonius.  
Did. Stella.  
Io. Mar. Stella.  
Tilman Stella.

**T** Atianus.  
C. Tacitus.  
Fri. Thumara.  
Theodoretus.  
Theophilus.  
Tertullianus.  
Terentius.  
Theophilaëtus.  
Temporarius.  
Thesoro Politico.

Theophanes, F.  
A. Theuet.  
Thucydides.  
Tibullus.  
Ro. Thorne.  
Timberley.  
Ro. Tomson.  
W. Tower son.  
Trelcatius.  
Tremellius.  
Mas. Transilvano.  
Tripartita hist.  
Mer. Trismegistus.  
Trithemius.  
Toletus.  
Turrianus.  
G. Tyrius.  
Con. Trident.  
Turselinus.

**V**  
L Op. Vaz.  
Fr. Vaez.  
Io. Vadianus.  
F. Vatablus.  
A. Valignanus.  
R. Verstegan.  
Com. de Vena.  
L. Vertomannus.  
Eman. de Veiga.  
Io. Verrazano.  
Verhuffi Nauig.  
Vperanus.  
Viaggio in Persia.  
N. Life of Virginia.  
F. à Victoria.  
S. A. Victor.  
Victor Vitensis.  
Nic. Villagagnon.  
Casp. Vilela.  
Gerar. de Veer.  
Virgilius.  
Pol. Virgil.

Viguerius.  
Voy. du Villamont.  
L. Viues.  
Fr. de Vlloa.  
R. Volateranus.  
Vrsinus.  
Luys de Vrreta.  
Fla. Vopiscus.  
A. Vesputius.

**W**  
**T** H. Walsingham.  
L. De la Ware.  
D. Whitakerus.  
D. Willet.  
Whitney.  
Ia. Welsh.  
Webb.  
T. Windam.  
L. Warde.  
Silu. ster wiet.  
Seb. de Wert.  
Io. White Nau.  
D. White.  
T. Wiars.  
The World.  
Descrip. of the World.  
Henr. Wolfius.  
Io. Wolfius Theol.  
Io. Wolfius, I.C.  
Wolf. Wissenberg.

**X**  
**X** Enophon.  
F. Xavier.  
Hier. Xanier.

**Z**  
**H** Ier. Zanchinus.  
A. Zachuth.  
Zaga Zabo.  
Zonaras.  
Zeni Nau. &c.





THE FIRST PART OF  
THE RELATIONS OF THE  
WORLD, AND THE RELIGIONS  
OBSERVED IN ALL AGES AND  
Places discovered, from the Creation, vnto  
this present.

THE FIRST BOOKE.

CHAP. I.

*Of God, one in Nature, three in Persons, the Father, Sonne,  
and Holy Ghost.*



HE Poets werewont to lay the foundations and first beginnings of their poetickall Fabriques, with inuocation of their Gods and Muses, although those workes were futable to such workmen, who according to their names were *Makers*, of those both Poems and Gods. I, as far short of their learning, as beyond them in the scope of my desires, would so farre imitate their maner, in this matter which I intend; that, although I enuie not to some their foolish claime of that Poeticall (not propheticall) inheritance, *to make my Maker*: and my matter, as in a Historie (not a Poeme) must bee made to

*Homer, Virgil,  
Ouid, &c.*

my hands: Yet in a Historie of Religion, which hath or should haue God to be the <sup>a</sup> *Alpha and Omega*, the efficient, from whom, the end to whom it proceedeth: the matter, of whom, the forme by whom and whose direction, it entreateth; I could not but make a religion to begin this discourse of Religion at him; this being the way which all men take to come to him. First therefore I beseech him that is the first and last, the eternall *Father*, in the name of his beloued and onely *Sonne*, by the light of his holy and all-seeing *Spirit*, to guide me in this perambulation of the World, so to take view of the Times, Places, and Customes therein, as may testifie my religious bond to him, whose I am, and whom I serue: and the seruice I owe vnto his Church, if at least this my Mite may be seruiceable to the least of the least therein:

<sup>a</sup> *Apoc. i. 8.*



Apoc. 1. 8.

that he as he is in him selfe the beginning and ending, so he would bee, in some measure, of this worke the Author and finisher, that in beholding this Mappe of so infinitely diuersified superstitions, we may be more thankefull for, and more zealous of, that true and onely Religion, which Christ by his blood hath procured, by his word reuealed, by his spirit sealed, and will reward eternally in the heauens. And hereto

b Apoc. 3. 14.

let all Christian readers say with me Amen, to him which is <sup>b</sup> Amen, that witnesse faithfull and true, that forsaking all the by-ways which this *Labyrinth* exhibiteth, we may receiue his witnesse as faithfull and true Disciples, that follow the Lambe whither soeuer he goeth, and will not heare the voice of strangers.

c 1. King. 3. 17.

d 1. Cor. 12. 11.

e Ro. 11. 33.

f Prou. 30. 2.

Ver. 3.

Ver. 4.

Ver. 5.

g Ps. 19. 1.

h Ro. 1. 20.

i Act. 14. 17.

k Act. 17. 28.

l D. King left. in

Jon. 4.

xwēai dēēai.

xoiarē uoiarē.

Micro. ille Cicero.

Nat. Dei. li. 1.

Nomen quia dat

notitiam.

m 1. Io. 3. 2.

n 1. Co. 13. 12.

o Exod. 34. 6.

\* Dionys. de

Diuinis nomin.

P. Galatin. de

Arcanis. l. 3.

Zanchius de.

Nat. Dei. l. 1

Bullinger. de

Origine erroris,

l. 1.

\* As true, wise,

liuing &amp;c.

\* As truth,

wise dome, life,

&amp;c.

In the next place, I hold it not vnfit briefly to expresse somewhat of Him, which indeede and throughly can neuer be expressed. For the wisest of the Prophets hath said of him and to him, that the <sup>c</sup> heauens and heauens of heauens, are not able to containe him: and the <sup>d</sup> chiefe, or at least he which was not inferiour to the chiefe of the Apostles, as rauished with such a height, and swallowed in such a depth, cried <sup>e</sup> *O Altitudo, O the deepnesse of thy riches both of the wisdom and knowledge of God! how unsearchable are his iudgements, and his wayes past finding out?* As for my selfe, I may most fitly borrow the words of A G V R, <sup>f</sup> *Surely I am more foolish than any man, and haue not the vnderstanding of a man in me: For I haue not learned wisdom nor attained to the knowledge of holy things.* Yea indeede, *who hath ascended vnto Heauen, and descended? Who hath gathered the Winde in his fist? Who hath bound the Waters in a garment? Who hath established all the ends of the World? What is his name, and what is his Sonnes name if thou canst tell?* Tell this mysterie we cannot. And yet so farre as he hath told vs by his word and workes, we may. Of the one the next words testifie: *Every word of God is pure:* Of the other elsewhere: <sup>g</sup> *The heauens declare the glorie of God:* <sup>h</sup> and *The inuisible things of him, that is his eternall power and god-head, are seen by the creation of the world, being considered in his workes.* <sup>i</sup> *God hath not (therefore) left himselfe without witnesse,* who besides the testimonie of Nature, written in our hearts, hath added those of the Scripture and of the Creature, that this *threefold Cord* might not easily be broken, and by the mouth of two or three witnesses, we might learne plainly *that he is*, and in some measure *what he is*. That there is a God: Heauen and Earth, Angels and Deuils, Man and Beast, Reason and Sense, Greeke and Barbarian, science in the most, in the rest conscience, as a thousand witnesses, all that wee see, and which we see not, say and proclaime, that all may see, and in maner palpably feele his present deitie; in <sup>k</sup> whom we liue, moue, and haue our beeing. <sup>l</sup> This is a common notion, and impression, sealed vp in the munde of euery man: a remnant of integritie after the fall of A D A M, a substance or blessing in the dead Elme, sparkles of fire raked vp vnder the ashes, which cannot die whiles the soule liueth. What a one he is, is not so deeply ingrauen in Nature, whose owlsh eies are dazled with the brightnesse of this light. But when heere wee might renew the question, *What is his name*, and *what is his sonnes name?* he himselfe answereth in scripture by attributing to himselfe such names, whereby wee may know him as the Creator from all creatures, as the true God from all false Gods: and so farre as is meet and necessary to our saluation. Hee then that dwelleth in light inaccessible, whom no man hath seene, nor can see <sup>m</sup> *as he is*, in this our infancie, hath manifested himselfe vnto vs, <sup>n</sup> *as through a glasse darkely*, that we may with M O S E S haue some glauncing <sup>o</sup> view of his hinder parts.

These names and diuine attributes I meane not with large explications heere to expresse, as not so fitting my abilitie, or purpose, & being by <sup>\*</sup> others learnedly done already: Yet to say a litle, where the tongues of men & Angels cannot say enough: the scripture attributeth, or he in Scripture attributeth to himselfe, names, in regard both of author & object diuine; sometimes (as they terme it) in the <sup>\*</sup> concrete; sometimes in the <sup>\*</sup> abstract; the first signifying his perfect subsistence; the other his supersubsisting perfection; those more fitted to our capacity; these to his diuinitie: who eternally & essentially is, whatsoeuer he is said to be, or in himselfe to haue. And therefore all perfections are in him but one, and this one himselfe, euery way infinite and incomprehensible, nothing



thing being in him either by participation, or as a qualitie, or as a naturall faculty, or as a mutable passion, or in such sort simply, as wee (whose vnderstandings are limited in their finite bounds, and for that cause receiuing in a finite measure, conceiuing in a finite maner) do or can comprehend. Who can take vp the Ocean in a spoone? and yet these are both finite, and hold neerer proportion than the great Creator, and the greatest of creatures. Yet is this glimpse of this bright shining Sunne comfortable through this chinke and key-hole of our bodily prison, and euen the Taste of these Delicacies, more than sweete and delectable. Some of these names are attributed to him in regard of his being, in it selfe considered, as *Iehonab, Iah, Ebieh*; and some in regard of the persons which al haue that one being, and euery of which haue all that being, which *P* in it selfe is indiuidually one: and their seuerall manners of hauing it, is that which is called their personall proprietie and incommunicable. Such a name is, *Elohim*, applied to the Father, Sonne, and Holie-Ghost, in significatiō mightie, in forme plurall. Some of these names are such as are communicated to Creatures also, but with this difference, that those which in the Creature are *borrowed, imperfect, accidental*, are in him *Nature, Perfection, Substance*. Some are absolutely considered as he is God blessed for euer; some relatiuely with respect vnto his Creatures. Some againe are Negatiuely spoken, others affirmatiuely: some properly, others by a figure. But this is indeed a thornie waie, of which we may say with *AUGUSTINE*, Nothing is missed more dangerously, nothing sought more laboriously, nothing found more profitably. Euen the Angelicall Seraphins had their 9 fixe wings, whereof two serued to execute their prompt obedience; two couered their feet, because of mans weaknesse not able to comprehend their glory; and yet they themselues thus glorious, with two other wings couered their face, as not able to endure the brightnesse of a greater glorie. Let vs then be wise, but to *sobriety*. Let vs go to the *Lambe* to vnclasp this sealed booke. *For in him all the treasures of wisdom and knowledge are hid.* Let vs so know as we may be knowne, and so comprehend as we may rather be comprehended. Let vs feare, loue, belecue, and serue him: and then God will *teach the humble his waie.* and *\* They which will doe his will shall know of the doctrine.* This is our way to eternall life, thus to know him, and whom he hath sent Iesus Christ: if namely we so learne *\* Christ as the Truth is in Iesus, if we y become fooles that we may be wise, and putting off the old man be renued in the spirit of our mindes, and put on the new man which after God is shapen in righteousness and true holynesse.* Otherwise, we *know nothing as we ought to know*, otherwise, we know nothing more, nor so much as the Diuels know. *The feare of the Lord is the beginning of this wisdom.* And for this cause hath he called himselfe, and proclaimed those his names, *Iehoua, Iehoua, strong, mercifull and gracious, slow to anger and abundant in goodnesse and truth, &c.* and the like in other places; not that we may know to know, (a foolish curiositie) but that hauing such light, wee may belecue and walke in the light, that wee may be children of the light. Iehoua the most essentiall (and after the Iewish superstition ineffable) name of God, is not therefore only reuealed to vs that we may know him in himselfe and of himselfe *to be,* *\* Yesterday, to day and the same for euer, which is, which was, which is to come:* but also as the Creator, of whom, in whom, and for whom are all things; and as the redeemer, which is known by his name *Iehoua* as himselfe *e* interpreteth it, by giuing a reall being, and accomplishment to his promises. In which one name (as in others of like signification) is expressed the *simplicity, Immutability, Infinitenesse, blessednesse, eternity, life, perfection* and other attributes of God. When he calleth himselfe strong, therein is declared his almightie power, whether wee vnderstand it actually in producing and preserving all things in heauen and earth; or absolutely, whereby he is able to do euen those things which in his wisdom he doth not: whereby he is able to doe all things which either *\* in themselves (as implying contradiction) or with him (as imperfections) are not impossible*, both those kinds not excluding, but concluding the power of God, which because he is almightie, *f* cannot lie or denie himselfe.

What should I speake of his wisdom, whereby all things are open in his sight,

p Hook. Ecclesi-  
ast. Polit. li. 5.

De Deo etiam  
vera loqui peri-  
culosum.

Arnob. in Psal.  
91.

Aug de Trin. li.  
1. c. 3.

q Es. 6. 2.

r Rom. 12. 3.

s Col. 2. 3.

t Phi. 3. 10.

u Ps. 25. 9.

\* 10. 7. 17.

x Eph. 4. 21.

y 1. Co. 3. 18.

z 1. Co. 8. 2.

a Pro. 1. 7.

b Ex. 34. 6.

c Heb. 13. 8.

d Apoc. 1. 8.

e Ex. 6. 3.

\* Quia contra-  
dictionem im-  
plicat sub diui-  
na omnipotentia  
non continentur.  
Non pro defectu  
potentie, sed  
quia non possunt  
intra rationem  
patibilis vel pos-  
sibilis.

Conuenientius  
dicitur, quod ea  
non possunt fieri,  
quam quod De-  
us non possit fa-  
cere. Aq. 1. q. 25.  
art. 3 & d.

f 2. Tim. 2. 12.



both himselfe, and his creatures, past, present or to come, and that not as past or future, but with one, eternall, perfect, certaine, immediate act of knowledge, which in regard of second causes are necessary or contingent, or in effect but meerely possible, and neuer actually subsisting. Truth is in him as a root, from whence it is first in the being; next in the vnderstanding; thirdly in the writing or saying of the creature. True he is in himselfe, in his workes ordinary, and extraordinary, and in his word reuealed by the Prophets and Apostles. What should I adde of his *goodnesse, grace, lone, mercy, Justice, and other* his attributes and names not yet mentioned? as *Adonai*, which signifieth the Dominion of God due to him, by Creation, by purchase, by mutuall couenant. *Saddai*, which signifieth his all-sufficiency; *Ehie*, his eternall stabilitie; and others. Yea in one Chapter *S P E T R V S G A L A T I N V S* rehearseth threescore and twelue names of God out of the Rabbines workes, multiplied and diuersified in ten forts, which make in all seuen hundred and twentie names. To dilate of these at large would aske so many large Commentaries, and yet euen then should we still finde this God incomprehensible; of whom we may, in respect of our capacitie, rather say what he is not, than what he is, whose goodnesse is not to be distinguished by qualitie, or his greatnesse discerned by quantitie, or his eternitie measured by time, or his presence bounded by place: of whom all things are to be conceiued, beyond whatfoeuer wee can conceiue.

g P. Gal. l. 2.  
c. 13. 14. Cod.

Deus ubique est,  
vel magis pro-  
priè est ipsum  
ubique. Treecat.

Deus vnus in  
Trinitate, trinus  
in unitate. Ar-  
nob. in Psal. 145.  
h Mat. 3.  
Zanch. de 3.  
Elabim hec fuisse.  
i Esay. 6.

ὁ θεὸς τὸ ἐν  
νοῦσαι, καὶ τοῖς  
πρὸς περὶ ἀμ-  
ποιμαί. ὁ θεὸς  
τὰ τεῖλα διελεῖν,  
καὶ εἰς τὸ ἐν ἀνα-  
φύεσθαι Naz.

k Morn. de. ver.  
c. R.  
P Gal. l. 13.  
alique plurimi.

Ber. ad Eugenii.  
D. Abbot. pars 3.  
Defenc. pag. 9.

The Persons, which communicate in this Diuine Nature, are three: This is their owne witness of themselves; *There are three which beare record in Heauen, the Father, the Word, and the Spirit, and these three are one.* This mysterie was manifested in the <sup>h</sup> baptisme of Christ, and in our baptisme in the name of the Father, Sonne, and Holy-Ghost. The Angels vnto this glorious Trinitie <sup>i</sup> sing their Holy, Holy, Holy: the Scripture it selfe applying that which there may be interpreted of the Father, both to the Sonne *Io. 12. 41.* and to the Spirit, *Act. 28. 25.* These with other places do also signifie their personall distinction. The creation was not only the Fathers worke, but also of the other persons, as appeareth by that nowne plurall ioined to a verb singular in the first words of *M O S E S*, and other like plurall appellations *Es. 44. 24.* and *Es. 54. 5. 2. Sam. 7. 23.* & many such places. The Apostles apply the couenant, worship, and works of God mentioned in the Old Testament, *to the Sonne and holy Ghost* in the New, neither can the one be the Sonne, or the other the spirit of God, naturally and in proper maner of speech, but they must also subsist in the same Nature with the Father, which being infinite, spirituall, immutable, can be but one, which must wholly, or not at all, be communicated. In a word, the equalitie, the names, the proprieties, the workes, the worship peculiar to God, are applied to the *Sonne and Holy Ghost*, equally with the Father. Which they, that list, may learne in such as especially treat of this subiect: where this mysterie of the Trinitie is auerred against all heretikes, Iewes, and Infidells: Yea by some <sup>k</sup> also, out of their owne authentike Authors, whether they receiue Scriptures, Rabbines, Philosophers or any other. I intend only to annoint the doore-posts of this house with this discourse, that I may make a fitter entrie therinto, leauing the fuller handling of this mystèrie to such as purposely frame their whole edifice with large commonplaces heereof; which yet alway must be more certainly receiued by faith, than conceiued by reason: according to that of *IUSTIN. MARTYR*, *Vnitas in Trinitate intelligitur, & Trinitas in Vnitate noscitur: id vero quomodo fiat, nec alios scrutari velim, nec ipse mihi possum satisfacere. li. Confes. fidei.* Thinke of one: a threefold light wil dazle thee; distinguish into three, & an infinite vnitie wil swallow thee. *Vnu, & si dici debet, vnissimus*, saith *BERNARD*. Hauing thus with trembling hand written of that dreadfull mysterie of the Trinitie, of which wee may say, *cum dicitur, non dicitur*; It is not told with telling, nor can be described by description; The next to be considered are the workes of God, which are either inward and immanent, or outward and transient. The inward are eternall and vchangeable, indeed no other but himselfe, although accounted and called workes in regard of their effects in the World and of our conceiuing. For all the proprieties of God are infinite, as they are imman-

nent



ment in himselfe, yet in their transitive and forren effectes are stinted and limited to the modell and state of the creature wherein the same effects are wrought. Such an inmanent worke we conceive and name that *decree of God touching the creation* of the World, with his provident disposing all and every part thereof, according to the counsell of his owne will, and especially touching the reasonable creatures, Angels and Men, in respect of their eternall state in Salvation or Damnation. The outward workes of God are, in regard of Nature, *Creation and providence*: in regard of Grace, *Redemption and Salvation*, in the fulnesse of time performed by our *Emanuel*, God manifested in the flesh, true God and perfect man, in the vnity of one person, without confusion, conuersion, or separation. \* This is very God and life eternal, Iesus Christ the Sonne of God our Lord, which was conceived by the holy Ghost, borne of the Virgin MARY, suffered vnder PONTIVS PILATE, who was crucified, dead and buried; descended into Hell; rose againe the third day; hee ascended into Heauen; where he sitteth at the right hand of God the Father almighty, from whence he shal come to iudge the quicke and dead. And to such as are sonnes,<sup>m</sup> God doth also send the Spirit of his Sonne, to renew and sanctifie them as children of the Father, members of the Sonne, temples of the Spirit, that they, euen all the elect, may be one holy *Catholike Church*, enjoying the vspeakeable priuiledges and heauenly prerogatiues of the *Communion of Saints*, the *forgiuenesse of Sinnes*, the *Resurrection of the Body*, and *Euerlasting life*. Euen so, come Lord Iesus.

Treecat.  
Zanch. de Na D.  
l. 5. c. 1, 2.

1 αὐτοῦ ἡ ζωὴ,  
ἀφ' ἧς ἡ ζωὴ, ἀφ' ἧς  
ἀφ' ἧς ἡ ζωὴ, ἀφ' ἧς  
ἀφ' ἧς ἡ ζωὴ.  
\* 1. Io. 5. 20.  
m Gal. 4. 6.

## CHAP. II.

## Of the Creation of the World.



Hey which would without danger behold the Eclipse of the Sunne, vse not to fixe their eyes directly vpon that bright eie of the World, (although by this case darkned) but in water behold the same with more ease and lesse perill. How much fitter is it likewise for our tender eyes in beholding the light of that Light, <sup>a</sup> the Father of lights <sup>b</sup> in whom is no darknesse, to diuert our eyes from that brightnesse of glory, and behold him (as wee can) in his workes? The first of which in execution was the creation of the World, plainly described by MOSES in the booke of *Genesis*, both for the Author, matter, maner, and other circumstances; Reason it selfe thus farre subscribing, as appeareth in her schollers, (the most of the Heathens and Philosophers in all ages) That this World was made by a greater than the World. In proving this, or illustrating the other, a large field of discourse might be ministred: neither do I know any thing wherein a man may more improve the reuenues of his learning, or make greater shew with a little, decking and pruning himselfe, like *Æsops* Jay, or *HORACE* his chough, with borrowed feathers; than in this matter of the Creation, written of (after their maner) by so many, Iewes, Ethnikes, Heretikes, and Orthodoxe Christians. For my part it shall be sufficient to write a little, setting downe so much of the substance of this subiect, as may make more plaine way, and easier introduction, into our ensuing Historie: leauing such as are more studious of this knowledge to those which haue purposedly handled this argument, with commentaries vpon MOSES text: of which, besides many modern writers (some of which haue almost oppressed the Presse with their huge volumes) there are diuers of the Primitiue, middle, and decayed times of the Church.

<sup>c</sup> In the beginning (saith MOSES) God created the Heauen and the Earth. Wherein (to omit the endlesse and diuers interpretations of others, obtruding allegoricall, anagogical, mystical senses on the letter) is expressed the Author of this worke to be God, *Elohim*; which word, as is said, is of the plurall number, insinuating the Holy Trinity, the Father as the fountaine of all goodnesse, the Sonne as the wisdom of the Father, the

a Iam. 1. 17.  
b 1. Jo. 1. 5.  
Qui scrutatur  
Maiestatem  
opprimetur à  
gloria.

Ne si forte suas  
repetitum vene-  
rit olim, Grex  
auium plumas,  
&c.

c Gen. 1. 1.



<sup>d</sup> ἐν ἀρχῇ τῇ  
κατὰ χρόνον.  
Basil. hum. 1. in  
principio tempo-  
ris, id est simul  
cum tempore.  
Th. Aqu. 1. q. 46.  
art. 3.  
c Merula &  
Peregrinus inter-  
pret tione.  
hanc Chrysostomus  
tribuit.  
f Calvin. in Gen.  
g Theodoret.  
Beda.  
Alcuinus, Iyra,  
& plerique scho-  
lastici.  
h Zanch. de oper.  
Dei, pars 1. l. 1.  
c. 2.  
Polanus, Bucan-  
nus, &c.  
Paul. Merula.  
Cosmog. part. 1.  
l. 1.  
Peregr. in Gen.  
interprets by  
Heaven the  
heavenly bod-  
ies the made:  
and after per-  
fected with  
light and mo-  
tion; by Earth  
the element of  
Earth.  
Iunius by Hea-  
ven vnder-  
stands the out-  
most circum-  
ference, and  
by Earth those  
things vnder  
it, or the mat-  
ter of them.  
i Col. 1. 16.  
k Gen. 2. 1.  
Exod. 20. 11.  
Job. 38. 7.  
l Gen. 32. 1.  
m Gen. 3. 1.  
n Pet. Martyr.  
in Gen.  
o Zanch. de  
operib pars 1.  
l. 1. c. 4.  
p Ioh. 14. 2.  
q Apoc. 21. 3.  
r 1. Cor. 15. 28.  
s Heb. 11. 3.  
t Arist. Phys. l. 1.  
Iun. pref. in Gen.

the Holy Ghost as the power of the Father and the Sonne concurring in this worke. The action is creating, or making of nothing, to which is required a power supernaturall and infinite. The *time* was the <sup>d</sup>beginning of time, when as before there had neither beene time, nor any other creature. The worke is called *Heaven and Earth*; which <sup>e</sup> some interpret all this bodily world, here propounded in the summe, and after distinguished in parcels; according to the fixe dayes severall workes. Some vnderstand thereby the <sup>f</sup> *First matter*; which other <sup>g</sup> apply only to the word *Earth*, expounding *Heaven* to be that which is called *Empyreum*, including also the spirituall and super-celestiall inhabitants. Againe, other, whome I willingly follow, <sup>h</sup> extend the word *Heaven* to a larger signification, therein comprehending those *three Heavens*, which the Scriptures mention: (one whereof is this lower, where the *birds of the Heaven* doe flie, reaching from the Earth to the Sphere of the Moone: the second, those visible Orbes of the Planets and fixed Starres, with the first Moueable: the third called the *Heaven of Heavens, the third Heaven and Paradise of God*) together with all the hoast of them. By *Earth* they vnderstand this Globe, consisting of Sea and Land, with all the creatures therein. The first verse they hold to be a generall proposition of the Creation of all Creatures, <sup>i</sup> visible and inuisible, perfected in <sup>k</sup> fixe dayes, as many places of Scripture testifie: which, as concerning the visible, *Moses* handleth after particularly, largely, and plainly, contenting himselfe with brieffe mention of those inuisible creatures, both <sup>l</sup> good and <sup>m</sup> bad, as occasion is offered in the following parts of his Historie. In the present, <sup>n</sup> he omitteth the particular description of their Creation, least some (as Iewes and Heretikes haue done) should take occasion to attribute the Creation to Angels, as assistants: or should, by the excellencie of that Nature, depainted in due colours, be carried to worshipping of Angels: a superstition which men haue embraced, towards the visible creatures, farre inferior both to Angels and themselves. *Moses* proceedeth therefore to the description of that first matter, and the creatures thereof framed and formed. For touching those inuisible creatures, both the Angels and their heavenly habitation, howsoever they are circumscribed, and haue their proper and most perfect substance, yet according to the interpretation of Diuines, <sup>o</sup> their nature differeth from that of other creatures, celestiall or terrestriall, as not being made of that first matter, whereof these consist. Let vs therefore labor rather to belike the Angels in grace, that we may be like vnto the in glorie, than prie too curiously into their Nature (to our vnderstandings in manner supernaturall) and endeuer more, in heeding the way which leadeth to that *Heaven of the Blessed*, than busie our wits too busily in descrying or describing it. Onely thus much we may obserue thereof, that it is beyond all reach of our obseruation: in regard of substance not subiect to corruption, alteration, passion, motion: in quantitie, <sup>p</sup> *many dwelling places*, most spacious and ample: in qualitie, a Paradise, faire, shining, delightfome, wherein no euill can be present or imminent; no good thing absent: a meere transcendent, which eye hath not seene, nor eare heard, nor the heart of man can conceiue. Where the <sup>q</sup> *Tabernacle of God shall be with men, and he will dwell with them, and shall be <sup>r</sup> all in all vnto them; where the pure in heart shall see him*, and euen our bodily eyes shall behold that most glorious of creatures, the Sunne of righteousness, and Sonne of God, Christ Iesus. Embracing these things with Hope, let vs returne to *Moses* his description of the sensible World; who sheweth, that that *Heaven and Earth*, which now we see, were in the beginning or first degree of their being, an *Earth* without forme, and void, a darkened depth and waters: a matter of no matter, and a forme without forme; a rude and indigested *Chaos*, or confusion of matters, rather to be <sup>s</sup> beleued than comprehended of vs. This is the second naturall beginning. For, after the expressing of the matter, followeth that which Philosophers call a second naturall Principle, <sup>t</sup> *Prinuation*, the want of that forme, of which this matter was capable, which is accidentally a naturall principle, required in regard of generation, not of constitution, here described by that part next vs, *Earth*, which was *without forme*, as is said, *and void*. This was the internall constitution: the external

nall was, *darknesse upon the face of the Deepe*. Which Deepe comprifeth both the earth before mentioned, and the visible Heauens also, called a Depth, as to our capacitie infinite, and plyant to the Almighty hand of the Creator: called also *Waters*, <sup>u</sup> not because it was perfect waters, which was yet confused, but because of a certaine resemblance, not onely in the vniformitie thereof, but also of that want of stabilitie, whereby it could not abide together, but as the Spirit of God moued vpon these Waters, to sustaine them; and <sup>x</sup> as the Henne sitteth on her egges to cherish and quicken, as *Hierome* interpreteth the word, so to maintaine, and by his mightie power to bring the same into this naturall order. Here therefore is the third beginning or Principle in Nature, *That forme*, which the Spirit of God, the third person in Trinitie (not ayre or wind, as <sup>y</sup> some conceiue, being things which yet were not themselves formed) by that action framed it vnto, and after more particularly effected.

This interpretation of the Spirit mouing vpon the Waters, agreeth with that opinion which some attribute to the Stoikes, That all things are procreated and gouerned by one Spirit: and *Virgil* most elegantly and diuinely singeth, and seemeth to paraphrase on *Moses* words:

*z Principio Cælum, ac Terras, camposque liquentes  
Lucentemque globum Luna, Titaniaque astra,  
Spiritus intus alit: totamque infusa per artus  
Mens agitat molem & magno se corpore miscet:*

That is,

Heauen first, and Earth, and Watric plaines,  
Bright Moone, of Starres those twinkling traines,  
The Spirit inly cherisheth,  
Loues, moues, great bodie nourisheth;  
Through all infus'd this *All* contains.

The first creatures which receiued their naturall forme, were the Elements: the first, lightest, and highest whereof is *Fire*, whose effect is the light, whereof it is said, that God said, *Let there be Light*. For howsoeuer some vnderstand this of the <sup>\*</sup> Sunne, which they will haue then to be created, <sup>a</sup> some of a qualitie diffused through that confused matter, <sup>b</sup> some of a Cloud formed of the waters, which as a charriot of light with his circular motion caused day and night: to omit the more friuolous interpretations of such as apply it allegorically or mystically to men or Angels, in respect of the regeneration of the one, or first generation of the other; I rather follow the opinion of *Iunius*, <sup>\*</sup> who applyeth this to the fierie element, whose act and qualitie is to enlighten; although perfectly to affirme what this Light was, must be by our enlightning from him, who commaunded this Light to shine out of the darkenesse. This Light God made by his Word, not vttered in sound of syllables, nor that, *which in the beginning was with God, and was God* (and therefore could not be this Word, which now had a beginning) but by his powerfull effecting, calling things that are not as though they were, and by his calling or willing causing them to be; thereby signifying his will as plainely, and effecting it as easily, as a word is vnto a man. This Word was common to the Father, Sonne, and Holy Ghost, each and all, by doing, vttering this will or decree, the manner of doing neuerthelesse being diuers, according to the distinction of persons. Here yet is a testimonie of the Trinitie: for as by sustaining that matter the power of God appeared, and therefore it is attributed to the Spirit; so by the order and disposition of the creatures his wisdom is manifest, which is the essentiall Word of the Father, <sup>d</sup> *without which was made nothing that was made*, which after *became flesh, and dwelt among vs*. <sup>e</sup> The Trinitie decreed, the second Person effected, *Let there be Light, and there was Light*: for by the word of the Lord were

<sup>u</sup> Gibbins on Genes.

<sup>x</sup> Hier. l. trad. Hebr. Trem. & Jun. Basil. hom. 2. ex Ephrem. Syro. y Merc. de Fab. Mundi, & ante eum, Tertull. ad Hermog. Theodoret. qu. 8. in Gen. Caictau. de Angelis interpretatur.

<sup>z</sup> Virg. Æneid. l. 6. on which words Seruius commenteth, Deus est quidam diuinus spiritus, qui per 4. infusus elementa, gignit vniuersas.

<sup>\*</sup> Vatab. in Ge.

<sup>a</sup> Basil hom. 6. <sup>b</sup> Zan. b. de op. D. part. 2. l. 1. & B. Pererius recenset multos fautores huius sent. <sup>\*</sup> Iun. in Gen. c. 1. sic Damascenus de Fide, l. 2. c. 7. Greg. Nyssen. homil. super Hexameron. c. Ioh. 1. 1. Verbum Dei significat imperium, decretum & voluntatem eius efficacem. Pererius in Gen.

<sup>d</sup> 10. 1. 3.

<sup>e</sup> Gibbins on Gen.

the



*the Heavens made.* That vncreated Light commaunded this elementarie Light to be, that so the thinner and higher Element, seuered from the Aire, might by his enlightning operation, effect; and the Aire, according to the nature thereof, receiue this lightsome shining: which to the Fire was an essentiall propertie, to the Aire an accidentall qualitie, approued of God, as good both in it selfe, and to the future creatures. This Light did God separate from the darknesse (which indeed is nothing in nature, but the absence of Light) so disposing thereof, that Light and Darknesse should in their Hemisphere succeed each other. Whether it were so moued by the motion of the ninth Sphere, or first moueable, the highest of the moueable Heavens, and outmost circumference, created in the beginning, as <sup>f</sup> some interprete the first words of *Moses*, or by any other meanes, then appointed by God, it is hard to determine. For we may not reason *à facto ad fieri*, from the order of their constitution, in which they now are, to the principles of their institution, whiles yet they were in making, as <sup>g</sup> *Simplicius*, and other (Philosophers may I call them, or Atheists?) haue absurdly done, in this and other parts of the Creation. This was the first dayes worke.

<sup>f</sup> *Iun. in Gen. prælec.*

<sup>g</sup> *Simpl. arg. 22. consutat. à Iunio.*

<sup>h</sup> *Trem. & Iun. i Gibbins on Gen.*

In the second, God said *let there be a Firmament in the midst of the waters, &c.* The word *Rekiah*, translated *Firmament*, signifieth <sup>h</sup> *expansum* or a thing stretched out; or as some <sup>i</sup> say, a thing made strong by stretching out, designing that vast and wide space and ayrie Region, by the extension thereof, made thinner, purer, and stronger, able to beare those waterie Clouds, which it separateth from these inferior waters, in their proper and elementarie Seat. In which sense He is said *to stretch out the Heavens like a Curtaine, and to lay the beames of his chambers in the waters. Psal. 104. 2.*

*Æther hath two parts, higher and lower; and so the Aire.*

After the *Æther* call Region (reaching in the hither part thereof from the middle Region of the Aire to the Moone, and from thence in the higher part to the highest Heauen) and the Aire (distinguished also into two parts, the middle, and the lower part, as the Philosophers tearme them, when they consider not the whole, as here we doe, but that part, wherein the Meteors are caused) after these two Elements, thus in the two first dayes ordered and disposed: in the third day followeth the perfecting of the two lowest Elements, the Water and Earth, which yet were confused, vntill that mightie Word of God did thus both diuorce and marrie them, compounding of them both this one Globe, now called *Drie Land, and Seas*. The waters which yet oppressed, and by their effusion and confusion did tyrannize, rather than orderly subdue, and gouerne this inferior myrie masse, were partly receiued into competent channels, and there also gathered on swelling heapes, where, though they menace a returne of the old Chaos, both by their noyse and waues, yet hath <sup>k</sup> *God stablished his commaundement vpon it, and set barres and dores, and said, Hitherto shalt thou come and no further, and here shall it stay thy proud waues.* Otherwise, <sup>l</sup> *the Deepes, which then covered it as a garment, would now stand aboue the Mountaines. At his rebuke they flie*, who with fetters of sand (to shew his power in weakenesse, with a miracle in nature) chayneth vp this enraged Tyrant, that the creatures might haue a meet place of habitation. Thus did not onely the drie Land appeare, but by the same hand was enriched with Hearbes and Trees, enabled in their mortall condition, to remaine immortall in their *kind*. And here beginneth *Moses* to declare the creation of compound bodies; hitherto busied in the Elements.

<sup>k</sup> *Iob. 38. 10. 11.*

<sup>l</sup> *Psal. 104. 6, 7.*

Now when the Lord had made both Plants, Trees, and Light, without the influence, yea before the being of Sunne, Moone, or Starre, he now framed those fierie Balls, and glorious Lights, whereby the Heavens are beautified, the Aire enlightened, the Seas ruled, and the Earth made fruitfull. Thus he did the fourth day, after those other things created, least some foolish Naturalist should bind his mightie hand in Natures bands, seeing these Lights now become the chiefe officers in Natures Court. That shining, before disperfed, was vnited in these bodies, whether by refraction of those former beames by these solide Globes, or by gathering that fierie substance into them, or by both, or by other meanes, I leaue to others coniectures. These be appointed to distinguish day and night, to dispose the diuers seasons of the yeare, to exercise

exercise also a naturall influence into inferiour compounded bodies, although not in such vnlimited power as the *m* *Star-gazers* imagine; which yet if they had, could neuer be knowne of vs in such a multiplicite of causes, and suddennesse of change, in that vnspeakeable swiftnesse of the Heauens, as appeared by *n* *Nigidius Figulus* his wheele, which he turned with the swiftest violence, and making a blot or marke therein, as it turned made another spot in or neere the same place, as it seemed in that swiftnesse of motion to the beholders, but at the standing still of the wheele, appeared much distant. Of these lights the greatest, not in quantitie, but in operation and seeming, are the Sunne and Moone, the greatest lights after *o* abused to the greatest darknesse: the greatest of which seemeth to our eyes little, and yet by rules of Arte is found farre greater then the earth; that we may learne not to trust our sense too much in heauenly things.

In the fifth day God created the Fishes and Fowles, blessing them with power of propagation.

The like he performed the sixth day, in forming the Beasts both wilde and tame, and creeping things: thus furnishing the aire, water, and earth, with their proper Inhabitants.

*p* *Sanctius his animal mentisq; capacius alta,  
Deerat adhuc, & quod dominari in cetera posset.  
Natus homo est.*

*m* *Esai. 41. 22.  
& 44. 25.  
Jer. 10. 2.  
n* *Aug. de ciuit.  
Dei. lib. 5. cap. 3.*

*o* *Macrob. Omnes ferè deos ad solcm refert. Saturn. lib. 1. cap. 17.  
Luna aepod' regina celi, &c.  
Aly oñies, alij  
170. solem faciunt terra maiorem, &c.*

*p* *Ouid. Metam. lib. 1.*

After hee had thus provided his chere, hee sought him out a guesst, and hauing built and furnished his house, his next care was for a fit inhabitant. Of this, *Moses* addeth, *Furthermore God said, Let vs make man.* But this will aske a longer discourse. In the meane time wee haue this testimony of *Moses* of the Creation of the World, whose sense if I haue missed or mist in these many words, I craue pardon. And although this testimonie might suffice a Christian, which must liue by *faith*, and not by *sight*: yet to preuent cauillers, we haue other witnesses both of reason and authority, That this World had a beginning, and that the builder and maker thereof, was God. For, doth not Nature both within and without vs, in the admirable frame of this lesse or that greater World, in the Notions of the one, and the Motions of the other, in the wise & mightie order and ordering of both, lead men vnto a higher and more excellent Nature, which, of his goodnes, we call *G O D*? When we behold the whole World, or any part of it, in the elements such agreement, in such disagreement: in the heauenly motions such constancie, in such varietie: in these compound bodies, being, liuing, sense, reason; as diuers degrees, diuersly communicated to so many formes and rankes of Creatures: Wee can no more ascribe these things to chance, than a Printers barrell of letters could by chance fall into the right composition of the Bible which he printeth, or of *Homers Iliads*; to vse *p* *Tullies* similitude: neither can any ascribe the Creation to the Creature, with better reason, then if by some shipwracke, being cast on a desolate Iland, and finding houses, but seeing no people therein, he could esteeme the Birds or Beasts (all the Ilanders he seeth) to be the framers of these buildings. But thou mayest thinke it eternall; Thou mayest as well thinke it to be God, Infinite, Vnchangeable, in the whole and in all the parts. Doth not the Land by seasons, the Sea by ebbing and flowing, the Aire by succeeding changes, the Heauens by motions, all measured by Time, proclaime that they had a beginning of Time? Are not Motion and Time as neere Twinnes, as Time and Eternitie are implacable enemies? Nay, how canst thou force thy mind to conceiue an Eternitie in these things, which canst not conceiue Eternitie? which canst not but conceiue some beginning, and first terme or point, from whence the motion of this wheele began? And yet how should we know this first turning of the Worlds wheele, whose hearts within vs moue, be we vnwitting or vnwilling, the beginning whereof thou canst not know, and yet canst not but know that it had a beginning, and together with thy bodie shall haue an ending? How little a while is it, that the best

Faith is the euidence of things not seene.  
*Vbi vides non est fides.*

*Natura naturans.*

*p* *Cic. de Nat. Deor.*



q So Lucret. l. 5  
Cur supra bel-  
lura Thebanum  
& funera Troie,  
Non alias alij  
quoque res ceci-  
dere Poeta? —  
recensq; Natura  
est mundi, neq; pri-  
de exordia cepit.  
Deus nunquam  
minus solus,  
quam cum solus.  
Tolus cum Deo  
mundus, non  
pluris est, quam  
Deus solus.  
r Confess. lib. 11.  
cap. 12 & 13.  
f Fert. aduers.  
Prax.  
t Prou. 8. 30.  
u Plin. lib. 2. c. 4.  
\* Pythagoras is  
reported the  
first which cal-  
led it κόσμος.  
Merula.  
x De veritate  
C. R.  
Ym. de veritate  
Christiana fidei.  
y Of the opi-  
nions of Phi-  
losophers tou-  
ching the ori-  
ginall of the  
world, see Me-  
rula Cos. p. 1. l. 1.  
z De veritate  
fides, lib. 1. c. 10.  
\* Hex li. 1. c. 1.  
a Plotinus Enn.

q Stories in euery Nation, shew the cradle & child-hood therof? Their later receiued Letters, Arts, Ciuilitie? But what then, say they, did God before he made the World? I answer, that thou shouldest rather thinke Diuinely of Man, then Humanely of God, and bring thy selfe to be fashioned after his Image, then frame him after thine. This foolish question some answer according to the foolishnesse thereof, saying, He made Hell for such curious inquisitors. *Alud est videre, aliud ridere*, saith *Augustine*. *Libentius responderim nescio quod nescio. Quæ tempora fuissent, quæ abs te condita non essent? Nec in tempora tempore præcedis, sed celsitudine semper præsentis æternitatis;* &c. *t* Before all things were, God onely was, and he vnto himselfe was in stead of the World, Place, Time, and all things, hauing all goodnesse in himselfe: the holy Trinitie *r* *delighting and reioicing together*. To communicate therefore (not to encrease, or receiue) his goodnesse, he created the World, *u* *quem Græci \* κόσμος*, (saith *Pliny*) *nonsine ornamentis appellant, nos à perfectâ absolutâq; elegantiâ Mundum*. But for this matter, it is also of the wisest and most learned in all ages confessed, as their testimonies, alleaged by *Iustin Martyr*, *Lactantius* and other Ancients, and especially by *\* Philip Morney*, do plainly manifest. To him therefore, to *Vines*, and others which haue vndertaken this taske, by reason, and by humane authoritie, to conuince the gain-sayers of our faith, let such resort, as would be more fully resolved in these curious doubts. As for all such *r* strange and phantastical or phreneticall opinions of Heretikes, or Philosophers which haue otherwise related of this mysterie of the Creation, then *Moses*, they need not confuting, and for relating these opinions wee shall find fitter place afterwards. I will heere adde this saying of *Vines* to such vnnaturall Naturalists, as vpon slight and seeming naturall reasons, call these things into question. *z* *Quam stultum est de mundi creatione ex legibus huius Naturæ statuere, cum creatis illa naturam antecesserit? Tum enim natura est condita quando & mundus, nec aliud est natura quam quod Deus insit; alioqui minister esset Deus naturæ, non dominus.* Hence was *Aristotles* Eternitie, *Plinies* Deitie ascribed to the world, *Democritus*, *Leucippus*, and *Epicurus*, *Atomi*, the Stoikes *Æterna materia*, *Plato's Deus, exemplar & materia*, as *\* Ambrose* termeth them, or as *a* others, *unum* or *bonum*, *Mens & Anima* (a Trinitie without perfect vnitie) the *Manichees* two beginnings, and an endlesse world of errors about the Worlds beginning, because they measured all by Naturall axiomes. *b* *Orpheus*, as *Theophilus* the Chronographer, cited by *Cedrenus*, alleageth him, hath his Trinitie of Αἰὼς ἁΐος & οὐρανὸς ὁρατός, & ΜΗΤΙΣ, ΦΩΣ, ΖΩΟΔΟΤΗΡ: to which he ascribeth the Worlds Creation: but the Poets dreames are infinite, which might make and marre their Poeticall Worlds at pleasure.

*x*: lib. 2. *unum* or *bonum*, *Mens*, *Anima*, the *Platonikes* Trinitie. *b* In *Euseb. Chron. Græc. Scalig.*

## CHAP. III.

Of Man, considered in his first state wherein he was created: and of  
Paradise, the place of his habitation.



I herto wee haue spoken of the framing of this mightie Fabrike, the Creation of the visible World, leauing that inuisible to the spirituall Inhabitants, which there alway behold the face of the heauenly Father, as not daring to prie too farre into such mysteries, *a* *Rashly* puse up with a fleshy mind: This whereof we treat they need not, as finding all sufficiency in their Al-sufficient Creator: The inferiour Creatures (which hitherto haue been described) know it not, but content *\* themselves* with themselves; in enioying their naturall being, mouing, sense. Onely Man, in regard of his body, needeth it, and by the reasonable power of his soule can discern and vse it. Man therefore was last created, as the end of the rest, an Epitome and Mapped of the World, a compendious little other world, consisting of a visible and inuisible Nature, so resembling both the worke and the Worke-man: the last in execution, but first

*a* Col 2. 18.

*\* Bernard. sup. Cant. Serm. 5.*



first in intention, to whom all these Creatures should serue, as meanes and prouocations of his seruice to his and their Creator.

Man may be considered, in regard of this life, or of that which is to come : of this life, in respect of Nature or Grace : and this Nature also sustaineth a two-fold consideration, of integritie and corruption: For <sup>b</sup> *God made man righteous, but they sought to themselves in any inventions.* His first puritie in his Creation, his fall from thence by sin, his endeour to recouer his former innocencie by future glory, either in the by-waies of superstition, which Nature (a blind guide) leadeth him into, through so many false religions; or by *the true, new and liuing way*, which God alone can set him, and doth conduct him in, is the subiect of our tedious taske; the first two more briefly propounded: the two last historically and largely related.

In that first state, his Author and Maker was *Iehouah Elohim*, God in the plurality of Persons and vnitie of Essence; the Father, by the Sonne, in the power of the Spirit: whereunto, he did not only vse his powerfull word as before, saying, *let there be Man*, but a consultation, *let vs make Man*: not that he needed counsaile, but <sup>c</sup> that he in this Creature did shew his counsaile and wisdom most apparantly. The Father, as first in order, speaketh vnto the Sonne and holy Ghost, and the Sonne and holy Ghost in an vnspokeable manner speake and decree with the Father; and <sup>d</sup> the whole Trinitie consult and agree together, to make Man: which <sup>e</sup> for Mans instruction, is by *Moses* vttered after the manner of Men. The manner of his working was also in this Creature, singular; both in regard of his bodie, which, as a Potter his clay, he wrought and framed of the dust into this goodly shape; and of his soule, which he immediately breathed into his nostrils.

Thus hath Man cause to glorie in his Creators care, in himselfe to be humbled, hauing a bodie framed not of solid earth, but of the dust (the basest and lightest part of the basest and grossest element, <sup>c</sup> *So vaine a thing is man*) his soule of nothing, lighter then vanitie, in the infusion created, and in the Creation infused, to bee the dweller <sup>f</sup> *in this house of clay, and habitation of dust*, yea not a house, but a <sup>g</sup> *tabernacle continually in dissolution*. Such is the Maker and Matter of Man. The forme was his conformitie to God, after whose Image he was made. Christ onely is in full resemblance, <sup>h</sup> *the Image of the inuisible God, the brightnes of his glory, and the ingraued forme of his Person*. Man was not this Image, but made *ad imaginem*, according to this Image, resembling his Author, but with imperfection, in that perfection of humane Nature.

This Image of God appeared in the soule properly, secondly in the bodie (not as the <sup>k</sup> Anthropomorphite Heretikes, and <sup>\*</sup> Popish Image-makers imagine, but) as the instrument of the soule, and lastly in the whole Person. The soule in regard of the spirituall and immortall substance, resemblenth him which is a Spirit, and euerlasting: to which some adde the resemblance of the holy Trinitie, in this, that one soule hath those three essentiall faculties of Vnderstanding, Will, and Memorie, or (as others) of Vegetation, Sense, and Reason. In regard of gifts and naturall endowments, the soule in the vnderstanding part receiued a Diuine impressiō, and character, in that knowledge, whereby she measureth the heauens, bringeth them to the earth, listeth vp the earth to heauen, mounteth aboue the heauens to behold the Angels, pierceth the center of the earth in darknesse to discerne the infernall regions and legions, beneath and aboue them all searcheth into the diuine Nature: whereby, <sup>1</sup> *Adam* was without studie the greatest Philosopher, (who at first sight knew the nature of the beasts, the originall of the Woman) and the greatest Diuine, (except the second *Adam*) that euer the earth bare. The will also, in free choice of the best things, in <sup>m</sup> righteous disposition towards man, and true holines towards God, was conformed to his will, *for whose willes sake it is, and was created*. The body cannot so liuely expresse the vertue of him that made it, but as it could, in that perfect constitution, (<sup>n</sup> *so fearfully and wonderfully made* <sup>\*</sup>) and as the organ of the soule, whose weapon it was to righteousness, had some shadow thereof. The whole Man in his natural Nobilitie beyond, & Princely dominion ouer the other Creatures (that we mention not the hope

b Eccles. 7. ult.

c Quia rationalis creatura, quasi cum consilio facta videtur. Junilius in Genes.

d Socrat. lib. 2.

cap. 25.

\* Cyril. Al. cont. Jul. lib. 1.

e Psal 62. 9.

f Job 4. 19.

g 2. Cor. 5. 1.

h Col. 1. 15.

i Hebr. 1. 3.

k Epiph. her. 71.

\* Papiſts picture the Trinitie, the creation, &amp;c.

1 Genes. 2.

m Ephes. 4. 24.

n Psal. 139. 14.

\* Pronag, cum spectent animalia cetera terram, Os homini sublime dedit, of &amp;c. Quid.



of future blessednesse) sheweth after what Image Man was created, and to what hee should be renewed. The end whereunto God made Man, is God himselfe, who hath made all things for himselfe: the subordinate end was Mans endlesse happinesse, the way whereunto is religious obedience.

o Gen. 1. 27.  
p 1. Cor. 11. 7.

q Gen. 2. 21.

r *Whitak. de Script. quest. 5. f Habet sacrum eloquium propri- etat. in quan- dam ab alijs Scripturis diffe- rentem, quod in eo primum per verba que reci- tantur, de rebus quibusdam agi- tur: que rursum res, vice verbo rum, ad signifi- cationem alia- rum rerum pro- ponuntur. H. 20 de 5. 1. 7. 10. 1. x Ne animu d- nortis externo boni ni. integu- mentum est hoc. Anima sane & anima equalis est: ut lami- nus differentia est. Basil.*

u Apoc. 3. 19.

x Gen. 1. 29.

y Gen. 3. 17.  
Gen. 9. 3.

*Moses* addeth, o *He created them male and female*, thereby to shew, that the Wo- man in OEconomicall respect is p *the image and glorie of the Man*, being created for the Man, and of the Man, but in relation to God, or the World, She as a Creature, was also framed after the same Image. As for that monstrous conceit of the Rabbins, that the first Man was an *Hermaphrodite*, it deserueth not confutation or mention. The order of the Womans creation is plainly related. God q *finding not a meet help for Adam*, in his sleepe tooke one of his ribs, whereof he built the Woman. This in a my- sterie signified that deadly sleepe of the heauenly *Adam* on the Crosse, whose stripes were our healing, whose death was our life, and out of whose bleeding side was by Diuine dispensation framed his Spouse the Church. This may be part of the sense, or an application thereof, as r some say, to this myserie; or the signification rather of the i *thing it selfe* heere declared, then of the words, which properly and plainly set downe the Historie of a thing done, after the literall sense to be expounded.

According to this sense, *Moses* expresth the Creation, the making and marry- ing of the Woman. The Maker was God, the matter a ribbe of *Adam*, the forme a building, the end to be a meete helpe. The Man was made of dust, the Woman of the Man, to be one flesh with the Man, and of a ribbe, to be a helpe and supporter of him in his calling, which requireth strength: neither could any bone be more easily spared, in the whole bodie, which hath not such varietie of any other kind: nor could any place more designe the Woman her due place, nor of the head, that shee should not arrogate rule; nor of the feet, that the husband should not reckon her as his slaue; but in a meane betweene both, and that neere the heart, in which they should (as in all Diuine and Humane Lawes else) be fast ioyned. The building of this bodie of the Woman was, in regard of the Progenie, which was in that larger roome to haue the first dwelling. The soule of the Woman is to bee conceived, r as the soule of the man before mentioned, immediately infused and created by God, hercin equall to man.

Being thus made, she is married by God himselfe vnto *Adam*, who brought her vnto him, to shew the sacred authoritie of marriage, and of parents in marriage: A mutuall consent and gratulation followeth betweene the parties, least any should ty- rannically abuse his fatherly power. And thus are two made *one flesh* in regard of one originall, equall right, mutuall consent, and bodily coniunction. And thus were this goodly couple glorious in nakednes, not so much in the ornaments of beautie, which made them to each other amiable, as of Maiestie, which made them to other crea- tures dreadfull: the Image of God clothing that nakednesse, which in vs u *appeareth filthie*, in the most costly clothing. God further blessed them both with the power of multiplication in their owne kind, and dominion ouer other kinds: and gaue them for food x *every herbe bearing seed, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing seed*. He doth (as it were) set them in possession of the Crea- tures, which by a charter of free gift he had conueyed to them, to hold of him as Lord Paramount.

But least any should thinke this but a niggardly and vnequall gift, whereas since the flood more hath been added, and that in a more vnworthinesse through mans sin: let him consider, that, since the fall, y the earth is accursed, whereby many things are hurtfull to mans nature, and in those which are wholesome, there is not such varietie of kinds, such plentie in each varietie, such ease in getting our plentie, or such quality in what is gotten, in the degree of goodnes and sweetnes to the taste & nourishment. Which had they remained in this sickely and elder age of the world, we should not need to enuie *Cleopatra's* vanitie, or *Heliogabalus* his superfluity & curiositie. And had not man sinned, there should not haue needed the death of beasts to nourish his life, which



which without such stay should haue bene immortall : the vse whereof was after granted, rather to supply necessitie, when the Flood had weakened the Earth, then to minister a greater abundance then before it had: and least of all to satisfie the greedie and curious appetites of more then beastly men.

Liberall and bountifull was Gods allowance, which yet as man abused in eating the forbidden fruit, so whether any sinfull men did transgresse by eating the flesh of beasts, as iniquitie increased, it is vncertaine. And yet it is likely, that when the earth was *filled with crueltie*, as men escaped not beastly butchery, so beasts escaped not butcherly inhumanity: and men, that stay not now for commission to eate mans flesh, would then much lesse aske leaue to feede on beasts. Then did the godly Patriarches liue many hundred yeeres \* without such foode, whereas now wee reach not to one with this helpe, that I speake not of those which by abuse heereof are as cruell to themselves, (in shortning their dayes by surfeits) as to the Creatures, making their bellies to become warrens, fish-pooles, shambles, and what not, saue what they should be? Had not man bin diuellish in sinning, he had not bin beastly in feeding, nay the beasts had abhorred that which now they practise, both against their Lord and their fellow-seruants. *2 The Wolfe should haue dwelt with the Lambe, the Leopard should haue lien with the Kid, and the Calfe, and the Lion, and the fat beast together, and a little Childe might leade them.* \* And this in the time of the Flood appeared, when all of them kept the peace with each other, and dutifull allegiance to their Prince in that great family and little moueable world, *Noahs Arke.*

The place of *Adams* dwelling is expressed by *Moses*: *And the Lord God planted a garden Eastward in Eden, and there he put the man whome he had made, Gen. 2.8.* Maruell it is to see the confusion which sinne bringeth, which appeareth not onely in the body, soule, diet and other prerogatiues of our first parents, but in this place also, then a place of pleasure, a Paradise and garden of delights: after, a place prohibited, and kept by the blade of a sword shaken: now the place cannot be found in earth, but is become a common place in mens braines, to macerate and vexe them in the curious search hereof. \* Some doe conuert this History into an allegorie, as did the *Manichees*, and the *Originists*, confuted by *Methodius*, as *2 Epiphanius* witnesseth. \* *Hierome* in *Dan. 10.* saith, that seeking for shadowes in the truth, they ouer-turne the truth it selfe. *Umbras & imagines in veritate querentes, ipsam conantur euertere veritatem. ut flumina & arbores & paradysum putent allegoria legibus se debere subnuere.* Such mysticall Mist-all and Misse-all Interpreters are our Familists in these times, by vnseasonable and vnreasonable allegories, raising mists ouer the Scripture-sense, which thereby they misse and cannot finde. *b August. ne* relateth three opinions, that allegoricall, which hee confuteth: the literall, and that which followeth both the one and the other, as himselfe doth. The *c Hermians* and *Selucians* are said to deny, that there was any such place: And the naked *Adamites* accounted their Church to be Paradise. Others are as prodigall, and ascribe hereunto all the Earth, which was a Paradise, til sinne brought in a curse. Thus holdeth *d Wolfgangus Wissenburg*, *Goropius* also, and *Vadianus* are of like minde, That mans exile was but the alteration of their happy condition, that the fiery sword was the fiery Zone &c. A great while it went for currant, that it was a pleasant region, by a long tract of sea and land separated from our habitable world, and lifted vp to the circle of the Moone, whereby it was out of the reach of *Noahs* flood. This hath *e Petrus Comestor* and *Strabus*: and many trauellers in old times haue trauelled with this conceit, but brought forth a lie, as appeareth by their Legends. *f* That saint *Brandon* sailed thither from Ireland, is as true as that he met *Indus* in the way released from his paines, (as he was alway from Saturday to Sunday Euen-song:) or that they made fire on a fish (supposing it to be an Island) which if he could once get his taile into his mouth, would ouerturn the world, as that Legend telleth. It should seeme the man in the Moone called him, and shewed him the way to this Paradise. Others place it Eastward, in the highest top of the earth, where the foure Riues, mentioned by *Moses*, haue their originall, whence they

y *Gen. 6. 11.*

\* The Fathers did not eate flesh before the flood. *Orig. in Gene. hom. 1. Chrysost. hom. 27. Genes.*

z *Es. 1. 6.*

\* *Eas. hex. bo. 11. lunil. in Ge. Peverius* relateth the opinions of *Bona- uenture*, *Tollatus*, *Ephrem*, *Isidore*: Also *Vadianus*, *Goropi*,

*Beroaldus* in *Chronica*, *lunius* & others haue largely handled this question of paradise.

\* *Ambrose* in his long Treatise of *Paradiso* leaneeth too much this way.

a *Epiphan. libr. Ancor. & centr. heres. libr. 2.*

b *De Gen. li. 8. ca. 1. & de Ciu. Dei li. 12. ca. 21.*

c *Aug de Heres. d Wolff. Wissenburg refat. ad Dom. Nig.*

*Gor. Bec. Becces. Joac. Vad. de Paradiso.*

Likewise *Hugo de S. Vict.* reckoneth this opinion totam

terram futuram Paradysum, si homo non peccasset: totam, scilicet

etiam exitium per peccatum.

*Annot. in Gen. c Histor. Scho. last.*

f *Leg. aurea.*



runne, and are swallowed vp of the Earth, and after rising in diuerse places of the world, are knowne by the names of *Nilus*, *Ganges*, *Tigris*, *Euphrates*. <sup>g</sup> *Hugo de S. Viſtore* and *Adrichomius* are of this opinion : yea the great Cardinall <sup>\*</sup> *Caietane* and *Bellarmino*, place *Henoch* and *Elias* in earthly Paradise, yet liuing there vntil the time of Antichrist, which wood he cannot see (being in the midst of it) for trees. But the discouery of the World by Trauellers, and description thereof by Geographers, wil not suffer vs to follow them (to the want of which Art, I meane Geographie, such phantasies may bee imputed) whereby also is confuted the opinion of them, which place it vnder the Equinoctiall circle, as *Durandus* and *Bonauentura*.

<sup>h</sup> *Phil. Melanc.*  
*& Carion.*

Others account so much to Paradise, as those foure Riuer doe water, euen the chiefe part of Afrike and Asia : and some confine it in streighter limits of Syria, Arabia and Mesopotamia, as if *Adam* had beene so couetous as his Posteritie, or so laborious as to husband so large Countreies. The false interpretation of those Riuer to be *Nilus*, *Ganges* &c. was the cause of this errour, the <sup>i</sup> Septuagint translating in stead of *Sichor* (which is *Nilus*) *Gihon* the name of one of these streames.

<sup>i</sup> *1<sup>a</sup> Es. 23. 3.*  
*& Iere. 2. 18.*

*Moses* as it were of purpose by an exact chorography and delineation of the situation, doth inecte with those errors, and with other the like, which I doe not heere relate. Neither is their opinion to be followed, which drowne all altogether in the deluge, seeing that after that time *Moses* wrote this. *Franciscus Iunius* in his readings on *Genesis* <sup>\*</sup> hath largely and learnedly handled this matter, and added a Mappe also of Heden in which it stooode, and the course of the Riuer with the Countreies adiacent. In him the Reader may finde satisfaction. He sheweth out of *Curtius*, *Plinie*, and *Solinus*, the miraculous fertilitie of that part of Babylonia, which *Ptolomey* calleth *Auranitis* or *Andanitis*, easily declined from Heden, the name given by *Moses*, mentioned after *Moses* time, *2. Reg. 19. 12.* and *Es. 37. 12.*

<sup>\*</sup> See also, *Annot. Trem. & luv. in Gen. 2.*

For the foure Riuer he sheweth them out of *Ptolomey*, *Strabo*, *Plinie*, *Dion*, *Marcellinus* &c. to be so many diuisions of *Euphrates*, whereof *Baharsares* or *Neharsares* is *Gihon*, that which passeth through Babylon is, for the excellency, peculiarly called *Perath* or *Euphrates*; *Nehar-malca* or *Basilius*, *Pishon*; *Tigris*, <sup>\*</sup> *Chiddekel*. For the fiery Sword he obserueth out of *Pliny* *li. 2. ca. 106.* a certaine miracle of Nature in Babylonia, where the ground is scene burning continually about the quantitie of an acre. But this place will not serue to dispute this poynt. If those Rivers doe not now remaine, or have altered either channell or names, it is no new thing in so old a continuance of the world. It is more then probable, that heere in these parts Paradise was, although now deformed by the Floud, and by Time consumed and become a stage of barbarisme.

<sup>\*</sup> *Tigris* is both the greater riuer and a smaller which runneth out of *Euphrates* into *Tigris*, which is heere meant.

Neither hath the place alone bin such a pitched field of Opinions, but the fruit also which *Moses* expresth to be the instrument & occasion of *Adam*'s ruine, hath set some mens teeth on edge, who tell vs what it is, as if they had lately tasted of it, a certayne signe indeede, and fruit, of that once vnlawfull tasting. <sup>k</sup> *Goropius* a man addicted to opinions, which I know not whether hee did holde more strangely, or strongly; though he enlargeth Paradise ouer the world, yet he maketh *Adam* an Indian (maruaile he placeth him not in Dutch-land, for that was his language, if *Becanus* be to be beleueed.) About the riuer *Acelines* betwixt *Indus* and *Ganges* (saith he) groweth that admirable Figge tree, which hee at large describeth out of *Plinie*, *Theophrastus* and *Strabo*, whose branches spreading from the body, doe bend themselves downewards to the earth, where they take hold, and with new rooting multiply themselves, like a maze or wood. One told <sup>l</sup> *Clusius* that hee himselfe had beene one of eight hundred or a thousand men, which had hidden themselves vnder one of these trees, adding, that some of them were able to couer three thousand men.

<sup>k</sup> *Goro. Becan. Indocytbica.*

<sup>l</sup> *Car. Clus. Exoticorum.*

<sup>m</sup> *Linschoten lib 1. ca. 58.*

<sup>\*</sup> *c. 55.*

Strange is this tree, and *Becanus* is with conceit heereof ravished into the pleasures of Paradise. This tree <sup>m</sup> *Linschoten* describeth growing about *Goa*, and (to bring vs out of *Goropius* Paradise) saith that it hath no fruit worth the eating: but a small kind like *Oliues*, which is food only for birds. He telleth vs <sup>\*</sup> of another Indian Fig tree, growing



growing rather like a Reede then a Tree, a mans height, a spanne thicke, the leaves a fathome long, and three spanues broad: The Arabians and Indians suppose this to be that dislin ull fruit. The cause of this opinion *Paludanus* in his Annotations vpon *Linschoten* ascribeth to the pleasantnes of the smel and tast. Being cut in the middle, it hath certaine veines like a Crosse, whereon the Christians in Syria make many speculations. Yea the same Author telleth of a hil in the Ile of Seilan, called *Adams hill*, where they shew his foot-print, to prove that he lived there: of which reade our discourse of that Iland, *l. 5. ca. 14.* *Baskhier* in his *Ara cæli* citeth out of *Moses Barcephas*, That wheat was the Tree of knowledge of good and euill; and so doe the *Saracens* hold: so curious and vaine is blinde Reason without a guide.

But I thinke I haue wearied the Reader, with leading him thus vp and downe in Paradise; small fruit I confesse is in this fruit, and as little pleasure in this Paradise, but that variety happily may please some, though it be to others tedious. And for a conclusion it is, I thinke, worth the noting, that *M. Cartwright* an eye-witnesse, by the counsel of the Nestorian Patriark at Mosul or Ninuie visited the Ile of Eden, still so called, and by them holden a part of Paradise, ten miles in circuit, and sometime walled: which if it be not part of that garden-plot mentioned by *Moses*, yet it seemes, is part of that country sometime called *Eden*, in the East part wherof Paradise was planted, and not far (according to *Iunius Mip*) from that happy vnhappy place.

<sup>n</sup> The Preachers trauels.

## CHAP. IIII.

*Of the word Religion, and of the Religion of our first Parents before the fall.*



Thus made way to our history of Religions, the first (and therefore best) Religion, is in the first place to be declared. Only somewhat may be, not vnfitly, spoken before of the word. Religion in it selfe is naturall, written in the hearts of all men, which wil (as here we shew) rather be of a false then no Religion: but the name whereby it is so called, is by birth a forreiner, by common vse made a free-denizen among vs, descended from the Romans, which by their swords made way for their words, the Authors both of the thing it selfe and of the appellation, to a great part of this Westerne world. But as the Latines have accustomed themselves to multiplicite and varietie of Rites, so have they varied not a little about the Parents (as I may say) of this child, (as the Grecians sometimes, about *Homers* birth-place) some giving one etymologie and derivation of the word, and some another, that there needeth some Herald to shew the true pedigree, or some Grammarian Dictator to cease the strife.

<sup>a</sup> *Servius Sulpitius* (as *Macrobius* citeth him) calleth that Religion, which for some holinesse is removed and separated from vs, *quasi relictam à relinquendo dictam*, *Servius* deserveth to be relinquished, and his opinion removed and separated even with an *Anathema*, if he would remove and separate Religion from vs, which is the life of our life, the way to our happines. The like is added of *Ceremonia à carendo dicta*, a iust name and reason of the most of the present Romish Ceremonies, whose want were their best company. *Massurius Sabinus* in <sup>b</sup> *A. Gellius* hath the like words, *Religio*, with *Tully*, is *Cultus deorū*, the worship of the gods, hereby distinguished from *Superstition*, because they were, saith he, called Superstitious, that spent whole daies in praier & sacrifices, that their children might be *Superstites*, survivors after them: (or rather as *Lact.* *l. 4. c. 28.* *Qui superstitem memoriā defunctorū colunt, aut qui parentibus suis superstites celebrant imagines eorū domi, tanquā deos penates.* But they which diligently vsed and perused the things pertaining to diuine worship, & tanquam relegere, were called Religious, *Religiosi ex religendo tanquā ex eligendo eligentes, intelligendo intelligentes.* <sup>c</sup> Saint

<sup>a</sup> *Saturnal. libr. 3. ca. 3.*

<sup>b</sup> *Noct. At. libr. 4. ca. 9.*

\* Religioſum à ſuperſtitioſo ea diſtinctione diſcernit Varro, ut à ſuperſtitioſo dicat timeri deos, à religioſo autem tantum vereri ut parentes, non ut hoſtes timeri. Aug. de Ciuil. lib. 6. ca. 6. e De Ciuil Dei lib. 10. ca. 4. f In ſiæ. g Vbi ſupra.

\* Saint *Auguſtine* better acquainted with religion than *Cicero*, conimeth neerer to the name and nature thereof, deriuing it *à religendo* of chuſing againe. *Hunc eligentes, vel potius religentes, amiſeramur enim negligentes, unde & religio dicta perhibetur*: This word *Religens* is cited by *Nigidius Figulus* in *Aulus Gellius*; *Religentes eſſe oportet, Religioſum nefas*: *Religioſus* being taken in bad ſenſe for *ſuperſtitioſus*. The ſame Father elſewhere, in his Booke de *Vera Religione* <sup>f</sup> acknowledgeth another originall of the word, which *Lactantius* before him had obſerued, *à religando*, of faſtning, as being the bond betweene vs and God. *Ad Deum tendentes, ſaith Auguſtine, & ei vni religantes animas noſtras unde religio dicta creditur. Religet ergo nos Religio vni omnipotenti Deo. Lactantius* his words are; *Diximus nomen religionis à vinculo pietatis eſſe deductum, quòd hominem ſibi Deus religauerit & pietate conſtrinxerit, quia ſeruire nos ei ut domino & obſequi ut patri, neceſſe eſt. Melius ergo (quàm Cicero) id nomen Lucretius interpretatus eſt, quia aut ſe religionum nodos exolvere.* And according to this etymologie is that which Maſter *Camden* ſaith, Religion in old Engliſh was called *Ean-ſaftnes*, as the one and onely Aſſurance and faſt Anker-hold of our ſoules health. *Camden Rem.*

\* De vocabulo Religionis vide Suarez de Relig. li. 1. & Stuckium de ſacris & ſacrificijs Gentium, qui Etymon dat etiam nominiũ, Cultus, Ceremonia, Pietas, &c. Grec. Latin. Hebr. huc pertinentium. h 83. Quæſt. 9. 31.

\* This is the effect of ſinne and irreligion, that the name and praſtiſe of Religion is thus diuerſified, elſe had there bin, as one God, ſo one religion, and one language, wherein to giue it with iuſt reaſon, a proper name. For till men did *relinquere*, relinquish their firſt innocencie, and the Author of whom, and in whom they held it, they needed not *religere*, to make a ſecond choice, or ſeek reconciliation, nor thus *religare*, with ſuch paines and vexation of ſpirit to enquire and praſtiſe thoſe things which might *religare*, binde them ſurer and faſter vnto God: and in theſe reſpects for ſeuerrall cauſes Religion might ſeeme to be deriued from all thoſe fountains. Thus much of the word, whereby the nature of Religion is in part declared, but more fully by the deſcription thereof.

i Mar. de vera Chriſt. relig. c. 20

*Religio eſt*, ſaith <sup>h</sup> *Auguſtine*, *qua ſuperioris cuiuſdam nature quam diuinam vocant, curam ceremoniamque aſſert.* Religion is heere deſcribed generally (whether falſely or truly) *profeſſing the inward obſeruation and ceremoniall outward worſhip of that which is eſteemed a higher and diuine nature.* The true Religion is the true rule and right way of ſeruing God. Or to ſpeake as the caſe now ſtandeth with vs, <sup>i</sup> *True religion is the right way of reconciling and reuniting man to God, that he may be ſaued.* This true way he alone can ſhew vs, who is the Way and the Truth, neither can we ſee this ſame, except hee firſt ſee vs, and giue vs both eyes to ſee, and light alſo whereby to diſcerne him.

\* Inſtitia originalis.

But to come to *Adam*, the ſubiect of our preſent diſcourſe. His Religion before his fall, was not to reunite him to God, from whome he had not beene ſeparated, but to vnite him faſter, and daily to knit him neerer, in the experience of that which Nature had ingrafted in him. For what elſe was his Religion, but a pure ſtreame of \* *Originall Righteouſneſſe*, flowing from that *Image of God*, wherevnto he was created? Whereby his minde was enlightned to know the onely verie God, and his heart was engrauen, not with the letter, but the life and power of the Law, louing and prouing that good, and acceptable, and perfect will of God. The whole man was conformable, and endeououred this holy praſtiſe, the bodie being pliant and flexible to the rule of the Soule, the Soule to the Spirit, the Spirit to the Father of Spirits, and God of all Fleſh, which no leſſe accepted of this obedience, and delighted (as the Father in his Child) in this new modell of himſelfe. How happie was that bleſſed familiaritie with God, ſocietie of Angels, ſubiectiõ of Creatures, enuied onely of the Diuels, becauſe this was ſo good, and they ſo wicked? Nature was his Schoolemaſter; or if you will rather, Gods Vſher, that taught him (without learning) all the rules of diuine Learning, of Politicall, Oeconomicall, and Morall wiſdome.

The whole Law was perfectly written in the fleſhie Tables of his heart, beſides the



the especial command concerning the trees in the midst of the Garden, the one being an vniuersall and euerlasting rule of righteousness, the other by speciall authoritie appointed, as the manifestation of Gods Diuine prerogative in commanding, and a triall of mans integritie in obeying. For the first part hereof, since it was so blurred in our hearts, it was renewed by the voyce and finger of God on Mount Sinai, giuen then immediately by God himselfe, as God ouer all; whereas the other parts of the Law containing the Ceremoniall and Politicall ordinances, were mediately giuen by the Ministerie of Moses, as to that particular Nation.

Neither know I any that make doubt of this whole Law naturally and originally communicated: saue onely that some make question of the Sabbath. Howbeit, I must confesse that I see nothing in that Commandement of the Decalogue prescribed, but is Naturall and Morall: for, both the Rest is so farre Morall, as the outward actes of Diuine worshippe cannot bee performed without suspending for a while our bodily labours: although Rest, as a figure, bee Iewish, and in it selfe, is either a fruit of wearinesse or idlenesse. And that the seuenth dayes obseruation is naturall (I meane the obseruing one day of seuen in euerie weeke) appeareth both by the first order established in Nature, when God blessed and sanctified the seuenth day; <sup>k</sup> the streame of Interpreters, especially the later, running and ioyning in this interpretation, (the Elder being somewhat more then enough busied in Allegories): by the reason in the Commandement, drawne from Gods example and sanctification in the Creation: by the obseruation of a Sabbath, before this promulgation of the Law, *Exod.* 16. and by the diuision of the dayes into weekes, <sup>\*</sup> both then and before by *Noah*, *Genes.* 8. 10. 12. by the necessitie of a Sabbath, as well before the Law in the dayes of the Patriarkes, as in the times of *David*, or *Salomon*: by the perfection of the number of seuen in the Scriptures: by the generall consent of all, that it is Morall to set apart some time to the Lord of times, and an orderly set time to the God of order, which men might generally agree on for their publike deuotions: which the Patriarkes practised in their sacrifices and assemblies; the Heathens blindly, as other things, in their Feasts.

Hereunto agreeth the iudgement of *Aquinas*, <sup>1</sup> *Præceptum de sanctificatione Sabbathi ponitur inter præcepta decalogi, in quantum est præceptum morale, non in quantum est ceremoniale.* The Precept of sanctifying the Sabbath, is set amongst the Precepts of the Decalogue, as it is a morall, not as a ceremoniall Precept. It hath pleased him, <sup>m</sup> saith M. Hooker, as of the rest, so of times to exact some parts by way of perpetuall homage, neuer to be dispensed withal nor remitted. The Morall law requiring therefore a seuenth part throughout the age of the whole world to be that way employed, although with vs the day be changed in regard of a new revolution begun by our Saviour Christ, yet the same proportion of time continueth which was before, because in reference to the benefit of Creation, and now much more of renouation thereunto added by him, which was Prince of the world to come, we are bound to account the sanctification of one day in seuen, a dutie which Gods immutable Law doth exact for euer. Thus farre Hooker.

This indeed in the Sabbath was Iewish and Ceremoniall to obserue onely that lastt and seuenth day of the weeke, and that as a figure, and lastly with those appointed Ceremonies, and that manner of obseruation. Thus saith *Aquinas*, <sup>n</sup> *Habere aliquod tempus deputatum ad vacandam diuinis, cadit sub præcepto morali. Sed in quantum &c.* To haue some set time for the seruice of God is morall: but so farre this Precept is ceremoniall, as in it is determined a speciall time, in signe of the Creation of the World. Likewise it is ceremoniall, according to the all-goricall signification; in as much as it was a signe of the Rest of Christ in the graue, which was the seuenth day. And likewise according to the morall signification, as it signifieth a ceasing from euery act of sin, and the Rest of the mind in God. Likewise according to the Anagogicall signification, as it prefigureth the Rest of the fruition of God, which shall be in our Countrie.

<sup>k</sup> *Caluin. Pagninus, Ursinus, Holpinus, Martyr, Iunius, Zanch. Oecolamp. Gibbins,* besides *Perkins, Pound, Greenham, Rogers* and others.

<sup>\*</sup> The Heathens by the light of Nature had their weekes; as appeareth by naming the daies after the seuen Planets: and Saturday or *Saturus* day was by the Gentiles sequestred from Ciuill and Martiall affaires, being esteemed most fit for contemplation and deuotion, as saith *Aretius*, *Probl. de Sab. 1 Secunda secundæ. q. 122. art. 4.* <sup>m</sup> *Ecclæs. Pol. lib. 5. §. 70.*

<sup>n</sup> *Vbi supra*

o Cited by  
Bellarm. de  
imag. l. 2. c. 7.  
and by others.

p Gen. 2. 2, 3.

q Mark. 12.

28, & 31.

r Act. 20. 9.

s Mark. 2. 25.

t Qualitas

preceptorum

prefigit metam.

¶ It. v. g. man-

datum, non fu-

raberis, & est

mandatum, omni-

ni petenti te,

da. Virumque

quidem magnū,

quoniam etrumq;

diuinum, sed de

non furando,

maius. Non equē

displacent tena-

ces atq; fures.

Bern. de præcep.

& dispensat.

u Negative

Precepts bind

at all times,

& to all times :

the affirmatiue

bind at all

times, but not

to all times :

and therefore

negative are

of more force.

Perkins Ser.

Causarum.

x Refert. Tho.

Rogers.

To these obseruations of *Thomas* we may adde that strictnesse of the obseruation, That they might not kindle a fire on the Sabbath, and such like. And howseuer some testimonies of the Fathers be alledged against this truth, & to proue, that the Sabbath was borne at Mount Sinai, as of *Tertullian*, *Iustin Martyr*, *Ensebius*, *Cyprian*, *Augustine*, which denie the Sabbatizing of the Patriarchs before that time, and account it typicall. Why may we not interpret them of that Sabbath of the Iewes, which wee haue thus distinguished from the morall Sabbath, by those former notes of difference? *Broughton* in his Concent alledgeth the Consent of Rabbins, as of *Ramban* on Gen. 26. and *Aben Ezra* vpon Exod. 20. That the Fathers obserued the Sabbath before *Moses*. And *Moses* himselfe no sooner commeth to a seuenth day, but he sheweth, that *God rested, blessed, sanctified the same*.

It resteth therefore, that a time of rest from bodily labour was sanctified vnto spirituall deuotions from the beginning of the world, and that a seuenth dayes rest began, not with the *Mosaicall* Ceremonies in the Wildernesse (as some men will haue it) but with *Adam* in Paradise. That which is morall (say some) is eternall, and must not giue place; I answer, That the Commaundements are eternall, but yet subordinate. There is a *first of all the Commaundements, and there is a second like to this*, like in qualitie, not in equalitie: and in euery Commaundement, the Soule of obedience (which is the obedience of the soule) taketh place of that bodie of obedience which is performed by the bodie. *Mercie is preferred before sacrifice, and charitie before outward worship*; *Paul* stayeth his preaching, to heale *Eunychus*: *Christ* patronizeth his Disciples, plucking the eares of *Corne*, and affirmeth, That *the Sabbath was made for man, and not man for the Sabbath*. Although therefore both rest and workes of the Sabbath giue place to such duties, which the present occasion presenteth, as more weightie and necessarie to that time, yet doth it not follow, that the Sabbath is not morall, no more than the Commandement of almes is not morall, because (as *Bernard* obserueth) the prohibitiue Commaundement of stealing is of greater force, and more bindeth. And in a word, the Negative Precepts are of more force, and *more vniuersally bind* than the affirmatiue. A man must hate his father and mother for Christs sake, and breake the Sabbaths rest for his neighbour, in cases of necessitie. And therefore such scrupulous *x* fancies as some obtrude vnder the name of the Sabbath, esteeming it a greater sinne to violate this holy Rest, than to commit murther, cannot be defended.

Pardon this long Discourse, whereunto the longer Discourses of others haue brought me. But now mee thinkes I heare thee say, And what is all this to *Adams* integritie? Doubtlesse, *Adam* had his particular calling, to till the ground: his generall calling also, to serue God; which as hee was spiritually to performe in all things, so being a body, he was to haue time and place set apart for the bodily performance thereof. And what example could hee better follow then of his Lord and Creator? But some obiekt, This is to slacken him running, rather then to incite and prouoke him; to bind, and not to loose him, can not be a spurre, but a bridle to his deuotion: but they should consider, that we do not tie *Adam* to the seuenth day onely, but to the seuenth especially, wherein to performe set, publike, and solemne worship. Neither did *Daniel*, that prayed thrice a day, or *David*, in his seuen times, or *Saint Paul*, in his iniunction of praying continually, conceiue that the Sabbath would hinder men, and not rather further them in these workes. Neither was *Adams* state so excellent, as that he needed no helpes; which wofull experience in his fall hath taught. God gaue him power to liue, yea with an euerlasting life: & should not *Adam* therefore haue eaten, yea and haue had conuenient times for foode and sleepe and other naturall necessities? How much more in this perfect, yet flexible and variable condition of his soule, did hee need meanes of establishment, although euen in his outward calling he did not forget, nor was forgotten? Which outward workes, though they were not irkesome and tedious, as sinne hath made them to vs, yet did they detaine his body, and somewhat distract his mind, from that full and entire







nesse to man, continuing in obedience, yet did Man herein shew his contempt, in reiecting so easie a yooke, and so light a burthen. I will not reason whether these two Trees may properly be called Sacraments; of which (say some) the one was but for the bodily life, and better neuer to haue touched the other; this wee know, that in eating of this he lost both bodily and spirituall life, which the name and institution thereof fore-warned, and should haue preuented: otherwise, in eating of the other, immortalitie had beene sealed both in soule and bodie, to him and his for euer. Strange it seemeth, that he should need no monitorie signes to preuent that, which, euen with these helpes added, he did not eschew.

## CHAP. V.

*Of the fall of Man: and of Originall Sinne.*

hitherto we haue beheld the Creation of the World, and of our first Parents, the liuely Images of the Creator and the Creature; whome we haue somewhat leisurely viewed in a naked Maiestie, delighting themselves in the enamelled walkes of their delightfull garden: The Riuers whereof ranne to present their best offices to their new Lords, from which they were forced by the backer streames, greedie of the sight and place which they could not hold: The Trees stouped to behold them, offering their shadie mantle and varietie of fruits, as their naturall tribute: each creature in a silent gladnesse reioyced in them, and they enioyed all mutuall comforts in the Creator, the Creatures, and in themselves. A blessed payre, who enioyed all they desired, whiles their desire was worth the enioying: Lords of all, and of more than all, Content; which might, in all they saw, see their Makers bountie: and beyond all they could see, might see themselves comprehended, where they could not comprehend: of that infinite Greatnesse and Goodnesse, which they could not but loue, reuerence, admire, and adore. This was then their Religion, to acknowledge with thankfulness, to be thankfull in obedience, to obey with cheerefulness, the Author of all this good: to the performance whereof they found no outward, no inward impediment; Sicknesse, Perturbation, and Death (the deformed issue of Sinne) not yet being entred into the world.

\* It is by all affirmed, that the fall was very soone after the Creation, as appeareth by circumstances of the narration, by Sathans malice, the womans virginie: and many hold, it was the very day of their Creation. Bibband. Broughtons Conuent, Preter antiquos August. Iren. Chrysost. &c.

In this plight did Sathan (that old Serpent) see, disdaine, and enuie them. It was not enough for him and the diuellish crue of his damned associates, for their late rebellion, to be banished Heauen, but the inferiour World must bee filled with his venome, working that malice on the creatures here, which he could not there so easily wrecke on their Creator. And because Man was here Gods Deputie and Lieutenant, as a pettie God on the Earth, he chuseth him as the fittest subiect, in whose ruine to despise his Maker. To this end he vseth not a Lion-like force, which then had beene bootlesse, but a Serpentine sleight, vsing that subtile creature as the meetest instrument to his Labyrinthian proiects: Whereas by inward temptation hee could not so easily preuaile, by insinuating himselfe into their mindes, he windes himselfe into this winding Beast, disposing the Serpents tongue to speake to the woman (the weaker vessell) singled from her husband, and by questioning doth first vndermine her. \* The woman (whether she had not yet experience in the nature of the creatures, or did admire so strange an accident, and would satisfie her curious mind in the further tryall) entertained discourse, and was presently snared. For though shee held her to the Commaundement, yet the threatning annexed shee did somewhat mince and extenuate. What shee seemed to lessen, he feared not to annihilate, and wholly disannull, propounding not onely impunitie, but aduantage, That they should be as Gods, in the enriching of their minds with further knowledge. This he persuadeth by the equiuocating in the name of the Tree (the first equiuocation

wee



wee read of, <sup>a</sup> otherwhere plainly tearmed a lye) charging God with falschood and malignitie. <sup>a</sup> 1o. 8. 44.

Thus he that abode not in the Truth himselfe, but was a *Man-slayer from the beginning, and the father of Lying*, which he no where else borrowed, but had of his owne, perswaded her by his great subtiltie first to doubt of Gods Truth in his Word (the first particular sinne that euer mans heart entertained, for the other were but occasions and inducements; disobedience and vnthankfulnesse are more generall) after that she vnlawfully lusted after this new knowledge, bewitched with the pleasantnesse of the fruit to the tast and sight, she tooke & did eat, and gaue to her husband likewise. The highest power of the Soule is first intrapped, the lusting and sensible faculties follow after, iustly plagued by a correspondent inward rebellion, that the sense now ruleth the appetite; and this the reason, in our corrupt estate, which hence proceeded.

<sup>b</sup> Thus vnbeleefe brought forth vnthankfulnesse; vnthankfulnesse, pride; from thence ambition, and all that rabble of contempt of Gods Truth, beleeuing the Deuils lyes, abuse of the creatures to wanton lust, Sacrilegious vsurping that which God had reserued, scandalous prouocation of her husband, with the murther bodily and ghostly, of him, her selfe, & their whole posteritie for euer: and whereas yet they had done so little seruice to God, yet they offered almost their *First fruits* to the deuill, hauing <sup>c</sup> *Free-will* to haue resisted *if they would*. No maruell then if such a combination of so many sinnes in one, wrung from the iustice of God such a multitude of iudgements on them and theirs, in the defacing that goodly and glorious Image of God; subiecting (instead thereof) the bodie to Sicknesse, Cold, Heat, Nakednesse, Hunger, Thirst, Stripes, Wounds, Death; the Mind to Ignorance, Doubtings, Vanitie, Phancies, Phrenzies; the Will to Vnstaydnesse, Passions, Perturbations; the whole Man is made a slaue to Sinne within him, to the Diuell without; whence he must expect wages sutable to his worke, Death; Spirituall, Naturall, and Eternall: an infinite punishment for offending an infinite Maiestie.

Thus had they put out their light in obscure darkenesse: and if they were not presently cast into vtter darknesse, it was Gods mercie (not their merit) which suspended the first & naturall death, to preuent that second and eternall. But spirituallly they were euen alreadie dead in sinnes, as appeared by the accusations of their conscience; whereof *Moses* sayth, <sup>d</sup> *The eyes of them both were opened, and they knew that they were naked*. Conscience, before Vertues keeper, was now become Hels harbenger, thence flashing lightnings in the face of their mindes, to shew that their nakednesse did now appeare filthie in Gods sight: Lightnings indeed, which could only lighten to terrifie, not enlighten with instruction and comfort: Which sparke remaineth after the fire of Gods image extinct, by the mercifull prouidence of God, in some <sup>e</sup> to be a bridle of Nature, least they should runne into all excesse of villanie, and not leaue a face of the world in the world, and to be to others, by disposition and working of a higher & supernaturall Light, a preparatiue to, and a preferuatiue in that Light of Life. So much the greater is their sinne, that seeke to flash out these flashings: and whereas they cannot reade the booke of Scripture, and will not reade the booke of the Creature, labour to extinguish also this Light of Nature, that with seared consciences they may more freely in darknesse commit the workes of darknesse. And euen this did *Adam* seeke, if God had not brought him out of his Owles nest. For what could a *Figge-lease* hide from God? and did they thinke the innocent *Trees* would conspire with them to conceale Traytors? Was there any darknesse which was not Light to him? Or could *Breeches* and *Trees* couer their Soules, which receiued the first and worst Nakednesse; till which, Nakednesse to the bodie was a Clothing of Beautie, a Liuerie of Bountie, an Ensigne of Maiestie? Such <sup>e</sup> *broken pits seeke they that forsake the Fountaine of liuing Waters*.

And yet when God commeth into Iudgement, and <sup>f</sup> makes the windes to vsheer him vnto his priuate Sessions in Paradise; to those shiftelesse shifts they added worfe, impiously accusing God, vncharitably charging one another, to put from themselues that blame which thus claue faster to them. A medicine worfe than the disease, or a

<sup>b</sup> Foolish and wicked is their conceit, that measure this sinne by the fruit (a Nut or Apple) that was eaten: as Pope *Iulius*, That said he might be as well angrie for his Peacocke, as God (whose Vicar he was) for an Apple: *B. l. de vit. Pont.*

<sup>c</sup> *Posse si uellent sed non uelle vi possent.*

<sup>d</sup> Gen. 3. 7.

<sup>e</sup> *Spiritus reprimens, & renouans.*

<sup>e</sup> Jer. 2. 13.

<sup>f</sup> Gen. 3. 8.

disease in stead of a medicine is hypocrisie, that will not see her owne sicknesse, and seekes rather to couer, then to cure; to couer by charging others, then recover by discharging it selfe; as if equitie pretended were not iniquitie doubled. God proceedeth to sentence, a sentence worthie of God, shewing at once his infinite iustice in the punishment of sinne, and no lesse infinite mercie, to provide an infinite price to redeeme vs, by his infinite power bringing good out of euill, and by his *manifeste* *Wisdom* taking that wise one in his craftinesse, who in the destruction of man had sought Gods dishonour. So good is it that euill should be, when this soueraigne goodnesse purposeth to effect his good will by wicked instruments, out of their darkenesse producing his owne maruellous light: as appeared in this worke of Sathan an aduersarie, intended to his despite; in and by the promised Seed, disposed to his glorie. § The Serpent hath a bodily curse in his future bodily difficulties, which still continue, for his instrumentall and bodily employment.

g Gen. 3. 14.

h Vers. 15.

i Job. 16. 21.

k 1. Tim. 2. 22.

The <sup>h</sup> old Serpent and spirituall enemy hath a spirituall and eternall curse, *the breaking of his head by that Seed of the woman*, that should once lead Captiuitie captiue. Our parents are cursed, yet so, as their curse is turned into a blessing; all things working to the best: *In sorrow shall be the womans conceptions*, but recompenced with the ioy which followeth (and is as it were the midwife in their trauell) because of <sup>i</sup> *fruit borne into the world*; and more then recompenced, in that they are <sup>k</sup> *saued by bearing of children, if they continue in the faith, and liue in holinesse with modestie*. Adam is set to labour, not as before, with delight, but with paine and difficultie; the Earth also being cursed for his sake: yet by this narrow way, by this crosse-way he is guided to Heauen; the hope whereof was giuen him, before Paradise was taken from him. So true is it, that *in iudgement he remembreth mercy*, if we can learne to liue by faith & not by sight.

This, that *Moses* telleth of the fall of Man, Experience doth in manner proclaime through the world, in the manifold effects thereof, which we daily see. For whereas the World was made for Man, as before is shewed, who alone, in regard of his bodily and spirituall nature, can need and vse it, no creature in the world is in his kind so imperfect as Man. He that was before as an earthly God, is now become an incarnate diuell, and for aspiring to be like his Lord, was made a seruant of his seruants; the noblest part in him becomming a base officer to degrade him, Reason it selfe dejected at the feet of sense, to be a slaue, and a very Baud to sensuall pleasures, a very Broker for dunghill-profits. And what is this but to metamorphose man into a beast? vntill that some in a lower degree, liuing only to liue, suffocated with eating, drinking, sleeping, are degenerated into plants? And if he descend not lower, to become torpide and lifelesse, yet doth he participate the imperfections of those things, and that without their perfections, as if with an imperfect retrograde he would returne into his first elements. What stone so hard as mans heart is relentlesse, remorselesse to his best good? What dust more subiect to the wind, or water more flexible, then he to temptation and sinne? But those things remaine in their nature, or naturall place: Man is a fuming smoake, a passing shadow. And yet if we could stay at our Elements, it were somewhat better, but we are seruants and drudges beneath all names of basenesse, vnbowelling the earth, and our selues in the earth, for a little hardened earth, that neuer had the dignitie to see, no not to be seene of the Sunne. We seeme to rule the Skie, Windes, and Seas; indeed we aduenture our liues to their mercie, and not three fingers thicknesse doth separate vs from death, that we may bring home an idle discourse, or somewhat, almost lesse then nothing, that we call a Jewell. Once; we inuert Nature, subuert others, peruert our selues, for those things which sometimes kill the bodie, and alway (except a power, with whom all things are possible, preuent) the Soule: And yet <sup>l</sup> *Thou foole, this night they may fetch away thy Soule; and whose then shall these things be?* And whose then, and where then, shalt thou be? Thou gaineest faire to lose thy selfe, to be taken with thy taking, to be thus bad to others, that thou mayest be worse to thy selfe: and when as (like an Asse) thou hast been laden all the dayes of thy life with those things, which euen in hauing thou wantedst, now to be more intolerably burthened,

l Luc. 12. 20.



thened, now to be in Hell, which will neuer be satisfied in thee, whose character was before engrauen in thy *variable* heart. Tell me not then of the reasonable power of our Soules, whereby we resemble God, seeing that reason may tell thee & me, that by abusing it <sup>m</sup> we are like, & \* *are of our father the deuill*. That erected countenance to be still grouelling in, & poring on the earth; that immortal soule to mind only such things as haue not the imperfect priuiledge to be mortall; those high excellencies to be abused to mischief, blaspheming, denying, forswearing God, & all for the basest of the basest creatures. Well might this deluge of corruption moue that <sup>n</sup> Cynick, in a throng of men to make search for a *man*, this man which is now left vs being but the ruines, the carkas of himself. But what needs all this? Why are we fallen into so long & tedious discourse of our fall? Euen because some are fallen further, beyond all sense & feeling of their fall, and beleue not that man was euer any other creature then now they see: that if their goodnes cannot, yet their wickednes might teach them, that so perfect a world should not haue bin framed for so imperfect a wretch, now only perfect in imperfection. Our fall must teach vs to rise, our straying to returne, our degeneration a regeneration. And therefore was not that image of God wholly done out, but some remainder continued to the posteritie, to conuince the of miserie in themselves, that so denying themselves, they might take vp their Crosse, & follow the second *Adam* vnto a durable happines.

But how (may some aske, as <sup>o</sup> the Pelagian did) came this miserie to vs? *Non peccat ille qui genuit, non peccat ille qui condidit, per quas igitur rimas inter tot praesidia innocentiae fingis peccatum ingressum?* Doth it agree with diuine Iustice, that if the fathers haue eaten soure grapes, the childrens teeth should be set on edge? I answer we are heires of our father, we need not seeke some secret crancy, we see an open gate, <sup>p</sup> *by one man sinne entered into the world, and death by sinne*. A little leaue let vs borrow to cleare this difficultie. Sinne is <sup>a</sup> *a transgression of the Law*, or a defect of conformitie to the Law, (*ἡ δὲ ἀναπῆλ' ὅτι ἡ ἀνομία*) and cannot properly be said to haue an efficient, but a deficient cause, being in it owne nature and subsistence, *ὅντως μὴ ἔν*. The <sup>r</sup> Schoolmen say, in sinne are two things to be considered, the substance and the qualitie, essence and priuation, the act and defect, whereof that they call the *materiall*, this the *formall* part of sinne, being nothing else but a deformitie, irregularitie, and vnlawfulness in our naturall condition and conditions, as easie to be distinguished, though not to be diuided, from the action, as lameness from the working hand, or iarring in an Instrument, both from the Instrument and sound. The sinner is tearmed *nequam*, as *no quicquam*, naught, as not ought. Not that sinne is simply nothing, *Non negativè sed privativè Nihil*, sayth *Melancthon*, nor is it a meere and pure priuation, but to be considered with that subject, wherein and whereof it is such a distortion and destruction: \*the want of this consideration draue the *Manichees* to their hereticall opinion of two beings and beginnings. Sinne was first seene in the Deuill, who voluntarily strayed from the right way, and as he abode not in the Truth himselfe, so he beguiled our first Parents, from whome, by the Conduit of Nature, it is conueyed to vs. I speake of originall sinne, which is our inheritance; for actuall sinnes are our own purchase & improuement, and yet bought with that stocke which our parents left vs. Our first parents are to be considered, not as singular persons only, whereby they defiled themselves, but as the root of mankind, which had receiued originall righteousnes, to keepe or to loose to them and theirs as a perpetuall inheritance. As in the Bodie Politike the Act of the Prince is reputed the Act of the whole; the consent of a Burgesse in Parliament bindeth the whole Citie which he representeth: and <sup>r</sup> as in the naturall Bodie the whole Bodie is lyable to the guilt of that fact which the head or hand hath committed: as a root to his braunches, a Fountaine to his streames, doth conuey the goodnesse or badnesse which it selfe hath receiued: So stands it betwixt vs and *Adam* our naturall Prince, the Burgesse of the World, the Head of this humane Bodie and Generation, the Root and Fountaine of our Humanitie. When he sinned, he lost to himselfe and vs that Image of God, or that part of the Image of God, which he had receiued for himselfe and vs, not the substance, nor the faculties of body or soule, but the conformitie in that

<sup>m</sup> Ignat. ad  
Magnef. Epist.  
Pius homo nu-  
misma est à Deo  
cuius: impius;  
adulterinum,  
non à deo sed di-  
abolo effectum.  
\* Jo. 8. 44.  
<sup>n</sup> Diog. Laer.  
1.6.

<sup>o</sup> Iul. Pelagian.  
in August.

<sup>p</sup> Rom. 5. 12.

<sup>q</sup> 1. Io. 3. 4.

<sup>r</sup> Aquin. 2. q. 71.  
6. Dorbel.  
Viguer &c.

<sup>s</sup> Mel. loc. Com.  
Nihil negativum  
est causa nihil  
privativum: quæ-  
dam sc. inclina-  
tio creature ad  
suum illud nihil;  
unde primum  
ortum & crea-  
tum est. Morn.  
de veritate C. R.

<sup>t</sup> Aquin. Ro. 5.



substance and faculties to the will of God, in righteousnesse and holinesse of truth.

u Ezek. 18. 4.

x Eph. 4. 22.

y Col. 3. 10.

1. Cor. 12.

Rom. 5.

z Per solum primum peccatum sublatum est bonum nature, per alia peccata bona gratie personals. Aqu. in Rom. 5.

\* Gen. 6. 5.

a Heb. 12. 9.

b Ecc. 12. 7.

Gen. 2. 7.

Zac. 12. 1.

c Lib. Sent. 2.

Dist. 31.

d Super sent.

e Vnumquodq, recipitur secundum modum recipientis.

f Zanch. de operib. D. part. 3.

Not so much therefore are wee here to consider the ordinarie course of Nature, wherein <sup>u</sup> *the soule that sinneth, it shall die*: as the Ordinance of God, who appointed the first *Adam* the Well-spring of Nature, which he receiued incorrupted; the second of Grace; that as men, we all by generation are of the first and with the first, <sup>x</sup> *one old man*, in whom we all sinned; of and with the second *Adam* we are <sup>y</sup> *all one new man* in the Lord, euen one Bodie, one Spirit, one Seed, one Christ, in whome, and with whome, wee, as members of that Head, obeyed the Precepts, and suffered the Curse of the Law. <sup>z</sup> Other sinnes of *Adam* are not our naturall, but his personall, because he could be no longer a publike person, then while he had somewhat to saue or loofe for vs; all being alreadie forfeited in this first Sinne. The Author then of Originall Sinne is the propagator of our Nature: his actuall sinne is originally ours, the Guilt being deriued by imputation, the Corruption by naturall generation. First, that Person corrupted Nature; after, Nature infected our Persons. The matter of this originall corruption, in regard of the subiect, is All and euery man, and all and euery part of all and euery man, subiect to all sinne, that if all be not as bad as any, and the best as the worst, it must be ascribed to Gods restraining, or renewing, not vnto vnequall degrees in this originall staine. In regard of the obiect, the matter of it is the want of originall Righteousnesse, and a contrarie inclination to Euill, <sup>\*</sup> *the imaginations of our hearts being onely euill continually*. No grapes can grow on these thornes. The forme of this corruption is the deformitie of our corrupted Nature, not by infusion or initiation, but by default of that first instrument, by which this Nature descendeth. It is the root of actuall sinnes: and whereas they, as fruits, are transient, this still remaineth, vntill Christ by his death destroyeth this death in vs.

But here ariseth another difficultie; How this sinne can be deriued by Generation, seeing it is truly beleueed, that God is <sup>a</sup> *the Father of Spirits*, the <sup>b</sup> *Former of our Soules*, which doth by infusion create, and by creation infuse them: corruptible elements being vnable to procreate an incorruptible substance, or generation to produce incorruption. Neither standeth it with reason, that he which communicateth not the substance, should communicate the accidents; or with iustice, that an innocent Soule should necessarily be stained by involuntarie infusion into a polluted bodie.

I answered hereunto, That although the Soule be not *traducted* (as they tearme it) and by generation conferred; yet is it coupled to the bodie in that manner and order which God had appointed for the coniunction thereof, though man had not sinned: Neither was it the Soule alone in *Adam*, or the bodie alone, but the Person, consisting of both, which sinned. Neither can we be partakers of Natures sinne, till we be partakers of Humane Nature, which is not, till the Soule and Bodie be vnited. We are not so much therefore to looke to the concupiscence and lust of the Parents in generation, as <sup>c</sup> *Lumbard* teacheth vs, but to the Person; which, <sup>d</sup> *Scotus* sayth, is *filia Ada, & debitor instituta originalis*. And although the Soule be not in the Seed, yet it is communicated to the Bodie (sayth *Aquinas*) by a dispositive or preparatiue power of the Seed, which disposeth and prepareth the Bodie to the receiuing of the Soule, where it is receiued (after the <sup>e</sup> generall rule) according to the measure and nature of that which receiueeth. The Father is then a perfect Father, not because he begetteth the Soule, but because he begetteth the Person, or at least all whatsoeuer in the Person is begotten: and though he doth not beget the substance thereof; yet, as it is such a subsistence, he may be said to procreate it, because his generation worketh towards the Vnion of the Soule and Bodie; which Vnion is made by the Spirits, Animall and Vittall. And <sup>f</sup> these Spirits are procreated by the Seed, and consist of a middle nature, as it were betwixt bodily and spirituall: so that the production of the Soule, & incorporating thereof, may be counted in the middle way betweene Creation & Generation. And therefore this originall corruption did not reach to Christ Iesus, although hee were true Man, because he was *the Seed of the woman*, and did not descend of *Adam* by generation (*per seminalem rationem, tanquam à principio actiue*, sayth *Aquinas*) but was mira-



miraculously framed in the wombe, and of the substance of the Virgin, by the power of the Holy Ghost.

Thus haue I presumed to offer my crude and rude meditations to the wiser World, about the deriuation of Originall sinne, which it selfe is the cause why we can no better see it, as darkenesse hideth it selfe. But the whole Citie of Mankind being herewith set on fire, it behoueth euery one to be more carefull to quench it, then ouer-curiously to enquire how it came: It is sufficient, that nothing descended hereby to vs by corruption, or was made ours by imputation, which is not fully cured by Christ: *who is g made vnto vs* (both by imputation of his actiue and passiue obedience, and by reall infusion of his Spirit) *Wisdom, Righteousnesse, Sanctification, and Redemption*; if we haue Faith to receiue it, and Charitie to expresse it: an absolute renewer and perfecter of the Image of God, beyond what we had in our first Parents lost. g 1. Cor. 1. 30.

## CHAP. VI.

*Of the Reliques of the diuine Image after the fall, whereby naturally men addict themselves vnto some Religion: and what was the Religion of the World before the Flood.*

**T**His Sinne of our first Parents, whereby they were almost no sooner made then marr'd (being, as some suppose, formed and deformed in one day; so interpreting the Psalme, <sup>a</sup> *That he lodged not one night in honour, but became as the beasts that perish.*\*) This Sinne (I say) did not wholly depriue vs of the Image of God, whereunto we were created. A remainder and stumpe thereof continued, *like to the stumpe of* <sup>b</sup> *Dagon*, whose head and hands were cut off by his fall; or like the stumpe of <sup>c</sup> *Nabuchodonosors Tree*, whose rootes were left in the earth, bound with a band of Iron and Brasse among the grasse of the field. So was mans head and hands fallen off before the Arke, that his wisdom remaining was *foolishnesse with God*; not sufficient to one good thought, not able either to will or to doe that which might please God. And though the stumpe remained (the substance and the faculties of Bodie and Soule) yet was this stumpe left in the earth, *fast bound with Iron and Brasse*, his earthly mind captiued and chayned with worldly vanities and diuellish villanies. Or to vse *Lumbards* comparison, <sup>d</sup> hee was like the man <sup>e</sup> *fallen among theeues, wounded and spoyle*: wounded in his naturall parts, spoyle and robbed of the gifts of grace, which God by especiall grace added to his Nature, in that first beautifying of this his Image.

In the state of Creation Man was made <sup>\*</sup> able to commit no Sinne; in the state of Corruption he cannot but Sinne: vntill a third state of grace doe free him; not from the being, but from the raining and imputation of Sinne, whereby he is prepared to a fourth state of glorie, wherein shall be no possibilitie of sinning, or necessitie of struing against sinne. And howsoeuer in this corrupt state of Nature, in our Spirituall actions, which meere concern the Kingdome of Heauen, we cannot but sinne, yet hath not God left himselfe without witnesse, euē in this darkenesse to conuince vs of sinne. Such are those notions, sowne by Natures hand in euery of our hearts; according to which euidence, Conscience as a Witnesse, Patron, or Iudge within vs, <sup>f</sup> accuseth, excuseth, condemneth, or absolueth; that hereby God may be <sup>g</sup> iustified, and all the world inexcusably sinnefull; and that hereby also a way might be left in Gods infinite mercie for mans recouerie. His intent was <sup>\*</sup> not to destroy vs vtterly (as iustly he might, and as it befell the rebellious Angels) but by this punishment to recall vs to subiection; not to breake vs in pieces in his wrath, but by wrath to reclaime vs to mercie.

might serue to direct him in some sort for morall and ciuill life, for the preseruacion and maintenance of societie amongst men. *D. Abbot. Defenc. 3. part. pag. 68.*

<sup>a</sup> Psal. 49. 12.  
\* Broughten out of the Rabbines in his Concerne. *Perer. in Ge. 1. 6.*  
<sup>b</sup> 1. Sam. 5. 4.  
<sup>c</sup> Dan. 4. 12.  
<sup>d</sup> Lib. 2. sent. Dist. 25.  
<sup>e</sup> Luc. 10. 30.  
\* 1. Statu, potuit non peccare.  
<sup>2</sup> Non potest non peccare.  
<sup>3</sup> Premittitur sed non vincitur: nondum habet posse omnino non peccare.  
<sup>4</sup> Non potest peccare. *Lumb. ibid.*  
<sup>f</sup> Rom. 2. 15.  
<sup>g</sup> Rom. 3. 4.  
\* We must vnderstand that God, though in the beginning he suffered man to fall, &c. yet vouchsafed of his goodnes so farre to vphold in him both light of vnderstanding and truth of conscience, as

h *Mal. 1. 6.*i *Mora. de ver.  
ch. R.*

Thus Nature suggesteth, Reason conuinceth, and is conuinc'd, That there is a God: that that God hath created the World (as we before haue shewed) and that for Man: that Man, to whome all things serue, is to serue God, who hath subiected them to him. Doth not Nature teach the sonne to honour his Father, and the seru-  
uant his Lord? <sup>h</sup> *If he then be our Father, where is his honour? if our Lord, where is his feare?* Nature inferreth, Reason vrgeth this, and from that ground of Reason doth Scripture reason, the nature whereof in our nature is written. Euen by Reasons Principles wee learne, That so perfect a hand, as made all these inferiour things in such perfection, would not haue beene so imperfect in the perfectest of them all, so to haue left him in the Creation, as we now see him in Corruption. The <sup>i</sup> Philosophers saw, Man was a little World, for whome the greater was made, who himselfe was made for more then the World: and that hee, for whome so durable and substantiall a thing was made, must needes be made for another then this fraile and wretched life; that is, for the euerlasting life with him, that is the Euerlasting. And that is the foundation of all Religion. For what else is Religion, but the Schoole, wherein wee learne mans dutie towards God, and the way to be linked most straitly to him? And what are all the exercises of Religion, but acknowledgements of the Godhead, of the Creation of the World, of the prouident order therein, and ordering thereof, of the Soules immortalitie, of Mans fall and imperfection, of our soueraigne and supream good to be sought out of our selues? Of all which Nature and Reason are witnesses, not to the learned alone, whose testimonies in this kind may easily be produced, but euen to the societies of men; yea, where as neither Art, nor Industrie, nor ciuill Societic hath bound men as men together, yet the grounds of these things haue bound them as men, by the meere bond of humane Nature, to God, in some or other Religion.

k The Indians  
seeing the  
Spaniards  
mounted,  
thought the  
horse and man  
to be all one:  
they thought  
them also im-  
mortall, and  
fallen from  
Heauen.

l *Tibi, non sibi:  
interdū, non  
nostrū. D. King.  
on Jonas.*

God, Man, and Religion, are necessarily linked, as a Father, a Sonne, and Obedience, as a Lender, a Debter, and a Bond. The wit no sooner conceiueth that there is a God, but the will inferreth that he ought to be worshipped. What Philosophers, or what Politicians euer taught the Easterne and Westerne Islands, discovered in this last Age of the World, this necessitie of Religion? And yet (as followeth in this Historie to be shewed) they which neuer wore clothes on their bodies, neuer furnished their mindes with Arts, neuer knew any Law (besides Reason growne almost lawlesse) or Magistrate, but their Fathers: which, when they saw other men, could not tell whether they were <sup>k</sup> heauenly wights, or earthly monsters, these yet wearied themselves in Superstitions; shewing it easier to put off our selues, then to put the Principles of Religion out of our selues. Yea, among all the Lessons which Nature hath taught, this is deepest indented: not Arts, not Policie, nay not Rayment, not Food, not Life it selfe esteemed so decre, and that naturally, to men, as their Religion. Hercof let this Historie ensuing be witnesse, which will shew the Reader, euery where, in manner, ouer the World, this naturall zeale of that which they esteeme Religion, beyond all things else esteemed most naturall.

Some, in the guiltie conscience of their owne irreligion (as *Aesops* Fox, that being by casualtie deprived of his tayle, sought to perswade all Foxes to cut off theirs as vnprofitable burthens) would tell vs that which they<sup>l</sup> cannot tell to themselves, which they dare not tell, but as they dare, whisper, That Religion is but a continued Custome, or a wiser Policie, to hold men in awe. But where had *Custome* this beginning? And what is Custome, but an vniforme manner, and continuance, of outward Rites? Whereas Religion it selfe is in the heart, and produceth those outward ceremoniall effects thereof. In one Countrey men obserue one habite of attyre, another in another: So likewise of diet: and yet is it naturall to be clothed, more naturall to eat, but naturall most of all, as is said, to obserue some kind of Religion.

The



The Grecians <sup>m</sup> burned their dead parents, the Indians intombed them in their owne bowels: *Darius* could not by great summes procure the Grecians to the Indian, or these to the Grecian custome; yet was that which moued both, and began either custome, one and the same principle of pietie and religious dutie, howsoeuer diuerly expressed. Yea euen the most lasciuious, cruell, beastly, and diuellish obseruations, were grounded vpon one principle, That God must be serued: which seruice they measured by their owne crooked rules, euery where disagreeing, and yet meeting in one center, the necessitie of Religion.

As for *Policie* although it is before answered; yet this may be added, That whereas men with all threatnings, promises, punishments, rewards, can scarce establish their politicall ordinances; religion insinuateth and establisheth it selfe: yea taketh naturally such rooting, that all politicall lawes and tortures cannot plucke it vp. How many Martyrs \* hath Religion, yea Superstition yeelded? but who will lay downe his life to seale some Politicians authoritie? And so farre is it that Religion should be grounded on *Policie*, that *Policie* borroweth helpe of Religion. Thus did *Numa* fasten his Romane lawes on *Ageria*, and other Law-giuers on other supposed Deities, which had been a foolish argument, and vreasonable manner of reasoning, to perswade one obscuritie by a greater, had not Nature before taught them religious awe to God, of which they made vse to this ciuill obedience of their lawes, supposed to spring from a Diuine fountaine. Yea the falshoods and varietie of religions are euidences of this Truth; seeing men will rather worship a Beast, stocke, or the basest creature, then professe no religion at all. The <sup>n</sup> Philosophers also that are accused of Atheisme, for the most part, did not deny religion simply, but that irreligious religion of the Greekes in idolatrous superstition, *Socrates* rather swearing by a dogge, or an oke, then acknowledging such Gods. It is manifest then, that the Image of God was by the Fall depraued, but not vtterly extinct; among other sparkes this also being raked vp in the ruines of our decayed Nature, some science of the God-head, some conscience of Religion: although the true Religion can be but one, and that which God himselfe teacheth, as the onely true way to himselfe; all other religions being but strayings from him, whereby men wander in the darke, and in labyrinthes of error, like men drowning, that get hold on euery twig, or the foolish fish that leapeth out of the frying-pan into the fire.

Thus God left a sparke of that light couered vnder the ashes of it selfe; which himselfe vouchsafed to kindle into a flame, neuer since, neuer after to be extinguished. And although that rule of Diuine Iustice had denounced *in morte morieris*, to die, and againe to die a first and second death; yet vnasked, yea by cauilling excuses further prouoked, he by the promised seed erected him to the hope of a first and second resurrection; a life of Grace first; and after of Glorie. The Sonne of God is promised to be made the seed of the Woman: the substantiall Image of the inuisible God, to be made after the Image and similitude of a Man, to reforme and transforme him againe into the former Image and similitude of God: that he, which in the forme of God thought it not robbery (for it was nature) to be equall with God, should be made nothing to make vs something, should not spare himselfe that he might spare vs, should become partaker of our Nature, flesh of our flesh, and bone of our bone, that he might make vs <sup>r</sup> partakers of the Diuine nature, flesh of his flesh, and bone of his bone. This was that seed of the Woman, that hath broken the Serpents head, which by death hath overcome death, and him that had the power of death, the Diuell, who submitted himselfe to a death in it selfe bitter, before men shamefull, and of Gods accursed, that hee might bring vs to a life peaceable, glorious, and blessed, beyond what eye hath seene, or heart can conceive.

This promise of this Seed slaine from the beginning of the world, was the seed of all true Religion, the soule of faith, the life of hope, the well-spring of charitie. True it is that all receiued not this promise alike: for a seed of the Serpent was fore-signified also, which should bruiſe the heele of the Womans seed. And this in the first seed

<sup>m</sup> Herodot. l. 3.

\* Not only the true Religion hath had Martyrs: but Iewish, Turkish, Ethnik, Heretical superstitions and idolatries: Haue not our eyes seene Brownists, and Papists, euery where els iar, and yet meete in the halter, whiles one pretence of religion hath moued the to commotion, & disturbance of the State? and euen while we write these things, what madde Martyrs haue we had for Arianism and other blasphemies?  
n Diogenes,  
Euhemerus,  
Theodor. Cyren.  
o Gen. 2. 17.  
p Colos. 1. 15.  
q Phil. 2. 6.

r 2 Pet. 1. 4.  
Ephes. 5. 30.



f Gen. 4. 3.

t Perer. in Gen.  
lib. 7. Potuit id  
Abel naturali  
ratione cogni-  
tum habere &  
tacito quodam  
nature instinctu  
adduci, &c.

u 1. Sam. 15. 22.

x Hebr. 11. 4.

y Rom. 10. 17.

z Esay 1. 14.

and generation of man soone appeared: *Cain* and *Abel* were hereof liuely examples. It appeareth that God had taught *Adam* and *Eue* how they should worship him, and they faithfully instructed their children herein: These accordingly <sup>i</sup> in proceſſe of time brought and offered their sacrifices.

As concerning sacrifices, some hold opinion (according to their owne practise) that <sup>r</sup> Nature might teach *Adam* this way of seruing God: as if Nature were as well able to find the way, as to know that he is out of the way, and were as well ſcene in the particular manner, as in the generall neceſſitie of Religion. We cannot ſee the Sunne without the Sun, nor come to God but by God, to whom <sup>u</sup> *Obedience is better then sacrifice, and to hearken, better then the fat of Rammes.* *Abel*, ſaith the Scripture, <sup>x</sup> offered by faith, without which faith it is impoſſible to pleaſe God: but faith hath neceſſarie relation <sup>y</sup> to the word of God, who otherwiſe will be <sup>z</sup> wearie of our ſolemnities, and asketh, *who hath required them at our hands.* Theſe ſacrifices alſo, beſides that they were acknowledgements of their thankfullnes, and reall confeſſions of their ſin and death, due to them therefore, did lead them by the hand to *Chriſt* that *Lambe of God* that ſhould take away the ſins of the world, figured by theſe ſlaine beaſts, confirming their faith in the promiſe and hope of the accompliſhment: of which Nature could not once haue dreamed, which hath rather <sup>\*</sup> the impreſſion of ſome conſuſed notions, that we haue loſt the way and ought to ſeek it, then either light to diſcerne it, or wiſdome to guide vs in it.

\* The myſtery  
of our redemp-  
tion by Chriſt  
is meere ſu-  
pernatural:

\* Δείξαι  
Θεού.

Of ſacrificing there were from the beginning two kinds, the one called <sup>\*</sup> *Gifts* or oblations of things without life: the other *Victims* (ſo our Rhemiſts haue taught vs to Engliſh the word *Victime*) ſlaine ſacrifices of birds and beaſts: Againe, they were propitiatorie, conſecratorie, Eucharifticall, and ſo forth, whoſe kinds and rites *Moses* hath in his bookes, eſpecially in *Leuiticus*, ſo plainly declared, that I ſhould but powre water into the ſea, or light a candle to the Sun, to dilate much of them: theſe being the ſame in ſignification with the *Leuiticall*, and little (if little) differing in the manner of doing. *Cain* brought his offering, being an husbandman, of the *fruit of the ground.* *Abel* a ſhepherd, of the *fatteſt of his ſheepe:* God reſpected *ABEL* and his offering, (the tree firſt, and then the fruit, the worker, and then the worke) which he ſignified either by voice, or by <sup>\*</sup> fire from heauen, according to *Theodotions* tranſlation, <sup>\*</sup> as in the ſacrifices of *Aaron*, *Gideon*, *Manoah*, *David*, *Salomon*, *Elias*: or by ſome other meanes, both comfortable to *Abel* and enuied of *Cain*, who therefore ſlue him; thus in this member bruifing the heele of that bleſſed ſeed, as a type of that which the head himſelfe ſhould after ſuſtaine.

\* Hieron. Tra-  
dit. Heb. in Gen.  
\* Inflammanit  
ſuper.

a Aug. de cin.  
Dei, lib. 15. c. 5.  
b Gen. 4. 17.

c John. 17. 6. 9.  
16. &c.

Here is the firſt Apoſtaſie after that firſt Euangelicall promiſe, and the firſt diuiſion of Religion, *Cain* being the firſt builder of the <sup>a</sup> *Earthly Citie*, not that which he called after the name of his ſonne, <sup>b</sup> *Henoch*, but of that ſpirituell citie of the wicked, the ſeed of the Serpent, which he founded in his brothers blood: euen as that later *Cozopendium* thereof, which calleth her ſelfe *Caput mundi*, the head of the world (and indeed <sup>c</sup> the World is vſually in Scripture applied to that ſeed of the Serpent, as it is oppoſed to the ſeed of the Woman) was by *Romulus* her firſt founder by like example of fratricide in the murder of *Remus*, dedicated (as it were) to the future myſterie of iniquitie, the ſeat of the Beaſt, and of the Whore, (by whoſe authoritie, *Chriſt himſelfe* was ſlaine) drunken after with the blond of his Saints: and ſtill breathing blond and ſlaughter, to every *Abel* that will not communicate in her ſpirituell whoredomes; that will not with her offer the *fruits of the ground* (the ſacrifice of *Cain*) which neither came from heauen, nor can guide to heauen, being *earthly, ſenſuall, diuellish.*

• Some thinke  
this marke to  
be a ſhaking of  
all the bodie,  
as fearing  
continually.  
Perer.

*Cain* was for this his fact conuicted by that All-ſeeing Iuſtice, who both by open ſentence and inward terrors accuſed & accuſed him, continuing his life, euen for the ſame cauſe that other murderers loſe it, that he might liue an example (which then in that vnpeopled world by his death he could not haue been) to the future generations, branded <sup>\*</sup> alſo by the Lord with ſome ſenſible marke, to exempt him, and terrifie others, from that bloudie crueltie: this mercie being mixed with this iudgement, a longer



longer time of repentance. God before <sup>d</sup> cursed the earth for *Adam*, he now <sup>e</sup> cursed *Cain* from the earth, to be a *runnagaté*, and wanderer thereon. For how could hee that had so forsaken God, but be forsaken of the earth and of himselfe? the <sup>f</sup> *stable* and mercifull earth, which before had opened her mouth to receiue his brothers blood, shrieking, and (as it were) grudging to support such wicked feet, and by denying him her strength, forcing him to his manifold shifts and shiflesse remouings; wretched man alwayes bleeding his brothers blood, not daring to looke vp to heauen, fearing to looke downe to hell, the world without him threatening a miserable life, his bodie branded to contempt and shame till his death, his soule become a stage of Anguish, Feare, Horreur, and other Furies, the harbingers of hell: not able to suffer (which yet he cannot but suffer) the guilt of passed wickednesse gnawing him, the waight of present miserie pressing him, the dread of a death, and a death attending him: restless in himselfe, hated of the world, despairing of reliefe from God: a liuely map of the deadly and damnable state of sin and sinners, (without Christ) dead whiles they liue, mouing sepulchers, the Demils captiues, hels heires, exiled from heauen, and vagabonds on the earth, euen on that which they call their owne land.

*Cain*, more vexed with the punishment, then at the fault of his sinne, departed from the presence of the Lord, which is meant either of his iudiciall conuenting him, or <sup>f</sup> in regard of the visible societie of the Church, cradled yet in his fathers household, where God did especially shew his present providence, protection and grace, who otherwise filleth the heauen and earth, of whom and in whom they are: from hence, as *Adam* before out of Paradise, so *Cain* was, as it were, excommunicated, expelled, and out-lawed, and dwelt in the land of *Nod*, which <sup>g</sup> some take to be appellatiuely spoken, as if his misery had giuen name of *Moring* vnto the place where he dwelled, or roamed rather: <sup>h</sup> *Iosephus* saith, he built *Naida*, applying it to a proper place, which was either Eastward from Eden, or Eastward towards Eden from Canaan, where *Adam* is supposed to haue dwelt, and after with his wife to haue been buried at Hebron. Afterward, his posteritie being multiplied (his wife, *Epiphan*. out of *Leptogenesis* calleth *Shane*, <sup>i</sup> *Comestor* calleth her *Chalmana*, <sup>k</sup> *Philo*, *Themecch*) he built a city which he called by the name of his sonne <sup>k</sup> *Henoeh*: to crosse that curse of his wandring to and fro on the earth, or to arme him against others, which his guiltie conscience caused him to feare, or to be a receptacle & store-house of those spoiles, which *Iosephus* saith he robbed from others by violence, when as the earth was barren to him. *Philo* (if we may so entitle that Author) which hath written of the antiquities of the Bible, ascribeth to him other cities, *Manli*, *Leed*, *Tehe*, *Iesca*, *Celet*, *Iebbat*, adding that he liued 730. yeares. These things may be probable, although that Author be otherwise fabulous, considering that men did ordinarily liue many hundred yeares in those times, and were also exceeding fruitfull, especially after that *Polygamy* was embraced of that family. And if that in *Abrahams* posterity the seed of *Iacob* in lesse then 300. yeares was multiplied to so <sup>l</sup> great a people, it is like that the *Cainites* were no <sup>m</sup> lesse populous, liuing in more freedome. He first (saith *Iosephus*) found out weights and measures, and assigned proprieties in possessions of land, before common as the aire and light, & was author to lewd persons, of a lewd and vngodly life. Probable it is that the city was called *Henoeh*, because the curse suffered not the father to stay in a place, but to leaue a hasty inheritance to his son to finish and rule it. *Iabal* and *Iubal* and *Tubalcain*, were inuentors of Arts: the first to dwell in tents and keepe cattell; the second of musicall instruments: the third of working in mettals, and making of armour, which some thinke to be *Vulcan*, by the neereresse of name and occupation.

Thus let vs leaue this family multiplying in numbers, in sciences, in wickednes; fauoring nothing diuine, or at least nothing but humane in their Diuinity: (therefore called the sons of men, *Gen.* 6. 1. 2.) let vs looke backe to *Adam*, who in this wicked fruit of his body might reade continuall lectures of repentance for the sin of his soule. *Adam* begat a child in his owne likenes, that is, not in that likenes of God wherein he was created, but like vnto himselfe both in humane nature, and naturall corruption, his

<sup>d</sup> *Gen.* 3. 17.

<sup>e</sup> *Gen.* 4. 11.

<sup>f</sup> *Plinio* *de Pest.*  
*vocat.* *Ouid.*

<sup>f</sup> *Caluin*. in *Gen.*  
*Martyr*. in *Gen.*  
*Chrysost.* *hom.* 20.

<sup>g</sup> *Hieron.* *Heb.*  
*Trad.*

<sup>h</sup> *Antiq.* *lib.* 1.  
*cap.* 2.

<sup>i</sup> *P.* *Comest.* *hist.*  
*Sebol.*  
<sup>k</sup> *Pseudo-Philo*  
in *antiq.* *Bibl.*  
<sup>k</sup> *Pseudo-Berosus* nameth the  
ciue *Genus* by  
*Libanus*.

<sup>l</sup> 600000. men  
of warre.  
<sup>m</sup> *Ioseph.* saith  
that *Lamech*  
had 77. chil-  
dren.



n Broughton.  
Concent.  
Martyr. in Gen.

o Luther. in  
Genes. Tremell.  
Vatablus, Cal-  
win. in Genes.  
Perer. in Genes.  
lib. 7.

p Methodij Re-  
uelat. Philo de  
Antiq.

his name he called *Seth* of whose posterity the whole world was by *Noah* repeopled. Vnto *Seth* was borne *Enosh*. Then began men saith *MOSES*, to call upon the name of the Lord. This some<sup>n</sup> interpret of the beginning of idolatry, that men began to prophane the name of the Lord: some to call the name of the Lord, that is, after *Rabbi Salomo*, to apply the name of God to Images, Stars and men: But the more likely opinion is, that when *Adam* had obtained a more holy posterity, which was now multiplied in diuers families,<sup>o</sup> Religiō which before had bin a priuate in-mate in *Adams* household, was now brought into publike exercise, whereof *Prayer* hath alwaies bin accounted a principal part, & God himselve in both Testaments calleth his house a house of prayer; the calues of the lips, & the eiaculations of the heart being the body and foule of Diuine worship, whereof sacrifices were in a manner but the apparell, fashioned to that infancie of the Church. Of the names of the posterity of *Adam*, & his hundred yeares mourning for *Abel* of *Sheth* his remouing after *Adams* death to a mountaine neere *Paradise*, and such other things, more fauouring of fabulous vanity, in the false-named *p Methodius*, *Philo* and others that follow them, I list not to write.

## CHAP. VII.

## Of the cause, and comming of the Flood.

\* Luke 16.8.

a Martyr. in  
Gen. ex Rab.  
Solom.

b Bellar. tom 1.  
cont. 3 lib. 3. c. 6.

c Heb. 11. 5. & c.

d Luke 7. 27.  
Matth. 17. 12.

e Gib. ex Rab.

Akiba, Racana-  
ti, Targum.

\* Peter. lib. 7.

in Gen. thin-  
keth that *Iude*

knew of this  
prophecie by

Reuelation,  
and reuealed

the same to  
the Chur. h.

f Per. Refor.  
Cathol.

g De Ciuit. Dei.  
lib. 15. cap. 23.

h Ed. qd. leuū  
Scripturam

oculta origo non  
claruit patribus

In his autem A-  
pocryphis est in-  
ueniatur aliqua

veritas, tamen  
propter multa

falsa nulli est  
canonica autho-  
ritas.

Hier. in Tit. c. 1.

i Chrysost. Hom.  
in Matth. 1.

k Antiq. lib. 1.

cap. 2.

l Plin. lib. 7.  
cap. 56.



Hus we haue scene in part the fulfilling of the Prophecie of the seed of the Woman, & of that other of the Serpēt, in the posterity of *Cain* & *Seth*. The family of *Cain* is first reckoned, and their forwardnes in humane Arts, as<sup>\*</sup> the children of this world are wiser in their generation, in the things of this life which they almost only attend, then the children of sight. As for the<sup>a</sup> Jewish dreames, that *Lamech* was blind, & by the direction of *Tubalcain* his son guiding his hand slew *Cain*, supposing it had bin a wilde beast, which, when he knew, so enraged him, that he killed his son also, they that list may follow.

*Moses* reckoneth the Generations according to the first-borne in the posteritie of *Seth*, as enjoying the Principality & Priesthood, that so the promised seed of the Woman (after such a world of yeares comming into the world) might iustify the stables of Gods promises, his lineall descent from *Adam* with a due Chronologie being declared. After *Seth Enosh*, *Kenan*, *Mehaleel*, *Iared*, was *Enoch* the seueneth from *Adam* who walked with God, whom God tooke away that he should not see death, This before the Law, & *Elias* in the Law, are witnessles of the resurrection; being miraculously taken from the earth into heauen, not by death, but by supernaturall changing of their bodies. That he should be still in<sup>b</sup> an earthly *Paradise*, & that he and *Elias* should come and preach against Antichrist, and of him be slaine, is a Popish dreame: the Scripture<sup>c</sup> saying, that *Enoch* was taken away that he should not see death; of *Elias* that he is<sup>d</sup> already come in the person of *IOHN Baptist*: the spirit & power, or spirituall power of walking with God, reforming religion and conuerting soules, being communicated to many of those Ministers which haue lien slaine in the streets of that Great citie.

This his assumption is<sup>e</sup> supposed to be visibly done, He was a Prophet, and *Iude* doth in his Epistle cite a testimony of his,<sup>\*</sup> which either by<sup>f</sup> tradition went frō hand to hād, as it seemeth the whole word of God was deliuered before the daies of *Moses*; God by visions & dreames appearing vnto the Patriarks: or els it was written & since is lost. Some hold it was penned by some Iew vnder the name of *Enoch*. & *Augustine* thinketh that the book, entituled *Enoch*, was forged in his name, as other Writings vnder the names of Prophets & Apostles: & therefore calleth it *Apocrypha* (as<sup>h</sup> *Hierome* doth also)<sup>i</sup> *Chrysostome* and *Theophilact* account *Moses* the first Pen-man of holy ly Scripture. Although it seeme that letters were in vse before the flood, if<sup>k</sup> *Iosephus* his testimony be true, who affirmeth that *Adam* hauing prophecied two vniuersal destructions, one by fire, another by water, his posterity erected two pillars; one of brick, another of stone, in both which they writ their inuētions of Astronomy: that of stone was reported to remain in his time,<sup>l</sup> *Pliny* was of opinion that letters were eternall.

Howsoeuer



Howsoever, it is more then apparant, that the booke bearing *Enochs* name, is very fabulous, which, because the tables therein profess antiquitie (although they were later dreames) I thought it not vnfit to borrow out of <sup>m</sup> *Scaliger* somewhat of that which he hath inserted, in his notes vpon *Eusebius*, the Greeke copie being as the phrase testifieth, translated out of Hebrew, which had been the worke of some Jew: the antiquitie appeareth in that <sup>n</sup> *Tertullian* citeth it. And it came to passe when the sonnes of men were multiplied, there were borne to them faire daughters, and the Watch-men (so he calleth the Angels, out of *Dan. 4.*) lusted and went astray after them: and they said One to another, \* *Let vs chuse vs wiues of the daughters of men of the earth.* And *Semixas* their Prince said vnto them, *I feare me you will not do this thing, and I alone shall be debter of a great sinne.* And they all answered him and said: *We will all sweare with an oath, and will Anathematise or Curse our selues not to alter this our mind till we haue fulfilled it:* and they all sware together. These came downe in the dayes of *Iared* to the top of the hill, *Hermion*. And they called the hill, *Hermion*, because they sware and Anathematized on it. These were the names of their Rulers, *Semixas, Atarcuph, Arachiel, Chababiel, Orammame, Ramiel, Sapsich, Zakiel, Balkiel, Azalzel, Pharmaros, Samiel, &c.*

These tooke them wiues, and three generations were borne vnto them. The first were great Giants: The Giants begate the *Naphechim*, to whom were borne *Eliud*: And they taught them and their wiues sorceres and inchantments. *Ezael* taught first to make swords, and weapons for warre, and how to worke in mettals. He taught to make womens ornaments, and how to looke faire, and Iewelling. And they beguiled the Saints: and much sinne was committed on the earth. Other of them taught the vertues of Roots, Astrologic, Diuinations, &c. After these things the Giants began to eate the flesh of men, and men were diminished: and the remnant cried to heauen, because of their wickednesse, that they might come in remembrance before him. And the foure great Archangels *Michael, Gabriel, Raphael*, and *Uriel* hearing it, looked downe on the earth from the holy places of heauen: and beholding much bloud shed on the earth, and all vngodlinesse and transgression committed therein, said one to another, That the Spirites and Soules of men complaine, saying, That yee should present our prayer to the Highest, and our destruction. And the foure Archangels entring, said to the Lord, Thou art God of Gods, and Lord of Lords, &c. Thou seest what *Exael* hath done, he hath taught mysteries, and reuealed to the world the things in heauen, &c. Then the Highest said, The Holy one, the Great one spake and sent *Vriël* to the sonne of *Lamech*, saying, Go to, *Noe*, tell him of the end approaching, and a floud shall destroy the earth, &c. To *Raphael*, he said, Go *Raphael* and bind *Exael* hand and foot, and cast him into darknesse, and open the wildernesse in the desert of *Dodoel*, and there cast him, and lay vpon him sharpe stones to the day of Iudgement, &c. And to *Gabriel* he said, Go *Gabriel* to the Giants, and destroy the sons of the Watch-men from the sons of Men, set them one against another in warre and destruction. To *Michael* he said, Go *Michael*, bind *Semixa* and the others with him that haue mixed themselues with the daughters of Men, (vntill seuentie generations) to the hils of the earth; vntill the day of their iudgement, till the iudgement of the world be finished, and then they shall be brought into \* *the confusion of fire*, and vnto triall, and vnto the prison of the ending of the world, and whosoever shall bee condemned and destroyed, from hence-forth shall bee cast together with them till the finishing of their generation. &c. And the Giants which were begotten of the spirits and flesh, they shall call them euill spirits on the earth; because their dwelling is on the earth. The spirits that depart out of their bodies shall be euil spirits, because they were engendred of the Watchmen and Men.

But it were tedious to recite further. The antiquitie of it, and because it is not so common, and especially because some of the Ancients, and of the Papiſts haue bin misse-led by these dreames, (refused iustly by *Ierome* and *Augustine*) interpreting the sonnes of God in *Moses* to be spoken of Angels (as their Translation did reade it) haue

<sup>m</sup> Not. in Euseb. Chron. pag. 244. Frag. Græc. ex lib. 1. Enoch. n Tertull. de Idololat.

\* This fable arose of the false interpretation of Moses words. Gen. 6. 12. The sonnes of God, &c.

\* Εἰς τὸ χαλῶν τὰ πύρ. o Ioseph. Antiq. lib. 1. Iustin. Tertull. Athenag. Cyprian. Lactantius, Euseb. Hugo de S. Vic. Strabus, Burgenſis, Sulpitius Seuer. sac. hist. lib. 1.

This fable of Angels, &c the Saracens also retaine. see lib. 3. cap. 5.



haue moued me to insert those tables. Notable is the diligence of the Purgatory Scauengers, who in *Vines* notes vpon *Aug. de Ciuit. Dei. lib. 15. cap. 23.* haue in their *Index expurgatorius*, set the seale of their Office vpon a testimonie alleaged out of *Eusebius de Prep. Euang. lib. 5. cap. 4.* as if they had been *Vines* owne words, to be left out in the impression. The words, because they saue of the former error, haue I heere placed. *Non ergo deos, neque bonos demonas Gentiles, sed perniciosos solummodo venerantur. Quam rem magis Plutarchus confirmat, dicens fabulosas de dijs rationes res quasdam significare, à demonibus antiquissimis gestas temporibus, & ea qua de gigantibus ac de Titanibus decantantur, demonum fuisse operationes. Vnde mihi suspicio* (saith *Eusebius*, but *Vines* is fined for it) *nonnunquam incidit, ne ista illa sint, qua ante diluuium à gigantibus facta diuina Scriptura tetigit, de quibus dicitur: Cum autem vidissent Angeli Dei filias hominum, quia essent speciose, elegerunt sibi ex illis uxores, ex quibus procreati sunt famosissimi gigantes à seculo. Suspiciabitur enim fortasse quispiam, illos & illorum spiritus esse qui ab hominibus postea dij putati sunt, pugnasque illorum, tumultus & bella esse, qua fabulosè de dijs conscribebantur. Lactantius lib. 2. cap. 15.* saith, that when the world was multiplied, God sent Angels to keepe men from the frauds of the Diuell, to whom he forbad all earthly contagion. These were by the Diuell insnared with women, therefore depriued of heauen: and their progenie of a middle nature betwixt men and Angels, became vncleane spirits: so that hence grew two kinds of *Damones* or diuellish spirits; the one heauenly, the other earthly, which would now seeme to be keepers, and are destroyers of men.

The Angels are sometimes called *p* the *sonnes of God*: but that name is communicated to men, who *q* by *Nature* children of wrath, by faith in the naturall and onely begotten Sonne of God, haue this prerogatiue to be the sonnes of God, and fellow-heires with Christ. But some of the children of the kingdome shall be cast out, because they haue rebelled against their Father that begot them, professing themselves to be the sonnes of God, but *r* *doe the workes of their father the Diuell*: and of these Hypocrites and Apostataes, it is said, that louing pleasure more then God, they matched themselves in *Cains* familie, a prouocation so mightie to euill, that strong *Sampson* and wise *Salomon* are witnesses, that *t* the strong men are slaine by this weaker sexe. This was the Serpents policie at first, *Balaams* policie after, *Babels* policie now; *\** and *Balaams* wages doe moue many still to make such linsey-woolsey marriages, that the *u* children *speak* *halfe Ashdod*, and whilst the father professeth one religion, the mother another, the children become *Giants*, to fight against all that is called God, and to make little or no profession (at least in their liues) of any religion at all.

I deny not that then there were Giants also in regard of bodily stature, *u* whom the Scripture calleth, because they were great and fearefull, *Rephaim* and *Emim*, of their pride *Hananim*, of their strength *Gibborim*, of their tyrannie *Nephilim*, of their naughtineffe *Zamzummim*. Such were *Og* and *Goliath* after the flood. Yea such haue been in all ages: which (to omit other Ethnike Authors) *x* *Augustine* affirmeth, that at *Vtica* he saw a mans tooth as great as an hundred of the ordinarie size. *Vines* on that place, saith hee saw one as bigge as a mans fist. *Nicephorus* telleth of two men in the time of *Theodosius*, the one not so admirable for his height which was five cubites and an hand, as the other for his smalnesse, like to a Partrich in bignesse, yet wittie and learned. Our Histories of *y* *Arthur*, Little *Iohn*, *Curey* Earle of *Ulster*, and one in our times, 1581. scene in London, do shew some such here and there, now and then in the world, which *Goropius* in his *Giganto machia*, affirmeth of his owne sight: and euen whole families of these monstrous men are found at this day in *America*, both neere to *Virginia*, as *z* *Captaine Smith* reporteth, and especially about the Straits of *Magellan*, *\** neere which he found Giants, and in the same Straits were such scene of the *a* *Hollanders* ten foot in height, where as yet other families were but of the ordinary greatnes. One *Thomas Turner* told me that neere the Riuer of *Plate* he saw one twelue foot high, and others whose hinder part of their head was flat, not round.

p Iob 1.6. and

38. 7.

q Ephef. 2. 3.

r Iob. 8. 44.

t Prou. 7. 26.

\* Sheldon in his  
Motiues obserueth these  
marriages to  
be a great  
meane for  
propagating  
Poperie.

u Nehem. 13. 24.

v Gibbins in  
Genes.

x De Ciuit. Dei.  
lib. 15. cap. 9.

y Giral. Camb.  
Histor. Boet.  
Camden Brit.

z Mappe of  
Virginia.

\* Pigafetta.

a Oliver Noort.  
and Sebastian  
de Weert.



round. <sup>b</sup> Authors tell of *Maximinus* the Romane Emperour, that he was eight foote and a finger high, whose wiues bracelets might serue him for rings, that he often in one day drunke an *Amphora*, which is almost six gallons of wine, and eate fortie pounds of flesh: *Cordus* saith sixtie; he could breake a horse legge, or strike out his teeth with a blow of his fist, &c. Which occursents in Nature no doubt haue giuen occasion to some of further fabling: *Qui de magnis maiora loquuntur.* <sup>c</sup> We reade in *Pliny* of one of forty six cubits, in Crete, foud by the force of an earth-quake, breaking the hill wherein he stood, supposed to be *Orion* or *Otus*: more credible is that he relleth of one *Gabbora* in *Claudius* time, nine foot and nine inches; and in *Augustus* time of another halfe a foot higher.

<sup>b</sup> *Int. Capitol. Herodianus.*

<sup>c</sup> *Plin. lib. 7. cap. 16.*

Howsoeuer the bodies of these men before the Floud were composed, certaine their minds were disposed to all monstrous inhumanity which hastened their destruction. This made God to repent that he made man vpon the earth, not that there was any change or repentance in him; but because a change for want of repentance happened to them. In long sufferance hee gaue them an hundred and twentie yeares space, in which *Noah* might bee a Preacher of righteousness; yea the Arke it selfe, which *Noah* that while was prouiding, might preach to them repentance, that their teares might haue quenched his wrath, and preuented temporall drowning, and eternall burning. *Adam* liued till *Henochs* time, a witness and Preacher of the promise he himselfe had receiued. *Henoch* himselfe is made, not a verball, but a reall Preacher, whiles his sonne *Methuselah*, and his Nephew *Lamech* the father of *Noah* liued: that God might haue witnesses to conuert some and conuince others. But whiles the world becommeth worse and worse, (<sup>d</sup> *Ætas parentum peior auis tulit Hos nequiores, mox daturos Progeniem vitiosiore*) a deluge of sinne first, and a deluge of iudgement after, drowned the world.

<sup>d</sup> *Horat. Carm.*

For the circumstances of the Floud *Moses* hath more plainly related them, then that I should heere expresse them. *Noah* with his three sonnes, and their wiues, entered the Arke at Gods appointment, to which by Diuine instinct resorted both birds and beasts; of the cleane feuen, and of the vncleane two in euery kind. If any maruell at this distinction of cleane and vncleane in these times, supposing that God first in the wilderness made this partition-wall: it is answered, that God before this had appointed sacrifices of beasts, which might make the difference, for which cause also there was a seuenth of euery such creature, reserued for sacrifice after *Noahs* going out. Besides, God had now purposed to adde the flesh of beasts vnto mans diet, for which those, called by the Israelites cleane, were most fit, and most in vse: and in that respect more of such kindes were reserued, as more necessarie for mans vse in food, cloathing, and some of them also for labour. Otherwise No creature is vncleane in it selfe, the Hoofe and Cudde being by Nature (Gods hand-maid) and not by their owne vice, such, as made this distinction. And after the Floud God made no Law of Difference vntill the time of *Moses*, although each countrey hath obserued their owne peculiar custome in this food, some loathing that which others esteemed daintie, not for religion, but for naturall and ciuill causes. As at this; day to the Tartars, Horse-flesh is royall fare; to the Arabians, Camels; to some Americans, Serpents; and other flesh to others: which our appetite, more then our faith, our stomacke, more then our soule; abhorreth.

Concerning the Arke, diuers doubts haue beene moued, through curiositie and vnbeleefe, of some, who by diuine iustice were in a manner depriued of sense and reason, hauing before, through diuellish wickednesse, lost their conscience and Religion. Thus <sup>e</sup> *Apelles* one of *Marcions* disciples, could not finde the Arke (after *Moses* dimension) to bee capable of foure Elephants in so small a quantitie; *Celsus*, contrarie to him (yet agreeing in a foolish impietie and impious folly) thought so great a vessell was too great for mans handy-worke. Thus, like *Sampsons* foxes their heads are diuers waies, but they are tied together by the tailes, agreeing in disagreeing both from *Moses* and themselves.

<sup>e</sup> *Orig. hom. in Genes. 2.*

E

But



But might not reason teach *Celsus*, that the direction of God might teach a man in an hundred and twentie yeares space to framè so mightie a Fabrike? doth not sense and experience shew buildings not much lesse both on the sea and on the land? And what Arithmeticke or Geometrie, nay what witte or common sense, had *Appelles* in his assertion? The Arke was too little (forsooth) for so many creatures and their prouision for a yeare. We neede not seeke for shifts from helpe of the Geometricall cubite knowne to *Moses* in his AEGyptian learning, of three, sixe or nine foote to the cubite; as *Origen* and <sup>f</sup> *Hugo* doe: nor of the sacred cubite, imagined twice as much as the common: nor of the larger stature and cubites of of men in those youthfull times and age of the world. The length whereof three hundred cubites, and the breadth fiftie, do make of square measure by common rules of Art, fiftieene thousand cubites. Three floores or roomes were therein of that quantitie, each containing ten foote in height. As for the beastes; a floore of fiftieene thousand cubites might yeeld fiftie cubites square to three hundred seuerall kindes, many more then are knowne by relation of the most Writers, *Aristotle*, *Pliny*, *Gesner*, &c. which scarce reckon halfe that number, and but fortie kindes or thereabouts, that would take vp any great roome. The height might yeeld commodious roomes for the fowles on perches: and all this might one roome or floore afford. Iudge then whether two other roomes, of equall bignesse, might not bee sufficient for all other necessarie employments? Besides, the rooffe is not to bee thought vnproportionable, fitted for so long and tempestuous stormes, and therefore not vnfitted with roome for diuers necessities. And if any accuse mee for adding this of the rooffe to *Moses* description, I say that so it is translated by <sup>g</sup> some, *Et in cubiti longitudinem consummato eius tectum superne*, vnderstanding those words not of the window (as many doe) but of the rooffe it selfe, which else is no where described, which should ouer-hang the Arke a cubite breadth, to defend it the safer from raines; as in our houses the eues and slope roofes are commodious both for roome within, and against the weather without. But if any would entertaine longer dispute about this, hee may (among others that haue handled this question) resort vnto <sup>h</sup> *Goropius Becanus* his *Gigantomachia*, whom in this point I would rather follow, then in many other his *Becceselanicall* paradoxes.

*Noah* and his family with this their retinue being entered, the fountaines of the great deepes were opened, and the windowes of Heauen: the two store-houses of waters which God had separated in the Creation, being in a manner confounded againe, the Seas breaking their sandie barres, and breaking vp by secret vnderminings the priuie pores and passages in the earth: the cloudes conspiring with the waters, and renewing their first league and naturall amitie, to the confusion of Nature and the World. The heavenly lights hid their faces from beholding it, and cloathed themselves with blacke, as bewailing the worlds funerall; the aire is turned into a sea, the sea possesseth the airie region, the earth is now no earth but a mirie lumpe, and all that huger world is contracted into a brieft *Epitome*, and small abridgement in the Arke, euen there but a few inches distant from death. Thus doe all <sup>i</sup> Creatures detest *Sin* which hath made them subiect to *Vanitie*; thus would the Elements wash themselves cleane from it, and the committers thereof: but the Arke preuaileth ouer the preuailing waters, a figure of the Church, the remnant of the elder, and Seminarie of the new World.

This drowning of the world hath not beene quite drowned in the world, but besides *Moses*, many other writers haue mentioned it: the time thereof being referred to that which in each Nation was accounted most ancient; as among the Thebans to *Ogiges*; in Thessalia, to *Deucalion*; among the Americans (although <sup>k</sup> *Mercator* thinke that the Floud drowned not those parts, because they were not yet peopled; and because the beastes there are most what differing kinds from these in our world) the people haue retained the tradition hereof: *Mnasens* among the Phœnicians, *Berosus* a Chaldean, *Hieronimus Aegyptius*, *Nicolaus* of Damascus, the

<sup>f</sup> *Hugo de Arca Noe*, lib. 1.

<sup>g</sup> *Tremel. & Lunius.*

<sup>h</sup> *Becceselan. Antiqu. Aduerfp.*

<sup>i</sup> *Rom. 8. 20.*

<sup>k</sup> *De Fab. Mundi.*



the Poets Greeke and Latine, adding fables to the truth (which without some ground of truth they could not haue added) all mention the Flood; howsoeuer confounding the lesse and later with this first and vniuersall.

I might adde the testimonies of *Eupolemus*, *Molon*, *Abidenus*, *Alexander Polyhistor*, out of *Eusebius*, *Iosephus*, and others. *Lucian* in his *Dea Syria*, telleth the opinion of the Hierapolitans but a little corrupted from *Moses* Narration: that Countrey wherein *Noah* liued, most likely retaining firmer memorie of this miracle: so plainly doth he attribute to his *Dencalion* the Arke, the resort and safegard of the Lions, Bores, Serpents, and Beastes: the repairing of the World after the drowning thereof, which he ascribeth to periurie, crueltie, and other abominations of the former people. That *Berosus*, which we now haue, is not so much as the ghost, or carcaske, and scarce a few bones of the carcaske of that famous Chaldean Author, mentioned by the Ancients, but the dreames of *Annius*, (no new thing in this last age) coined for the most part in his name. Some fragments of *Berosus* wee haue cited in other Authors that conuince this Bastard.

Among others, somewhat of the Flood hath escaped drowning: his testimonie whereof, set downe in *Polyhistor* and *Abidenus*, is in <sup>1</sup> *Eusebius*. Hee affirmeth that *Saturne* gaue warning to *Sisuthrus* of this deluge, and willed him to prepare a great vessell or shippe, wherein to put conuenient food, and to saue himselfe and his kindred, and acquaintance, which hee builded of length fve furlongs, of bredth two. After the retiring of the waters, he sent out a bird which returned: after a few dayes he sent her forth againe, which returned with her feet bemired: and being sent the third time, came no more: with other things to like purpose, which *Polyhistor* there, and *Abidenus*, citeth out of *Berosus*. *Plutarch* hath also written of this Doue, sent out by *Dencalion*. *Plut. de animantium comparatione*.

<sup>1</sup> *Euseb. Chron. Græc. Scalig. lib. 1. & de Prepar. lib. 9.*

## CHAP. VIII.

*Of the re-peopling of the world: and of the diuision of Tongues and Nations.*

**N**OW <sup>a</sup> GOD remembred NOAH, saith *Moses*; not that God can forget, but that hee declared his Diuine power, whereby *Noah* might know hee was not forgotten. Then did the <sup>b</sup> *Heauens* remember their wonted influence in the Elements: then did the Elements remember their naturall order: GOD made a winde to passe in commission, and, as a common vmpire, to end their vnnaturall strife, forcing the waters into their ancient precincts aboue and beneath the firmament. (*Ambrose* interpreteth this Winde of the HOLY GHOST, *lib. de No. Rupertus lib. 4.* of the Sunne. The most, of a winde, which yet naturally could not bee produced from that waterie masse, but by the extraordinary hand of God\*) Then did the Earth remember her first inheritance, being freed from the tyrannicall inuasion and vsurpation of the waters. And what could then forget or bee forgotten, when GOD remembred NOAH and all that was with him in the Arke?

And in the <sup>c</sup> seuenth moneth, the seuenteenth day of the moneth, the Arke rested vpon the Mountaines of Ararat. This fell out in the yeare from the Creation 1656. The <sup>d</sup> Septuagint, and the Fathers that followed them, reckon farre otherwise: which errour of theirs, differing from the Hebrew veritie, <sup>e</sup> *Augustine* ascribes to the first Copiers of that Translation: \* Others to their owne set purpose, that they might contend with other Nations in the challenge of Antiquitie: for that cause,

<sup>a</sup> *Genes. 8. 1.*

<sup>b</sup> *Hos. 2. 21. 22.*

\* *Perer. in Genes. lib. 13. c. An. Mund. 1656. the Flood.*

<sup>d</sup> After the Sept. 2242. and after the most ancient copies 2262. *Scalig.*

<sup>e</sup> *De Ciu. Dei. lib. 15. cap. 11. & dein. ad 13.*

\* *Innius* Broughton.

f *Luke* 3. 36.

g *Beza annot.*  
*Luc.* 3.

h *Gor. Rec. In-*  
*doctibica. pag.*  
473.

\* *M. Paul. Ven.*

i *Genes.* 11. 2.

k *Tremel. &*  
*Isa. Annot.*

l *Cartwrights*  
*Trauels.*  
\* *The Persian*  
*King.*

m *In Chron.*  
*Grec. Eusebj*  
*& preparat. E-*  
*uang. lib. 9.*  
*cap. 4.*  
n *Genes.* 8. 20.

and lest the often halving of ages should trouble the faithlesse, faith Master *Broughton*, they saine *Caman*, betwixt *Arphaxad* and *Selah*: in which account if <sup>f</sup> *Luke* in his Genealogie hath followed them, it is to be ascribed to them which would correct *Luke* by their corrupt translation of the Septuagint, for <sup>g</sup> some copies of the Gospell haue wanted it. The place is commonly thought to be Armenia. <sup>h</sup> *Goropius* after his wont paradoxically, holdeth it to be the hill *Paropanifus*, or *Paropamisus*, a part of the hill *Taurus* (vnproperly ascribed to *Caucasus*, which riseth betweene the *Euxine* and *Hircan* sea) supposed the highest part of the earth, called now, <sup>\*</sup> *Nau-gracot*.

He imagined, that the place first inhabited after the Flood was *Margiana*, whence those Colonies passed that with *Nimrod* built *Babylon*. His reason is, because <sup>i</sup> they went from the East to the Plaine of *Shinar*, whereas Armenia beareth somewhat Eastward from thence. As though that journey had beene presently after the Flood, which was an hundred yeares after: in which space it is likely that they followed the Mountainous countries Eastward a long time, and from *Assyria* *Adiabene*, turned backe into that fertile Plaine, where pride, fulnesse of bread, and abundance of idlenesse, set them on worke against God. I hold it not meete, that a few coniectures should counterpoise the generall consent of all ages. *Iosephus* saith, the place in Armenia was called *Apobaterion*, of this their going forth of the Arke: and allegeth *Berosus* testimonie, that a part of this Arke was then said to remaine in the *Cordyxan* (or *Gordyxan*) hilles, the pitch whereof some scraping away, wore the same for Amulets. And out of *Nich. Damascenus*, lib. 96; There is (saith hee) aboute the region of the *Minyæ*, a great hill in Armenia, by name *Baris*, wherein, they say, many saued themselves in the time of the Flood, and one, brought in an Arke, there stayed (the remnants of the wood thereof continuing there long time after) which happily was hee that *Moses* the Iewish Law-giuer writ of. This mountaine or mountainous Region the Chaldean Paraphrast calleth <sup>k</sup> *Kardu*; *Curtius*, *Cordæi montes*; *Ptolomeus*, *Gordizi*: the people are called *Cardyai* or *Gordyai*. In this Tract (saith *Epiphane*.) lib. 1. contra *Hæres*, there is one high mountaine called *Lubar*, which signifieth the descending place (*Lubar* in the Armenian and Egyptian language signifying the same that *ἀποκατήρευ* before mentioned) and the word *Baris* before cited out of *Damascenus* seemeth to bee corruptly written for *Lubaris*.

The Armenians through all ages haue (as it seemeth) reserued the memorie hereof: and euen <sup>l</sup> in our dayes there standeth an Abbey of Saint *Gregories* Monkes neere to this hill, which was able to receiue <sup>\*</sup> *Shangh Thamas* and a great part of his armie. These Monkes, if any list to beleue them, say that there remaineth yet some part of the Arke, kept by Angels: which, if any seeke to ascend, carrie them backe as farre in the night, as they haue climbed in the day. *Cartwright*, an eye-witnesse, saith that this hill is alwayes couered with snow; at the foot thereof issue a thousand springs; there are adioyning three hundred Villages of the Armenians. Hee saith also that there are seene many ruinous foundations supposed to bee the workes of this first people, that a long time durst not aduenture into the lower countries for feare of another Flood. <sup>m</sup> *Abidenus* saith, that the Ship or Arke was still in Armenia (in his time) and that the people vsed the wood thereof against many diseases with maruellous effect.

After that *Noah* had obtained his deliuerance, and was now gone out of the Arke; his first care was Religion: and therefore he <sup>n</sup> built an Altar to the Lord, and tooke of euery cleane beast, and of euery cleane fowle, and offered burnt offerings vpon the Altar. And the Lord smelled a sauour of rest, and renewed the ancient blessings and promises to *Noah* and his Posterity. The liuing creatures were also permitted to their food, and submitted to their rule, by whom they had in the Arke escaped drowning. Only the blood was prohibited to them, as a ceremonial obseruation to instruct them in



in lenity and hatred of cruelty : the politicall ordinance being annexed touching the bloud of man, against man or beast that should shed the same. This difference being alledged of the life of man and beast, that the life of the beast is his bloud, the life of man is in his bloud. Not that the bloud which we see shed is the life of the beast; for that is properly, *Cruor*, not *Sanguis*, that is, the matter, whose forme was the life or vitall spirit, which being separated from the bodie, is scuered also from the forme of life. And the life of beasts hath no other forme but that which is vnited with the bloud, as the life of trees is the sappe of trees; their bloud being (as it were) their soule. But \* the life of man is in his bloud, hauing his seate therein, liuing when it is by death separated from the bloud; ineanwhile the Spirites beeing the purest part of the bloud, as conduites conueying life to the bodily members, and as firme bands of a middle nature, betweene the body & soule, vniting them together; which bands and carriages being broken by effusion of bloud, the soule subsisteth a spirituall substance without the bodie, not subiect to substantiall corruption or mortalitie.

God did also make a couenant for man with the beasts of the field, infusing into the nature of all things, a dread and feare of man, whereby they feare the power, the snares, and sleights of man, and therefore flee or else submit themselues, not by that willing instinct, as to *Adam* in innocencie, but rather with a seruile feare. And although by hunger or prouocation, or feare of their owne danger, they sometimes rebell, yet otherwise there remaines some impressiō of this naturall decree in them, as experience in all places hath shewed. Euen the Lion, king of Forrests & sauage creatures, doth not easily giue onset, but on such occasions: yea the Moores meeting with this beast, do rate and brayle at him; this magnanimous beast passing by with a leering countenance, expressing a mixt passion of dread and disdaine, fearing the voyce of one, that feareth not the weapons of many, which himselfe, by the terrour of his voyce, maketh the beasts to tremble. Hereunto the Lord addeth the Rainbow, a new sacrament, to seale his mercifull Couenant with the earth, not to drowne the same any more; which yet at last shall be burnt with fire, so to purge the heauens and earth of that vanity, whereto mans sin hath subiected them. And thus much doosome reade in the colours of \* the Rainbow, of a waterish and fiery mixture, as a continued signe of the double destruction of the world, the first outward as already past, the other inward as yet to come. Wel indeed may this Bowe be called the *Child of Wonder*, both for the naturall constitution and diuine ordinance: not that there was before no such creature, but that then this vse of the creature was ordained. The reflection or refraction of the Sunne-beames in a waterie cloude, the brightnes from the Sunne and from the cloude meeting together, the variety of colours proceeding from the varietie of matter; the fumish and drier part of the cloude yelding a purplish, the watery a greenish sea-colour &c. borrowing the roundnes from the Sunne halfe eclipsed by the shadow of the Earth, are accounted the natural causes of this wonder of Nature; sometime also by reason of abundance of matter, the same beeing doubled, one Bowe within the other, their colours placed contrarie, for that the one is the image (by reflection) of the other. Neither is it to be thought, that there was no Rainebowe before the Floud, anie more than that there was no water, bread or wine before the institution of our Christian Sacraments; which name and dignitie, not Nature, but Vse, by the appoyntment of the God of Nature and Grace doth giue ynto them. For not in the cloudes alone is this Bowe to be seene, but as further wittnesse of the naturall causes and constitution thereof, the same effect may be shewed by concurrence of like causes in the waters and rockes where Riuer haue their falles; yea on the buildings of men: as I my selfe haue seene a perfect Rainebowe by the reflection of the Sunne-beames on a boarded wall of a Water-mill, the boardes thereof being very wet with the fall of the water, and opposite to the Sunne.

The sonnes of *Noah* were *Sem* (which because of Diuine priuiledge, from whose

o Gibbins in  
Genes. 9.  
Cic. de Trin. lib. 2.

\* Et sit pecu-  
dum anima qua-  
litativa, homi-  
num vero sub-  
stantia. Aquin.  
Sanguis vehic-  
ulum anime.  
Aristot. de Gen.  
animal. lib. 3.

p Gregor. Magi-  
nus homil. 8. in  
Ezech. Melanc.  
Comest.  
\* Rabbinitres  
Iridis colores  
referunt ad tres  
Patriarchas: si-  
cut & Christia-  
ni quatuor colo-  
res, ad 4. ele-  
menta. Gib.  
q Iris Thau-  
mant. filia.  
r Alcuinum et  
Chrysost. accusat  
Pererius huius  
opin. l. 14. in Gē.



f Iunius & alij.  
Pererius contra  
lib. 15. in Gen.  
\* Gen. 10. 21.  
† Genes. 9. 19.

loynes Christ was to come according to the flesh) is first named *Ham* or *Cham*, and *Iapheth*, who seemeth (as learned men gather by the text) to be the eldest. Fabulous *Methodius*, contrary to *Moses*, speaketh of an other sonne *Iouthis* after the Floud, whereas the Scripture saith, That of those three all the Earth was replenished.

To shew directly which Nations descended of each of these three, were a hard taske: and now after this confusion of Nations by wars, leagues, and otherwise, impossible. But for the first beginnings of Nations, before that Colonies were by violence of Conquerours, or by themselves, in their exceeding multiplying, voluntarily translated from one place to another, they are by *Moses* faithfully related, although the confusion of Languages and of peoples do make the matter hard and harsh to vs. Yet the names of Nations in the Greeke Stories doe in great part agree with the names of these first Patriarkes, as maister *Broughton* hath shewed, by laying downe the names of *Noahs* house, which, vnvowelled, may admit sundry pronouncings, setting against them such names as heathen Authors haue mentioned. Out of him, and *Arias Montanus* his *Phaleg*, and others, what I thought likeliest, I haue heere inserted. *Iapheth*, *Iapetus*: *Gomer*, or after the Septuagint *Gamer*: *Camaritæ*, *Cimmerij*, and *Cimbri*. \* *Iosephus* saith, That the inhabitants of Galatia were of *Gomer* sometime called *Gomaræ*. \* Maister *Camden* deriueth the ancient Galls and Britans from this *Gomer*: the name which they giue to themselves to this day implying the same, which is *Kumero*, *Cymro*, and *Kumeri*, a Brittainish or Welsh woman *Kumeraes*, and their language *Kumeraeg*.

u Broughtons  
Concent.

x Ioseph. Ant. l.  
1. Trem. & Iun.  
An.  
y camd. Brit.

z Magog Mas-  
sageta & Geta.

\* *Magog* is supposed the father of the Scythians, before (saith *Iosephus*) called *Magog*, *Ezek.* 38. 2. and 39. 6. who after iniuding those parts, left the name *Magog* to *Hierapolis* in Syria: *Plin. lib. 5. c. 23.* Of *Madaï* came the Medes, of *Iauan* the Iones or Grecians. Of *Thubal* the Iberians, called sometime (saith *Iosephus*) *Thobeli*. The Iberians, saith *Montanus*, dwelt neere to Meotis: certaine colonies of them inhabited Spaine, and called it Hiberia, and themselves Hiberians: whence the Spaniards haue a report, that *Thubal* was the first peopler of their countrey. The Cappadocians were called *Meschini* of *Mesbech*, whose citie Mazaca was named of *Mesbech*, since by *Tiberius* named Cæsarea, where *Basil* was Bishop. Hence was named *Moschicus mons*, and *Moschos*, and the Moscouites.

From *Thiras* came the Thracians. The name *Tros* may cause men to ascribe the Troians to this beginning. Of the sonnes of *Gomer*, *Aschenaz* was Author of the nations in Asia, Pontus, and Bithynia, where was the lake and riuer *Ascanius*, a proper name also of men in those parts: the Axine or Euxine Sea: the *Ascanian* Island, and *Ascania* in Phrygia. Of *Riphath* came the Paphlagonians, sometimes called the *Riphathæi*, saith *Iosephus*: and the *Riphæan* hills in the North: the Amazonians were also called *Aeorpatæ* in *Herod. Melpom.* The *Arimphæi* neere to the *Riphean* hills.

*Thogarma* gaue name to the inhabitants of Armenia Minor, whose Kings, called *Tygranes*, and Townes *Tygranokartæ*, witnesse it: some also attribute the Turkes or Turkeman Nation to this name and author. These peopled Asia first, and from thence by degrees these parts of Europe: Of *Togarma*, *Africanus* deriueth the Armenians.

Of *Iauans* children, *Elisha* founded the Aeoles, called also *Aelisei*: of *Tarshish* came the Cilicians, whose mother-citie was *Tarsus*, *Paulus* birth-place. *Montanus* thinketh that *Tharsis* was Carthage in Africa, which the Poeni after possessed: some refferre the Venetians to *Tharsis* also. *Cittim* was an other part of Cilicia. The Grecians (after *Montanus*) were called *Chetim*, and of others *Cortini*, of whom the Italian coast called *Magna Græcia* was inhabited, and the city *Caieta*, builded. Of *Dananim* came the Dorians and Rhodians. These peopled the North and West parts of the World in Asia and Europe.

*Chams* posteritie was *Cush*, *Mizraim*, *Put*, and *Canaan*: These possessed the South of Asia, and Africa. Of *Cham* is the name *Chemmis* in Aegypt; and *Ammon* the



the Idol and Oracle so notorious. *Cush* gaue name to the Aethiopians and Arabians knowne in Scripture by that name. *Mizraim*, to the Aegyptians, euen at this day so called in their owne and the Arabian tongues. *Fut*, to the Libyans, sometime called Phuthri: the riuer *Fut* is mentioned by *Pliny* not far from *Atlas*. The *Cananites* I need not mention: *Moses* plainly describeth them.

Of the sons of *Cush*, *Seba* Author of the inhabitants of Arabia *deserta*, *Ps.* 72. 10. or after *Montanus* *Sabea regio thurisifera*. *Chauila* is a name more forgotten, supposed to be Author of a people neere the Persian Gulfe. *Sabbetha* left the name to the inhabitants of Arabia *Felix*, where was the city *Sabbatha* with threescore temples therein. Other people of Arabia *Felix* came of *Raamah*, where *Ptolomæus* placeth *Regama*: the *Garamantes* also in Libya. *Sabthea* was Author of the *Sachalitæ* in Arabia *Felix*. *Nimrod* the sonne of *Cush*, some thinke to be *Zoroastres* some *Belus*.

*Misraim* begate *Ludim*, the inhabitants of *Maræotica præfectura* in Egypt: *Ananim*, the Cyreneans: & *Lehabim* the Libyans: & *Naphthum* the Aethiopians neere to Egypt, whose towne *Napata* is mentioned in *Ptolomey*: *Pharusim* the Pharusiens, *Casubim*, at the entrance of Egypt, *Cassiotis*. *Montanus* interpreteth *Ludim* the Libyans; *Ghananim*, the Troglodytes; *Lehabim*, the Cyrenaikes; *Naphthum*, Africa the lesse; *Chasubim* the Saracens; *Caphthorim*, the Cappadocians.

To *Shems* posterity befell the parts of Asia from Iudæa eastward;

*Shems* sonnes were *Elam*, the father of the Elamites, in the higher part of Persia: *Assur*, of whom came the Assyrians: *Arphaxad*: the Cadusians or the Chaldeans are (with little likenesse of sound) ascribed to him. *Lud* is holden father of the Lydians: and *Aram* of the Syrians, called also *Aramæi*; others of *Aram* deriue Armenia.

*Arams* sonnes were *Vx*, of whom the region *Ausanitis* was named *Chul*, of whom *Cholle* seemeth to haue his appellation in the *Palmyrene* desarts neare to *Euphrates*. *Gether*; *Iosephus* ascribeth to him *Bactria*; others that part of Syria where *Gnidar* stood. *Atergate* and *Derceto*, that notorious Syrian goddesse, happily borrowed the name hence: Of *Mash* is the name *Masius*; part of the hill *Amanus*. *Montanus* saith, of *Mes*, *Misij*, and *Misia*, whom *Iuuenal* calles *Mesos*. — de grege *Mesorum*.

*Iokan* begat *Elmodad*, of whom the hill *Emodus* may seeme named: of *Shalah* the *Selebij* and *Sariphi*: of *Hatzarmaveth*, the *Sarmatians*: of *Iarach*, the *Arachosians*: of *Hadoram*, the *Orites*, people of India: of *Vzal* or *Auxal*, *Auzakea* a citie in *Scythia*, and the riuer *Oxus*: of *Diklah* (after *Arias Montanus*) *Scythia intra Imaum*, the reason I see not in the name: of *Obal* or *Ghobal*, the *Cabolites*, people of *Parapanisus*: of *Abimael*, *Imaus*: of *Sheba*, the *Sabæ*, which *Eustathius* placeth in India, or according to *Montanus*, the *Sacæ*: of *Ophir*, some thinke called *Aurea Chersonesus*, where *Pegu* and *Malacca* now are: *Montanus* thinketh it to be *Peru*: *Chauilah* hath not left so plaine impressiõ behind. *Montanus* ascribeth to him India. Of *Iobab*, *Arias Montanus* coniectureth *Paras* in the *West Indies* to haue come; but with little probabilitie which I can see. And of the most before named wee haue probable coniectures, not certaine proofes, as appeareth by the difference of opinions of Authors concerning them. Neither may we thinke that *Moses* intended so much a Geographickall Historie of all the Nations of the World, many of which were not, long after his time, planted or peopled; but of the first Fathers, who peopled the places by degrees, as they increased in multitude which were neere that *Armenian* centre: and especially he relateth & dilateth of them, whom it most concerned the *Israelites* to know, as the *Canaanites*, whose bounds and nations are exactly described. I could adde much touching the seuerall Nations descending of these three brethren, and the bounds of their habitations, in which *Africanus* sometime took profitable paines, and *Eusebius* out of him; although both be in this part lost: somewhat hath bene barbarously translated into Latine by an vnknowne Author, for the solæcisines, tedious; for the substance of history profitable to the Reader: and therefore by *Scaliger* in his edition of *Eusebius* communicated to the world. But the vn-certainety \* maketh me vnwilling to proceed in this argument further.

z Sabiba Sta-  
bei super linum  
Persic. & Mes-  
sabatha ex ys-  
oriundi. Aris  
Montanus.

\* *Percius*, *Op-  
merus*, and o-  
ther Commē-  
ters on *Genes.*  
and *Chrono-  
logians*, haue  
done somewhat  
in this argu-  
ment, which  
yet as in many  
we see much  
probabilitie, so  
very much is  
exceeding  
doubtfull of  
that they say.

Of



y *Ratione & oratione differunt homines à bestiis.*  
z. Genes. 11. 2, 3

a *Ant. li. 1. c. 4.*

b *Genes. 11. 9.*

c *Herodot. li. 2.*

d *Relat. Regn. Mogor. 1047. Orani.*

e *Indoscyth.*

\* *Orig. in Num. 11. Idier in Sophon. ca. 3. Chryf. in Gen. 30. Aug. de Ciuit. Dei li. 16. ca. 11 c. 6.*

Of this vncertaintie no greater cause can be alleadged, then the diuision and confusion of Tongues, the historie whereof *Moses* declareth. For whereas God had giuen to man two Priuiledges and principall prerogatiues, whereof other creatures are no way capable, his inward *Reason*, and abilitie to vtter the same by *Speech*: this benefite of God in Nature was turned into a conspiracie against God and Nature. They said one to another, *z Come, let vs make bricke for stone, and slime: had they instead of mortar. Also they said, let vs build vs a City and Tower, whose toppes may reach vnto the heauen, that we may get vs a name, lest we be scattered vpon the whole earth.* This was their vaine arrogance and presumption, that when their guilty consciences threatened a dissipation and scattering by diuine Iustice: they would thus harden & harden themselves against God and Man: in stead of thankfulnessse to God, and honouring his name, they would winne themselves a name and honour: in stead of preuenting punishment by repentance, they would in this Giant-like fighting against God preuent future iudgements. But euen that, by which they intended to keepe them from scattering, was the true and first cause of their scattering. So doth God scatter the counsell of his enemies, and taketh the wise in their craftinesse. Babel or confusion is alway the attendant of Pride. *Sibylla*, allcaged by *Josephus*, testifieth of this confusion of Tongues in these words. When all men before vsed one speech, they erected a high Tower, as if they would ascend to Heauen, but the Gods by tempests ouerthrew their Tower, and gaue to ech of them seuerall Languages, whereof the citie was named Babylon. According to that of *Moses*, *b Therefore the name of it was called Babel*, because the Lord did there confound the language of all the earth. From thence then did the Lord scatter them vpon all the Earth. The Atheists and Naturalists dreame the world to be eternall, and conceiue that all men could not be of one; because of this diuersitie of languages. If such had beene at Hierusalem, and heard the Apostles (not the expertest men in their owne vulgar) speake all Languages: they might then haue seene the like power in a contrary effect to this of Babylon. Mans sinne caused this, Gods mercie that: the one came from Babylon, the other from Ierusalem, that old Ierusalem giuing a taste and earnest of that, which the new Ierusalem shal once fully accomplish, when all shalbe made new, all shall become one, and God shalbe all in all. It appeereth that these Builders lost the vnderstanding of their owne speech, and were indued with other language, whereto their Vnderstandings and Tongues were framed, in stead of that former.

What this former Language was, hath bin doubted, either of ignorance or of curiositie and self-loue. *Theodor. q. 59. in Gen.* esteemeth Syrian the first language and that Hebrew began with *Moses*, taught him by God as a sacred language. *Psammetichus* K. of Egypt caused two children to be closely brought vp by a shepheard, who should at times put Goats to them to giue them suck, without euer hearing humane voice: After two yceres they vttered the word *Bec*, which was the voyce that they had heard of their nurfes the Goates, but not so interpreted by *Psammetichus*; for he enquiring in what language *Bec* was significant, and hearing that the Phrygians so called Bread, ascribed to them the prioritie of all nations and languages. *Melabdim Echebar* the great *Mogor* (as the Iesuites Epistles declare) made the like triall of thirty children, whom he caused, without hearing of man, to be brought vp, setting Guards to obserue the Nurfes that they should not speake to them: purposing to be of that Religion whereto they should addiect themselves. But neither could they euer speake, or would he euer addiect himselfe to one certaine Religion.

*e Goropius* by a few Dutch Etymologies grew into conceit, & would haue the world belecue him, that Dutch was the first language; which if it were, we English should reigne with them, as a Colony of that Dutch Citie, a streame from that fountaine, by commerce and conquests since manifoldly mixed. But his euidence is too weake, his authority too new.

The \* common and more receiued opinion, is, that the Hebrew was the first, confirmed also by vniuersalitie, antiquitie, and consent of the Christian Fathers and learned



learned men, grounding themselves vpon this reason, That all the names, mentioned in Scripture before the Diuision, are in that Language only significant: besides, it is not like, that *Shem* conspired with these Babylonians, & therefore not partaker of their punishment. Now it is very probable, & almost manifest, that he was \*the same which after is called *Melchisedech*, King of Salem; betwixt whom & *Abraham*, in that familiaritie, it is not likely, that there was much dissonance in Language. He is also called the father of all the sonnes of *Heber*, by a peculiar proprietie, although he had other sonnes, because the puritie of Religion & Language remained in *Hebers* posteritie. And why should *Heber* call his sonne *Peleg* (Diuision) but of this diuision which then happened? The Nation and Language of Israel borrow their name (Hebrew) of him. And if it had happened to himselfe, why should he, more then others, haue so named his sonne?

\* See Broughton  
on that argu-  
ment.  
Genebrard.  
Chron.  
Gen. 10. 21.

## CHAP. IX.

*A Geographickall Narration of the whole Earth in generall, and  
more particularly of ASIA.*

**W**E haue all this time beene viewing one Nation, which alone was knowne in the Earth, vntill confusion of Language caused diuision of Lands; and haue taken notice of the Heads and Authors of those Peoples and Nations, that from that time were scattered ouer the World, and after settled in their proper Habitations. Wee haue not followed the opinion of some, both of the <sup>a</sup> Antients, and later Writers, in defining the number of Nations and Languages through the World, reckoned by them 72. For who seeth not, that *Moses* in that tenth of Genesis is most carefull to describe the posteritie and bounds of Canaan, which God had giuen to Israel, which it were absurd to thinke in so small a territorie to be of so many (that is, eleuen) seuerall Languages? And how many Nations were founded after that by *Abrahams* posteritie (not to mention so many other Fountaines of Peoples) by the sonnes of *Hagar*, and *Ketura*, and *Esau* the sonne of *Isaac*? Neither could the World so suddenly be peopled: and of that, which then was peopled, *Moses* writing a Historie of and for the Church, so farre mentioneth the Affaires and Nations of the world, as it was meet for the Church (and specially that Church of the Israelites) to know, according as it was likely they should haue then, or after, more or lesse to doe with them. <sup>b</sup> *Africanus* hath reckoned the 72 by name. But how easie were it in these dayes to set downe 72 more, of differing Nations, both in Region and Language; and how little of the World was then knowne, shall presently be shewed. Besides, it may be a question, whether diuers of those, there mentioned, did not speake the same Language (as in Chaldaea, Syria, and Canaan) <sup>c</sup> with some diuersitie of a Dialect, a little more then in our Northerne, Westerne, and Southerne English: Which may appeare, both by the pilgrimages of the Patriarchs, *Abraham*, *Isaac*, and *Iacob*, in those parts (which had needed new interpreters, by that rule, in euery two or three daies trauell, except themselves had beene almost miraculoussly skilful in Languages) and by the Chaldaean & Syrian Monuments & Books, which some obserue to come nigh to the Hebrew. <sup>d</sup> *Willet* in *Dan. c. 1. q. 25.* reproueth *Philo's* opinion, That the Chaldee and Hebrew was all one, because *Daniel*, an Hebrew, was set to learne the Chaldee: or that the Syrian & Chaldee, according to *Mercerus* opinion, was the same: yet grants, that in the first times the Syrian & Chaldee little differed. Perhaps it was with these three Languages, as with the Frankes <sup>d</sup> Language, when they first seated themselves in Gallia, & that which is now called \* French; or the Saxon & the present English: for there were no lesse mutations and transmutations, by times & warres, in those parts thē in these. It seemeth therefore probable, that at the first diuision of Languages, they that most disagreed, did furthest separate themselves, & they that spake either the same, or neere in likenesse to the same speech, obserued the same neighborhood of Nation, as of speech; which, the names and words of the Phenician, Syrian, Persian, Arabian, and Egyptian Languages, testifie. The diuision of Tongues

<sup>a</sup> *Augustin.*  
*Hierom.*  
*Ambrosius.*  
*Epiphanius.*  
*Broughton &c.*

<sup>b</sup> *Excerpta bar-  
baro-Latina apud  
Ios. Scalig.  
Eusebium.*

<sup>c</sup> *Gibbins in  
Gen. 11.*

<sup>d</sup> See *Wolfgang.  
Laz. de mig.  
gentium, lib. 3.  
Beat. Rhenanus;  
R. Verslegans  
Antiq.*

\* The olde French and our old English are very like; both (in their original) Dutch.

was

was about a hundred yeares after the Flood, *An. Mundi* 1757. as *Caluissus* and *Buntingus* accompt.

Now that wee haue spoken of the first Authors of the principall and first Nations, let vs suruey their Lands and Inheritance, which G o d gaue vnto them, which was the habitable Earth. This Earth, together with the Waters, make one Globe and huge Ball, resting on it selfe, supported by the Almighty hand of G o d, to the roundnesse whereof, the high Mountaines, in comparison of the whole, can be small impediments, and are but as a few motes or dust sticking to a ball. *Possidonius*, *Eratosphenes*, *Hipparchus*, *Plinie*, *Ptolomey*, and others, skilfull in Geographie, haue endeououred by Art to finde out the true quantitie hereof: and although there appeare difference in their summes, yet that is imputed rather to the diuersitie of their furlongs, which some reckoned longer then others, then to their differing opinions. But neuer had they so certaine intelligence of the quantitie of the Earth, as in our times, by the Navigations of <sup>c</sup> Spaniards, <sup>f</sup> English, and <sup>s</sup> Dutch, round about the same, is giuen vs; Art and Experience consulting, and conspiring together, to perfect the Science of Geographie. For whereas the Ancients diuided the World into three parts, Asia, Africa, and Europe, and yet neither knew the East and North parts of Asia, nor the South of Africa, nor the most Northerly parts of Europe: not onely these three are by Land and Sea farre more fully discovered, but also <sup>h</sup> three other parts, no lesse (if not much greater) then the former, are added to them; namely, *America Mexicana*, and *America Peruviana*, and *Terra Australis*, or the Land lying toward the South pole. As for the seuenth part, which some reckon vnder the North Pole, because we haue no relation but <sup>i</sup> from a Magician, a Frier of Oxford, called *Nicholus de Linna*, which might with as good conscience lye to vs, as by Art-Magicke take view of those Parts (otherwise it is not certainly knowne, whether it be ioyning to Asia, or whether it be Land or Sea) I therefore leaue it out in this diuision.

Europe is diuided from Africke by the Mediterranean Sea; from Asia by the *Aegean* and *Euxine*, *Mæotis*, *Tanais*, and a line from the fountaines thereof Northwards: on the North and West parts washed with the Ocean; which running by the straits of Gibraltar, floweth along the Coasts of Africke to the Cape of Good Hope, and thence passeth all alongst on the East side thereof into the Arabian Gulfe, where, by a Necke of Land, it is encountred: This Necke, the Mediterranean, and Ocean, doe limit the bounds of Africa: The rest of the old World is Asia. *America Mexicana*, or North, and the South called *Peruviana*, are seuered by the narrow Straits of Dariene, in other places compassed by the Sea: The South Continent is verie little knowne, and containeth the rest of the World, not bounded in the former limits. But in their particular places wee shall heare of each of them more fully.

It cannot be without some great worke of God, thus in the old and decrepit Age of the World, to let it haue more perfect knowledge of it selfe; which wee hope, and pray, may be for the further enlargement of the Kingdome of C H R I S T I E S V S, and propagation of his Gospell. And, as in former times, in those then-discovered Parts, the Iewes were scattered, some violently, some willingly, through Asia, Africa, and Europe, to vsheer the Gospell into those Parts, and make way for that which the most of themselues reiected: who knoweth, whether in the secret dispensation of Diuine Prouidence, which is a co-worker in euerie worke, able euen out of euill to bring good, the Donations of Popes, the Navigations of Papists, the preaching of Friars and Iesuites may be fore-runners of a further and truer manifestation of the Gospell, to the new-found Nations? For euen already it is one good stepp of an Atheist and Infidell to become a Profelyte, although with some soyle: and againe, the Iesuites there cannot play the States-men, as in these parts, yea <sup>k</sup> (themselues in their relations being witnesses) they rather take the Euangelicall courses of those, which here they count heretikes, & by laying open mens

sinne

<sup>c</sup> *F. Magellanes*  
<sup>f</sup> *F. Drake.*  
<sup>T. Canend sh.</sup>  
<sup>g</sup> *Oliuer Noert.*

<sup>h</sup> *A. Maginus*  
*Geog.*

<sup>i</sup> *Mercat. Tab.*  
*Vniuersal.*

<sup>k</sup> *Iesuitarum*  
*Epistole.*  
Thus did *Fr.*  
*Ximier*, and  
the rest of  
them.



finne through the fall, and diuine iustice, onely by Christ satisfied, doe beat downe infidelitie with diligent Catechisings: although vpon that golden foundation they build afterward their owne *Hay and Stubble*, with their racke of *Confession*, and rabble of *Ceremonies*, and (the most dangerous to new Conuerts) an exchanged Polytheisme in worshipping of Saints, Images, and the *Host*. But if God shall once shew mercie to Spaine, to make them truly Catholike, and, as a diuine Inquisitor, condemne that deuillish Inquisition to perpetuall exile, how great a window may by that means be opened vnto this new World for their conuersion and reformation? And why may not the English Expedition and Plantation in Virginia, and the Nauigations of other Protestants, helpe this way, if men respected not their owne Pride, Ambition and Couetousnesse, more then the truth and glorie of God? But he that by Fishers conuerted the old World, and turned the wisdome of the World into foolishnesse, subdued Scepters by preaching the Crosse, yea, by suffering it in himselfe and in his members: is able of those stones to raise vp children to *Abraham*. and that by the mouth of *Babes and Sucklings*, by weakest meanes, when it pleaseth him. Let vs therefore *pray the Lord of the Haruest to send forth Labourers* into these wide and spacious fields ripe thereunto.

But to returne to our parts of the World, whence this meditation hath withdrawne me. The ancient <sup>1</sup> Geographers were ignorant of a great part of that threefold diuision: as appeareth by their owne Writings. The vse of the Loadstone, found out by *John Gora* of Melfi, an Italian (or, as <sup>m</sup> *Bellonius* obserueth, by one *Flauins*, but *Albertus Magnus* was the first that writ of the nature of it) was a great and necessarie helpe to further Discoueries, especially after that *Henry*, sonne of *John* the first, King of Portugall, <sup>n</sup> began to make voyages of discouerie vpon the Coast of Africa, and *John* the second seconded that Enterprise, and vsed the helpe of Mathematicians, *Roderigo* and *Ioseph* his Physicians, and *Martin Bohemus*, by whome the Astrolabe was applyed to the Art of Nauigation, and benefit of the Mariner, before vsed onely in Astronomie. This *John* also sent men of purpose into Arabia and *Æthiopia*, and other Countries of the East, to learne further knowledge thereof. From these beginnings, daily encreasing, hath Nauigation (first in Portugall, and by degrees in other European Nations) by the helpe of Astronomicall rules growne to her present perfection, and by it, Geographie. And if the longitude of places might as easily be found out as the latitude, which our countreyman Master *Linton* made <sup>o</sup> promise of, wee should yet grow to better knowledge in those Sciences, and of the World by them. Morcouer, as the Expedition of *Alexander*, and those flourishing Monarchies in Asia, brought some knowledge thereof to the Auncients: So the Histories of later times, but specially the great Trauels by Land of *Marcus Paulus*, *Odoricius*, *Will. de Rubruquis*, *Ioannes de Plano Carpini*, our Countreyman *Mandeuile*, and others, before this skill of Nauigation, haue giuen much light to the knowledge of the in-land Countries of Asia, which we are first to speake of.

As for the Circles, the *Æquinoctiall*, which parteth the Globe in the middest, the Tropickes of Cancer and Capricorne 23. degrees and a halfe from either side of the *Æquinoctiall*, the Arctike and Antartike Circles 23. degrees and a halfe from the North and South Poles, or not much differing (which are vually set in Mappes with red or double lines, for distinction:) The Meridians, which are Circles passing ouer our heads, in what part of the World soeuer we be, and also through both the Poles: the Horizon, which diuideth the vpper halfe of the World which wee see, from the nether halfe which wee see not: the Paralels of Latitude, which the old Cosmographers make (sayth *Blundeuile*) but 21, from the *Æquinoctiall* to the North, and as many on the other side toward the South, but now the \* *Moderne* make them vp 39: The Climes or Climates, which are the spaces betwixt two Paralels: Also the tearmes of Poles, which are two, the Arctike, and the Antartike; and the Axletree of the World (a right line imagined to passe from the one to the other, through the Centre of the Earth:) the Degrees, containing 60. myles (or

l *Lege Ortelii*  
Ævi & eteris  
descrip. & Ma-  
ris pacifici.  
m *P. Bellonii*  
obseru. l. 2. c. 16.

n *Barr. dec. 1.*  
l. 1. *Asia* *Orosius*  
de Reb. Ema. l. 1.  
*Maffius*, l. 1.  
*Hist. Ind. Dam.* &  
*Goes de mor.*  
*Æthiopum.*  
*Got. Arthus*  
*Hist. India.*

o Comple-  
ment of the  
Art of Nau-

\* *P. Merula.*

after

after *Cornelius de Iudeis*, 68095  $\frac{1}{4}$  paces, which is a greater summe then the former) into 90 of which degrees euery fourth part of the world is diuided, and amount in the whole to 360. Also the Geographickall tearmes of *Littus, Fretum, Insula, Sinus, Continens, Promontorium, Isthmus*, that is, Shores, Straites, Islands, Bayes, Continent, Capes, or Head-lands, Neckes of Land, and such like: All these (I say) and other things of like nature, needfull to this kinde of knowledge, the studious shall finde in those Authors which teach the Principles of Astronomie and Geographie, as Master *Blundenile*, and others.

My intent is not to teach Geographie, but to bestow on the studious of Geographie, a Historie of the World, so to giue him meat vnto his bones, and vse vnto his Theoric or Speculation, whereby both that skill may be confirmed, and a further and more excellent obtained. Geographie without Historie seemeth a carcase without life and motion: Historie without Geographie moueth, but in mouing wandreth as a vagrant, without certaine habitation. And whereas Time and Place are twinnes and vnseparable companions, in the chiefe Histories to set downe the true time of chiefe Accidents, will adde much light to both; a great taske in one Countrey: but to take vp the whole World on my shoulder, which haue not the strength either of *Atilas* or *Hercules* to beare it; and in the whole to obserue the description of Places, order of Times, and the Historie of Actions and Accidents, especially Religions (*olli robur & as triplex*, thrice happie hee that could happily atchieue it) I confesse beyond my abilitie exactly to performe; but with the wisest, I hope that the haughtinesse of the Attempt, in a thing so full of varietie and hardnesse, shall rather purchase pardon to my slippes, then blame for my rashnesse. And how can I but often slip, that make a perambulation ouer the World, that see with others eyes, that tell of matters past so many Ages before I had a being? Yet such is the necessity of such a Historie, either thus, or not at all. But as neere as I can, I purpose to follow the best euidence, and to propound the Truth: my fault (where it is worst) shall be rather *mendacia dicere*, then *mentiri*, and yet the Talef-man shall be set by the Tale, the Authors name annexed to his Historie, to shield me from that imputation.

And first we must begin with *ASIA*, to which the first place is due, as being the place of the first Men, first Religion, first Cities, Empires, Arts: where the most things mentioned in Scripture, were done; the place where Paradise was seated; the Arke rested; the Law was giuen; and whence the Gospell proceeded: the Place which did beare Him *in his flesh*, that by his Word beareth vp all things.

p *A. Maginus, Gotardus Arthus Histor. Ind. Orient. Cornel. cap. de Iudeis. Abr. Ortel. & alij.*

Asia (after *P* some) is so called of *Asia*, the daughter of *Oceanus* and *Thetis*; which was wife to *Iapetus* mother of *Promethus*: Others fetch this name from *Asius* the sonne of *Maneus*; both with like certaintie and credit. It is greater then Europe and Africa: yea, the Islands thereof are larger, if they were put together, then all Europe. It is compassed with the Easterne, Indian, and Scythian, Oceans, on three parts: on the West it hath the Arabian Gulfe, that necke of Land which diuideth it from Africa, the Mediterranean, *Aegean*, Pontike Seas, the Lake *Mæotis*, *Tanais*, with an imagined line from thence to the Bay of *S. Nicholas*. Some make it yet larger, and make *Nilus* to diuide it from Africa, but with lesse reason: *Taurus* diuideth it in the middest: On the North side is that which is called Asia interior: on the South is Asia exterior. More vnequall is that diuision into Asia the greater and the lesse, this being lesse indeed, then that it should sustaine a member in that diuision. *Io. Barrius* diuideth it into nine parts, *Ortelius* into foue, *Maginus* into seuen, which are these: First, That part of Tartaria betwixt Muscouia, the Northerne Ocean, the Riuer *Ob*, and the Lake *Kytai*, and a line thence drawne to the Caspian Sea, and that Isthmus which is betwixt that and the Pontike Sea: secondly, the great *Chamis* Countrey, from thence to the Easterne Sea, betweene the frozen Sea and the Caspian: thirdly, That which is subiect to the Turke, all from Sarmatia & Tartaria Southwards, betweene *Tigris* and the Mediterranean Sea: fourthly, The Persian Kingdome, betweene the Turke, Tartar, India, and the Red Sea: fifthly, India, within and beyond Ganges,



Ganges, from Indus to Cantan : sixthly, The Kingdome of China : seventhly, The Islands. These diuisions are not so exact as may be wished, because of that varietie and vncertaintie in those Kingdomes. Many things doth Asia yeld, not elsse here to be had ; Myrrhe, Frankincense, Cinnamon, Cloues, Nutmegs, Mace, Pepper, Muske, and other like, besides the chiefeest Jewels. It hath also minerals of all sorts : It nourisheth Elephants, Camels, and many other Beasts, Serpents, Fowles, wild and tame, as in the ensuing discourse, in their due places, shall appeare ; yet doth it not nourish such monstrous shapes of men as fabulous Antiquitie fained. It brought forth that Monster of irreligion, *Mahomet* ; whose Sect, in diuers Sects, it fostereth with long continuance of manifold Superstitions. It hath now those great Empires of the Turk, Persian, Mogore, Cathayan, Chinois : it had sometimes the Parthian, and before that, the Persian, Median, Assyrian, Scythian : and first (as it seemeth) before them all, the Babylonian Empire vnder *Nimrod*, which is therefore in the next place to be spoken of.

## CHAP. X.

*Of Babylon, the originall of Idolatrie : and the Chaldeans Antiquities before the Flood, as BEROSVS hath reported them.*



Onfusion caused diuision of Nations, Regions, and Religions. Of this confusion (whereof is already spoken) the Citie, and thereof this Countrey, tooke the name. <sup>a</sup> *Plinie* maketh it a part of Syria, which he extendeth from hence to Cilicia. <sup>b</sup> *Strabo* addeth, as farre as the Pontike Sea. But it is vsually reckoned an entire countrey of it selfe, which <sup>c</sup> *Ptolomey* doth thus bound. On the North it hath Mesopotamia, on the West *Arabia Deserta* ; Susiana on the East ; on the South, part of Arabia, and the Persian Gulfe. *Luke* (*Act. 7. 21*) maketh Babylon a part of Mesopotamia : *Ptolomey* more strictly diuideth them : whereunto also agreeth the interpretation of the Land of *Shinar*, that it was the lower part of Mesopotamia, containing Chaldaea and Babylon, lying vnder the Mount Sangara. *D. Willet* in *Dan. cap. 1. q. 15*. In this Countrey was built the first Citie which wee reade of after the Flood, by the vngratefull world, moued thereunto (as some thinke) by *Nimrod*, the sonne of *Cush*, nephew of *Cham*. For as *Cains* posteritie, before the Flood, were called the *Sonnes of Men*, as more sauouring the things of men then of God ; more industrious in humane inuentions, then religious deuotions : so by *Noahs* Curse it may appeare, and by the Nations that descended of him, that *Cham* was the first Author, after the Flood, of irreligion. Neither is it likely, that he which derided his old father, whome *Age*, *Holinesse*, *Fatherhood*, *Benefits*, and thrice-greatest Function of *Monarchie*, *Priesthood*, and *Prophecie*, should haue taught him to reuerence : That he (I say) which at once could breake all these bonds and chaynes of Nature and Humaneitie, would be held with any bonds of Religion ; or could haue an eye of Faith to see him which is inuisible, hauing put out his eyes of Reason and Ciuitie. Had he feared God, had he reuerenced man, had hee made but profession of these things in some hypocriticall shew, he could not so easily haue sitten downe at ease in that *Chaire of Scorning*, whence we reade not that euer he arose by repentance. From this *Cham* came *Nimrod*, & the mightie hunter before the Lord ; not of innocent beasts, but of men, compelling them to his subiection, although *Noah* and *Sem* were yet aliue, with many other Patriarchs.

As for *Noah*, the fabling Heathen, it is like, deified him. The *Berosus* of fabling *Annius*, calleth him Father of the Gods, Heauen, Chaos, the Soule of the World. *Ianus* his double face might seeme to haue arisen hence, of *Noahs* experience of both Ages, before & after the Flood. The fable of *Saturnes* cutting off his fathers priuities might take beginning of that act, for which *Cham* was cursed. *Sem* is supposed to be that

<sup>a</sup> *Plin. l. 5. c. 12.*  
<sup>b</sup> *Strab. l. 16.*

<sup>c</sup> *Ptol. Geograph. l. 5. c. 20.*

<sup>d</sup> *Gen. 10. 9.*

<sup>e</sup> *Saturnus filius Celi, cui subscit uilia.*



f *Iosb.* 24. 2.  
g *Philo de An-*  
*tiq. Method.*  
*Reuel.*

h The build-  
ing of Babel  
was *An. Mund.*  
1757. and *A-*  
*braham* was  
born *An.* 1948.  
i *Chronic.* be-  
fore the Bible.  
\* *Gen.* 10. 9.

k *Ar. Montanus.*  
*Melancthon*  
*Chron.*  
*Gramay. Asia.*

l *Pf.* 78. 51.

m *Chron. Gr.*  
*Edit. Scal.* pag. 9.  
& 13.  
n *Ed. Chronic.*  
o *Epiphan. con-*  
*ber.* l. i. in initio.

p *ἡγορεῖσθαι.*

*Melchisedech* King of Salem, the figure of our Lord, and the propagator of true Religion; although euen in his posteritie it failed, in which, *Abrahams* father, as witnesseth *Ioshua*, serued other Gods. *Iaphets* pietie causeth vs to perswade our selues good things of him; *Cham* and his posteritie we see the authors of ruine. *Philo* and *Me-  
thadius* (io are the two bookes called, but falsely) tell, That in these dayes they began to diuine by Starres, and to sacrifice their children by Fire; which Element *Nimrod* compelled men to worship: and that to leaue a name to posteritie, they engraued their names in the bricke wherewith Babel was builded. *Abram* refusing to communicate with them (and good cause, for<sup>b</sup> he was not yet borne) was cast into their Brick-kill, and came out (long after from his mothers wombe) without harme. *Nakor*, *Lot*, and other his fellowes, nine in number, saued themselves by flight. Others adde, That *Aram*, *Abrams* brother, was done to death for refusing to worship the Fire. *Qui*  
*Batum non odit, amet tua carmina Mari.*

To come to truer and more certaine reports, *Moses* sayth, That \* the beginning of *Nimrods* Kingdome was *Babel* and *Erech*, and *Accad*, and *Calce*, which three some interpret *Edeffa*, *Nisibis*, *Callinifum*. And whereas commonly it is translated in the next words, *Out of that land came Asshur, and built Ninue*. *Tremellius* and *Iunius* reade it, *Out of this land he (Nimrod) went into Asshur* or *Assyria*, and built *Ninine* and *Rehoboth*, *Calah*, and *Resen*. But<sup>k</sup> most vsually this is vnderstood of *Asshur* the sonne of *Sem*; who disclaiming *Nimrods* tyrannie, built *Ninine*, which after became the chiefe Citie of the *Assyrian* Empire, to which *Babylon* it selfe was subiect not long after. *Xenophon de Equuocis* (if his authoritie be current) saith, That the eldest of the chiefe Families were called *Saturni*, their fathers had to name *Cælum*, their wiues *Rhea*: and out of a pillar, erected by *Semiramis* to *Ninus*, alledgeth this inscription; My father was *Iupiter Belus*, my grandfather *Saturnus Babylonicus*, my great grandfather *Saturnus Ethiops*, who was sonne of *Saturnus Egyptius*, to whome *Cælus Phoenix Ogyges* was father. *Ogyges* is interpreted *Noah*, therefore called *Phoenix*, because of his habitation (as is thought) in *Phœnicia*, not farre from whence, in *Ierusalem*, *Sem* raigned. *Saturnus Egyptius* may be the name of *Cham*, of whose name *Egypt* is in Scripture tearmed<sup>l</sup> the land of *Cham*. *Saturnus Ethiops* is *Chush*; *Nimrod Babylonicus*, the father of *Belus*, who begat *Ninus*. But this cannot be altogether true. For *Ninine* hath greater antiquitie then *Nimrods* nephew (howsoeuer the Greeke Histories ascribe this to *Ninus* and *Babylon* to his wife *Semiramis*) except wee say, that by them these two Cities, formerly built, were enlarged and erected to that magnificence, which with the growth of the *Assyrian* Empire they after obtained.

<sup>m</sup> *Eusebius* in the first booke of his *Chronicle* attributeth the originall of *Idolatrie* to *Serug*, the father of *Nahor*. <sup>n</sup> *Beda* sayth, In the daies of *Phaleg* Temples were built, and the Princes of Nations adored for Gods. The same hath *Isidore*. <sup>o</sup> *Epiphanius* referreth it to *Serug*; and addeth, That they had not grauen Images of Wood or Metall, but pictures of men; and *Thara*, the father of *Abraham*, was the first Author of Images. The like hath *Suidas*. These times, till *Abram*, they called *Scythismus*. The reason of their *Idolatrie* *Eusebius* alledgeth: That they thus kept remembrance of their Warriors, Ruiners, and such as had atchieued noblest Enterprises & worthiest Exploits in their life time. Their posteritie, ignorant of that their scope (which was, to obserue their memorials which had been authors of good things, and because they were their fore-fathers) worshipped them as heauenly Deities, and sacrificed to them. Of their <sup>p</sup> *God-making* or *Canonization* this was the manner: In their sacred Bookes or *Kalendars* they ordained, That their names should be written after their death, and a Feast should be solemnized according to the same time, saying, That their soules were gone to the Isles of the blessed, and that they were no longer condemned or burned with fire. These things lasted to the dayes of *Thara*; who (sayth *Suidas*) was an Image-maker, & propounded his Images (made of diuers matter) as Gods to be worshipped: but *Abram* broke his fathers Images. From *Saruch* the Author, and this Practise, *Idolatrie* passed to other Nations; *Suidas* addeth, specially into *Greece*: for they worshipped



ped *Hellen*, a Gyant of the posteritie of *Lapheth*, a partner in the building of the Tower.

Not vnlike to this, we read the causes of Idolatrie in the booke of *Wisdom* (sup-  
posed to be written by *Philo*, but, because the substance is *Salomons*, professing and  
bearing his name) which of all the Apocrypha-Scripture sustaineth least exception,  
attaineth highest commendation: *When a father mourned grievously for his sonne that  
was taken away suddenly, he made an Image for him that was once dead, whom now he wor-  
shippeth as a God, and ordained to his seruants Ceremonies and Sacrifices.* A second cause  
he alledgeth, viz. the tyrannie of men, whose Images they made and honoured, that they  
might by all meanes flatter him that was absent, as though he had been present. A third rea-  
son followeth: the ambitious skill of the workman, that through the beautie of the worke the  
multitude being allured, tooke him for a God, which a little before was honored but as a man.  
The like affirmeth *Polydore de inuentoribus*, alledging *Cyprian de Idolis* for his author.  
*Lactantius* (as before is shewed) maketh that the Etymologie of the word *Superstitio*,  
*Quia superstitem memoriam defunctorum colebant, aut quia parentibus suis superstites cele-  
brabant imagines eorum domi, tanquam Deos penates:* either because they honored with  
such worship the suruiuing memorie of their dead ancestors; or because suruiuing and  
out-living their ancestors, they celebrated their Images in their houses, as household-  
Gods. Such authors of new rites, and deifiers of dead men they called *Superstitious*:  
but those which followed the publicly-receiued and auncient Deities, were called  
*Religious*, according to that verse of *Virgil. Vana superstitione veterumq; ignara deorum*. But  
by this rule (saith *Lactant.*) we shall find all superstitious which worship false Gods,  
and them only religious, which worship the one and true G O D. The same \* *Lactant.*  
saith, That *Noah* cast off his sonne *Cham* for his wickednes, & expelled him. He abode  
in that part of the earth which now is called Arabia, called (sayth he) of his name *Cana-  
naan*, and his posteritie *Canaanites*. This was the first people which was ignorant of  
G O D, because their founder & Prince receiued not of his father the worship of G O D.  
But first of all other the *Egyptians* began to behold & adore the heavenly bodies:  
And because they were not couered with houses for the temperature of the ayre, and  
that Region is not subiect to Clouds, they obserued the motions and eclipses of the  
starres, and whiles they often viewed them more curiously, fell to worship them. After  
that, they inuented the monstrous shapes of Beasts, which they worshipped. Other men  
scattered through the World, admiring the Elements, the Heauen, Sunne, Land, Sea,  
without any Images & Temples worshipped them, and sacrificed to them *sub dio*, till in  
processe of time they erected Temples and Images to their most puissant Kings, & or-  
dained vnto them Sacrifices and Incense: so wandering from the knowledge of the  
true G O D, they became *Gentiles*. Thus farre *Lactantius*. And it is not vnlike that they  
performed this to their Kings, either in flatterie, or feare of their power, or because of  
the benefits which they receiued from them, this being (saith \* *Pliny*) the most ancient  
kind of thankfulness, to reckon their benefactors among the Gods. To which accord-  
ed \* *Cicero* in the examples of *Hercules*, *Castor*, *Pollux*, *Esculapius*, *Liber*, *Romulus*.  
And thus the Moores deified their Kings, and the Romans their deceased Emperors.

The first that is named to haue set vp Images, and worship to the dead, was *Ninus*,  
who when his father \* *Belus* was dead, he made an Image to him, & gaue priuiledge of  
sanctuarie to all offenders that resorted to this Image: wherupon, moued with a grace-  
lesse gratefulnesse, they performed thereunto diuine honours. And this example was  
practised after by others. And thus of *Bel* or *Belus* began this Imagerie, & for this cause  
(saith \* *Lyra*) they called their Idols *Bel*, *Baal*, *Beel-zebub*, according to the diuersitie  
of Languages. \* *Cyriilus* calleth him *Arbelus*, and saith, That before the Flood was no  
Idolatrie amongst men, but it had beginning after in Babylon, in which, *Arbelus* (next  
after whom reigned *Ninus*) was worshipped. *Tertullian* out of the booke of *Enoch*,  
before mentioned, is of opinion, That Idolatrie was before the Flood. Thus to conti-  
nue the memorie of mortall men, & in admiration of the immortall heavenly Lights,  
together with the tyrannie of Princes, & policies of the Priests, begā this worshipping  
of the creature, with the contempt of the Creator: which how they encreased, by the  
mysteries of their Philosophers, the fabling of their Poets, the ambition of Potentates,

q *Wisdom* c. 14.  
14.14.

r *Polid. li. 1. de  
inuentorib.  
f Lactant. li. 4.  
ca. 28.*

t *Omnia idola  
ex mortuorum  
errore creuerūt.  
Hier. in Hos. 2.*

\* *Lib. 2. c. 14.*

u *Bullinger. de  
orig. erroris li. 1.  
ca. 9.*

x *Plin. l. 34. c. 4.*  
\* *De Nat. D. l. 2.*

y *Ambros. in e-  
pist. ad Roman.  
cap. 1.*

\* Some think,  
and with pro-  
bable coniect-  
ture, that *Belus*  
was *Nimrod*.

z *Lyra. in Sap.  
14. Petr. Comst.  
Hist. c. 40.*

\* *Cy. lib. 1. 3. cont.  
Iulian.*

a *Tertul. de idol.*

b *Oenomans*  
out of *Hesiod*  
affirmeth the  
number of  
Gods in the  
world to be  
30000: which  
number he  
saith was then  
much encreased, *Enseb. de  
preparat. l. 5.  
c. 15.*  
c *Oros. l. 2. c. 2, 3.*  
d *Polyhist. in  
Euf. Ciron.*  
e *Tatianus apud  
Scalig.*

f *Fragmenta  
hec exant in  
Chron. gr. Enseb.  
l. 1. per Scalig.*

the Superstition of the Vulgar, the gainefull Collusion of their Priests, the Cunning of Artificers, and aboue all, the Malice of the Devils, worshipped in those Idols, their giuing Answeres and Oracles, and receiuing Sacrifices, the <sup>b</sup> Histories of all Nations are ample witnesses. And this Romane Babylon, now Tyrant of the West, is the heire of elder Babylon (sometimes Ladie of the East) in these deuotions, that then and still Babylon might be *the mother of Whoredomes and all Abominations*. To which aptly agree the Paralels of Babylon and Rome in <sup>c</sup> *Orosius*, the Empire of the one ceasing, when the other began first to haue a being; which he further prosecuteth in many particulars.

But before wee prosecute these Babylonian affaires after the Flood, it shall not be amiss to shew here the Chaldean fables of Antiquities before the Flood, out of *Berosus*, a Chaldean Priest, which liued in the time of *Alexander*. *Polyhistor* <sup>d</sup> citeth out of *Berosus* his first Booke this report of himselfe; and *Tatianus* <sup>e</sup> sayth hee was the Priest of *Belus*, and wrote his Chaldean storie to *Antiochus*, the third after *Seleucus*, in three bookes. His name by *Scaligers* interpretation signifieth the sonne of *Osee*.

*Alorus* reigned the space of tenne *Sari* (*Sarus* with them is three thousand fixe hundred yeares) *Alasparus*, three *Sari*; *Amelius*, thirteene *Sari*; *Amenus*, twelue; *Metalarus*, eighteene; *Daorus*, tenne; *Edorachus*, eighteene; *Amphis*, tenne; *Otiarter*, eight; *Xixuthrus*, eighteene: in his time, as is said before, the Flood happened. The whole space is an hundred and twentie *Sari*, which amounteth to foure hundred thirtie two thousand yeares. This I thought not vnfit (although incredible) to report from *Berosus*, both because my scope is to declare as well false as true Religions (it being not Theologicall but Historicall, or rather Historically Theologicall) and because the Ancients, *Cicero*, *Lactantius*, *Augustine*, haue mentioned this monstrous Computation of the Chaldean Kalendar, which yet they racke higher to foure hundred threescore and tenne thousand yeres. Here you haue the particulars, out of *Apollodorus* and *Abidenus* which both borrowed them of *Berosus*. <sup>f</sup> *Polyhistor* addeth, That there came one out of the red Sea, called *Oannes*, and *Annedotus* a Monster (otherwhere like a fish, his head, feet, and hands like a man, as sayth *Photius*, but *Al. Polyhistor* ascribeth two heads, one of a Fish, and the other of a man) the Image whereof was vnto his times reserved. This Monster liued without meat, and taught them the knowledge of Letters, and all Arts, buildings of Cities, foundations of Temples, enacting of Lawes, Geometrie, and Husbandrie, and all necessities to mans life. Afterwards he returned to the Sea: and after him appeared other such monsters. Foure of them came out of the Sea, sayth *Abidenus*, when *Daos* (whom *Apollodorus* calleth *Daorus*) reigned; their names were *Euodocus*, *Enengamus*, *Enaboulus*, *Anementus*. *Pentabylus* (it seemeth) was then their chiefe Citie. That *Oannes* the first did write of the first beginning: That all was darkenesse and water, in which liued monstrous creatures, hauing two formes; men with two wings, and some with foure; with one bodie, two heads, one of a man, and another of a woman, with the priuities of both sexes: others with hornes and legges like Goats; some with Horfe feet; some like Centaures, the former part Men, the after part Horses: Bulls also headed like Men, and Dogges with foure bodies &c. with many monstrous mixtures and confusions of creatures, whose Images were kept in the Temple of *Belus*. Over all these ruled a woman, named *Omorka*, which signifieth the Sea, and by like signification of Letters, the Moone. Then came *Belus* and cut her in twaine, and made the one halfe of her Land, the other Heauen, and the creatures therein appeared. This *Belus* made Men & Beasts, the Sunne, Moone, & Planets: These things reporteth *Berosus* in his first booke; in the second he telleth of the Kings (before mentioned) which reigned till the flood. After the flood also the same *Polyhistor* out of him sheweth, That *Sisuthrus* hauing, by *Saturnus* warning before, built an Arke (as is before said) & layd vp all monuments of Antiquitie in *Sipparis*, a Citie dedicated to the Sunne, & now with all his world of creatures escaped the flood, going out of the Arke did sacrifice to the Gods, & was neuer seen more. But they heard a voice out of the aire giuing the this precept, *to be religious*. His wife, daughter, & shipmaster were partakers with him



him of this honour. He said vnto them, the Country where they now were was Armenia, and he would come againe to Babylon, and that it was ordained, that from Sipparis they should receiue letters, and communicate the same to men: which they accordingly did. For hauing sacrificed to the gods, they went to Babylon and digged out the \* letters, writings, or bookes, and building many Cities, and founding Temples, did againe repaire Babylon. Thus farre out of *Alexander Polyhistor*, a large fragment of the true *Berosus*. \* *ῥηματα*

## CHAP. XI.

*Of the City and Countrey of Babylon: their sumptuous walles,  
Temples and Images.*

**H**auing these Antiquities, rotten with age, let vs come to take better view of this stately City. *Herodot. l. 2. Philostrat de vita Apollon. l. 1. c. 18. Plin. lib. 6. c. 26. & Solinus c. 60.* report concerning the compasse of Babylon, That the walles contained 480. furlongs, situate in a large plain, foure square, inuironed with a broad & deep ditch ful of water: *Diodor. l. 3. c. 4.* saith, That ther were but so many furlongs as are daies in the year, so that euery day a furlong of the wall was built, and 1300000. workmen imployed therein. *Strabo* \* ascribeth to the compasse 380. furlongs: and *Curtius l. 5. 353.* (ninety furlongs thereof inhabited, the rest allotted to tyllth and husbandry.) Concerning the thicknes of the walls, or the height, they also disagree. The first Authors affirme the height 200. cubites, the thicknesse 50. They which say least, cut off halfe that summe. Wel might *Aristotle* esteeme it a country rather than a city: and, not without cause, was it reckoned among the wonders of the world. It had 100. brazen gates, & 250. towers. It was indeede a mother of wonders: so many miracles of Art accompanied the same, the works partly of *Semiramis*, partly of *Nabuchodonosor*: which I would desire the Reader to stay his hastie pace, and take notice of. Euery where I shall not, I can not, be so tedious in these kinds of relations. *Diodor. lib. 3.* (or after the Greek *l. 2. c. 4.*) thus addeth of *Semiramis*; She built also a bridge of fise furlongs. The walls were made of bricke & *asphaltum*, a slimy kind of pitch which that country yeldeth. She built two pallaces, which might serue both for ornamente and defence; one in the west, which inuironed sixty furlongs; with high brick walls: within that a lesse, and within that also a lesse circuit which containeth the tower. These were wrought sumptuously with images of beasts, and therein also was game and hunting of beasts: this had 2. gates. The other in the east, on the other side the riuier, contained but 30. furlongs. In the lower country of Babylonia she made a great square lake containing 200. furlongs: the walls whereof were of bricke, and that pitchy morter; the depth thirtie fise foot. In the midst of the Citie she erected a Temple to *Iupiter Belus* (saith *Herodotus lib. 2.*) with brazen gates (now in his time remayning) foure square: each square containing two \* furlongs, in the midst whereof is a solid tower of the height and thicknes of a furlong: vpon this another, & so one higher then another, eight in number. In the highest tower is a chappell, and therein a faire bed couered, and a table of gold, without any Image. Neither, as the Chaldean Priests affirme, doth any abide here in the night, but one woman, whom this God shal appoint. They say the God himselfe there lieth. In regard of this exceeding height, *Diodorus* affirmes, that the Chaldeans did thereon make their obseruations of the Starres. Hee also addeth, that *Semiramis* placed in the top three golden statues: one of *Iupiter* forty foot long, weighing a thousand Babylonian talents; till his time remaining: an other of *Ops*, weighing asmuch, sitting in a golden throne, & at her feet two lions, & iust by, huge serpents of siluer, each of 30. talents: the third Image was of *Inno* standing, in weight 800. talents. Her right hand held the head of a serpet, her left, a scepter of stone. To all these was common, a table of gold, 40 foot long, in breadth 12, in weight 50 talents.

\* *Lib. 16.*\* *Politie. l. 3. c. 8*\* *τὸ εὐδίων,*  
a furlong is six hundred foot.

There were also two standing Cuppes of thirtie talents, and two vessells for perfume of like value: Three other vessells of gold, whereof one, dedicated to *Iupiter*, weighed twelue hundred Babylonian talents: (euery Babylonian talent is said to containe seuen thousand *drachma Attica*, sixtie three pounds, nine ounces, and an halfe, and halfe a quarter Troy weight.) All these the Persian Kings tooke away.

Without the Temple, by *Herodotus* testimony, was a golden Altar, and an other huge one besides, for their solemne sacrifices, the other being not to be polluted with blood, except of sucking things. In that greater the Chaldeans burnt yerely in their sacrifices a hundred thousand talents of Libanotus. One statue of gold twelue cubits high *Darius*, affecting, spared: but *Xerxes* both tooke it, and slew the priest that forbade him. I might heere also tell of those *Penfile gardens*, borne vp on arches, foure square, each square containing 4. hundred foot: filled on the roose with earth, wherein grew great trees and other plants. The entrance was (as it were) a hill: the arches were builded one vpon another in conuenient height, still increasing as they ascended: the highest which bare the walls were fiftie cubits high, and twelue in breadth: There were within these arches, Innes. There was also a conueyance of water to the watering therof. This garden was made long after *Semiramis* time by <sup>a</sup>a king which heerein seemed to lord it ouer the Elements and countermaund Nature, being himselfe the seruant of his wiues appetite, who in this lowly vally wherein Babilon stood, would faine haue some representation of her owne hilly and mountainous country of Media.

<sup>a</sup> *Arege Syro.*  
*Diod.*

<sup>b</sup> *Beros. fragm.*  
*apud Ioseph.*  
*contra Appian.*  
*lib. 1.*

This King was *Nabuchodonosor*, as witnesseth <sup>b</sup>*Berosus* in *Iosephus*, who hauing conquered Egypt, Syria, Phœnicia, Arabia; enriched the Temple of *Belus* with the spoiles, and added a new citie to the olde, without the same. And prouiding that the enemy might not after turne the course of the riuer, and approach to the city, he compassed the inner city with three walls, and the vtter city with as many, these of brick, those also with bitumen, or pitchie slime of that countrey, adding thereunto stately gates. And neare his fathers pallace he built another more sumptuous: and this hee did in fifteene dayes. Therein he raised stone-works like vnto mountains, and planted the same with all manner of trees. Hee made also a penfile garden. Many more things (saith *Iosephus*) doth *Berosus* adde, and blameth the Greeke Writers for ascribing the building of Babylon to *Semiramis* an Assyrian. This fragment of *Berosus* cited by *Iosephus*, doth well serue vs to cleare both the holy and prophane Historie. In the one, *Daniel* induceth *Nabuchodonosor* walking in his royall pallace in Babel, with words answerable to his pride, *Is not this great Babel that I haue builded for the house of the kingdome, by the might of my power, and for the honour of my maiestie?* His words (euen in the speaking) were written in the Booke of God, and an enditement thereof framed in the highest Court; where he was adiudged presently the losse of *Reason*, which he had thus abused, *Till hee knew that the most High bare rule ouer the kingdome of men, giuing the same to whomsoeuer he will.* Well might he say he had builded it, in regard of this new city & pallace, with other miracles thereof: with more truth then some Expositors, which accuse him herein of a lie, for arrogating that which *Semiramis* did.

<sup>c</sup> *Dan. 4. 27.*

<sup>d</sup> *Pseudo Beros.*  
*lib. 5.*

<sup>e</sup> *Nec designa-*  
*tam urbem sun-*  
*danit. lib. 4.*  
<sup>f</sup> *Fundamenta*  
*designata Baby-*  
*lonie, oppidi*  
*magis quam ur-*  
*bis, erexit.*

And for *Semiramis*, profane histories generally make her the founder of this City, and among others <sup>d</sup>*Annius* his *Berosus*, who (contrary to this fragment of the true *Berosus* in *Iosephus*) saith, that *Semiramis* made Babylon of a towne, a great City, that she might be rather esteemed the builder thereof, then enlarger. *Nimrod* had before built the Tower, but not finished it, and did not <sup>e</sup>found the citie, which hee had designed and set out, and *Belus* his sonne had <sup>f</sup>erected those designed foundations rather of the towne then the city Babylon. *Moses* testifieth that at the first building, they were (by confusion of language) forced to cease their worke, *Genesis* 11. 8. leauing a name of their shame, in stead of that renowne and name, which they had promised to themselues. It may be that *Semiramis* did amplifie this: and happily so did other Assyrian and Babylonian kings, as *Augustine* and *Abydenus* affirme; *Hanc quidam*



*quidam putant candidisse Babylon, quam quidem potuit instaurare. August. de civitate Dei li. 18 ca. 2.* likewise *Abydenus in Euseb. Prap. lib. 9.* saith, that the walles being by inundation fallen, were built againe by *Nabuchodonosor*, and agreeth in other things with *Berosus*.

But the Græcians are children, in comparison of antient History, and little of this matter can we affirme on their testimonie; their first Historian *Herodotus* liuing long after this age in the time of the Persian monarchie. Howsoeuer, *Nabuchodonosor* is he which (by diuine and humane testimony) there established that golden head of the Image, the seate of the Babylonian monarchie, raising it to that high top of worldly excellence. Yea *Daniel ch. 3.* speaketh of one more sumptuous Image, then anie mentioned by *Herodotus* and *Diodorus* set vp by this king three score cubits high, and six broad, enioying a *Catholike* and vniuersall idolatry thereunto, which the three Saints *Shadrach, Meshach, and Abednego* refused, and in a *fiere triall*, were found both Martyrs and Confessors.

<sup>i</sup> *Strabo* out of *Megasthenes* (whom *Annius* hath set out as truly as he hath done *Berosus*, saue that he stutted at the name, and called him <sup>k</sup> *Metaſthenes*) saith of this King whom he nameth *Nabocodrosor*, more esteemed of the Chaldæans then *Hercules*, that he came in his expeditions as farre as the Pillars of *Hercules* (the Straights of Gibraltar) and as farre as *Tearcon* the Aethiopian, and that he conducted an armie out of Iberia into Thracia, and Pontus. This *Tearcon* is he whom the Scripture calleth *Tirhaka*, which warred against *Senacherib*.

<sup>l</sup> But to returne to our pensile gardens, which *Diodorus* and *Curtius* attribute to a Syrian King (which was no other but this Conqueror of Syria, *Nabuchodonosor*) and both they and *Strabo* doe at large describe and account among the worlds wonders, as were also the bridge and the walls of the citie. And no lesse wonderfull was that *Obeliske*, or needle: a square stone made spire-fashion, cut by *Semiramis* out of the mountains of Armenia, one hundred and fiftie foot long, and foure and twentie thick, on many waines brought to the riuer, thence to Babylon, and there erected. *Plinie* testifieth, that the Temple of *Belus* still remained in his dayes: and that *Belus* was inuentor of Astronomie. This Temple was the same with the Sepulchre of *Belus*, which *Strabo* saith was rased by *Xerxes*: yet not so, but that *Alexander* would haue repaired it; but in regard that it asked so much labour and time (for onely the cleansing of the earth required tenne thousand men two moneths worke) hee was not able to finish that which he had begunne. In the Description he saith lesse then *Herodotus*, that it was a *Pyramis* or spire-worke a furlong or sixe hundred foote in height, and each of the foure squares containing as much. *Arrianus* <sup>m</sup> affirmeth that *Alexander* had the same of other Temples also. The Temples, saith he, which *Xerxes* had ouerthrowne, he commanded to be repaired, and among them the Temple of *Belus*, whom the Babylonians with singular Religion worship. <sup>n</sup> At his returne homewards, *Belus* in thankfulnesse (it seemeth) sent his Chaldæan Priests to meet him, and forbid him to enter the citie, as he loued his life, whose oracle *Alexander* contemning, there ended his daies. The cause why he listened not to them, is thought a mistrust that he conceiued of the Chaldæans. For whereas *Xerxes*, at his returne out of Greece, had rased this and all other sacred places of the Babylonians: *Alexander* minding the repaire hereof, hauing already remoued the rubbish, thought with his whole armie to atchieue this enterprife. But the reuenue which the Kings of Assyria had left for the maintenance of this Temple-sacrifices, after the ouerthrow thereof, was shared among the Chaldæans; which they by this attempt were like to loose, and therefore were willing to want his presence.

This Temple some suppose to be that Tower of Babel mentioned by *Moses. Gen. 11.* and supposed still in part to remaine. For about seauen or eight miles from Bagdat, as men passe from Felugia a towne on Euphrates, whereon old Babylon stood, to this new citie on Tigris (a worke of eigheteene houres, and about fortie miles space) there is seene a ruinous shape of a shapelesse heap and building, in circuit lesse then a mile,

<sup>i</sup> *Strab. lib. 15.*

<sup>k</sup> *Metaſthenes Ann.*

<sup>l</sup> *2. Kings 19.9.*

<sup>m</sup> *Arrian de rebus gestis Alexand. lib. 3.*  
<sup>n</sup> *Ar. lib. 7.*



mile, (some say, but a quarter of a mile) about the height of the stone-worke on *Pauls* steeple in London: the bricke being six inches thicke, eight broad, and a foot long (as master *Allen* measured) with mattes of Canes laid betwixt them, yet remaining as found, as if they had beene laid within a yeares space. Thus master *Eldred*, & maister *Fitch*, maister *Cartwright* also, and my friend maister *Allen*, by testimony of their owne eyes, haue reported. But I can scarce thinke it to be that Tower or Temple, because Authors place it in the midst of old Babylon, and neare Euphrates: although I will not contend about it. Some affirme, (°I know not with what truth) that *Nimrods* Tower was in height five thousand one hundred seuentie and foure paces. But it is now, as we see, come to *confusion*. Also there is yet beyond Tigris some ruines of a Temple, which is called the Temple of *Bel*, with high yron gates, as is reported.

o *Verstegan*  
*Antiq.*

p *Domin. Nig.*  
*Asia Com. 4.*

*Dominicus Niger* hath these words: Seleucia in processe of time hath changed her state and her site. For it was on the westerne banke of Tigris, which a Cut from Euphrates flowed into; in which place are now seene the ruines thereof, where the shepherds haue erected them cottages: and on the Easterne banke haue the Barbarians built the City and called it *Bachdad*, right ouer-against the old. If this be true, vaine is the conceit of credulous Trauellers, which suppose those ruines to bee the monuments of *Babylons* buriall, and confound againe this later world, with the reports of *Babels* Tower.

The Bitumen or slime pitch which they vsed in stead of mortar in their building, is, as *Dominicus Niger* P out of *Trogus* reporteth, common in those parts. *Herodotus* telleth, that eight dayes journey from Babylon was another Citie, named *IS*, with a small rill of the same name, which runneth into Euphrates, carrying thither (as tribute) much of this slime matter. *Niger* mentioneth one place, where out of a clif or opening of the earth proceedeth such a stinke, that it killeth the birds which flie ouer it. And at this day, two daies journey from Bagdat at a place called *Ait*, is a mouth continually throwing forth boiling pitch, therefore by the Moores called *Hel-mouth*, which runneth into a great field alwayes full thereof: and herewith they pitch their boats. The water, as my friend maister *Allen* (who liued in Bagdat diuers moneths) told me, is warme & accounted medicinable, for which cause he hath drunke largely thereof: the liquid pitch floateth on the toppe of the water, like clouted creame, to vse his owne phrase.

r *R. Fitch. Hak.*  
*Voy. to. 2.*

s *Herod lib. 2.*

t *Plin nat. hist.*  
*lib. 18. ca. 17.*

The Country of *Babylonia* hath beene the most fruitfull in the world, yeelding ordinarily two hundred, and in some places three hundred increase: the blades of the wheat and barley about foure fingers broad. °*Plinie*, somewhat otherwise: They cut (saith he) or mowe their corne twice, and feed it a third time in *Babylonia*, otherwise it would be nothing but blade: & yet so their barren land yeeldeth fiftie, their best an hundred increase. Tigris and Euphrates ouerflow it, but bring not fatnesse to the soile, as Nilus in Egypt, but rather cleanse that superfluous fatnesse which naturally it hath.

The soile is of a rosenie clay, saith master *Allen*, and would still retaine in likelihood his ancient fertilitie, if it were watered with like diligent husbandry: In digging it yeeldeth corrupt waters, sauouring of that pitchy slime. In the ancient Babylon, it seemeth that in euery garden of any citizen of sort were rilles made out of the riuer. The ruines from the tower aforesaid to Bagdat (which some call Babylon) & beyond on the other side of the riuer, containe twentie two miles, yet to be seene: which happily are the ruines, not of old Babylon, so much, as of the neighbor townes here built, Seleucia, Volagesocerta, and Ctesiphon: which I rather thinke, because they reach beyond Tigris as well as on this side.

To returne to the religious places in Babylon: *Calius Rhodig. l. 8. ca. 12.* tells, that in the Temple of *Apollo*, was found a golden Chest of great antiquity, which being broken by some accident, thence issued a pestilent vapour, that infected not those alone which were present, but the neighbouring Nations, as farre as *Parthia*. *Ammianus Marcellinus* hath the like Historie of the Image of *Apollo Chomens*

u *Ammian. 1. 23*



at Seleucia, which was brought to Rome, and there placed by the Priests in the temple of *Apollo Palatinus*: and whenas a certaine hole which the Chaldean *Wise-men* had by Art stopped, through the couetousnesse of certaine souldiers breaking in thither for spoile, was broken vp, the world was thence poysoned with a contagion from Persia, as far as France. \* *Philostratus* tells of *Apollonius*, that he saw at Babylon such stately Palaces, as scarce agree with the state of Babylon in the time of *Apollo-nius*, which was while *Domician* reigned: amongst other things he saw Galleries full of Greeke Images, as of *Orpheus*, *Andromeda*, &c. He came also into a Gallery, the rooſe whereof was made bowing like the heauens, and couered with Saphire, so to resemble Heauen, and the Images of their Gods, made of gold, were there set. From the rooſe there hanged foure birds of gold, representing the Goddesse of Reuenge, which they called the tongues of the Gods, I know not by what art or myſterie, admoniſhing the King not to exalt himſelfe.

x *Philost. de vi-  
ta Apol. lib. 1.  
cap. 18.*

## CHAP. XII.

*Of the Priests, Sacrifices, religious Rites, and customes of  
the Babylonians.*



He Chaldeans (saith *Diodorus*) were of reputation in Babylon, as the Priests in Egypt: *Chaldean*, being a name sometime applied to the whole Nation; sometime appropriated to the Priests, who spent their whole time in religious seruices, and in Astrologie. Many of them by Diuination foretold things to come, as we haue shewed before in the Historie of *Alexander*; and the booke of *Daniel* witnesseth this their profession. By their auguries, or diuination by birds, by sacrifices and enchantments, they were accounted to doe good or harme to mankind. They were most expert in their sacred Rites, in the knowledge whereof they were brought vp from their child-hood; and continued in that course of learning all their liues, the childe being instructed in his fathers science. They professed the interpretation of dreames, and prodigious accidents in Nature. Their opinions were, That the world is eternal, without beginning and end: the order and furniture of all was done by diuine providence: all heauenly things were perfected, not by chance, or of their owne accord, but by the determinate and firme decree of the Gods. By long obseruation searching the course and nature of the Starres, they foretold things to come. But the greatest Power they attributed to the fise Planets, and especially to *Saturne*. They call them *Mercuries*, because when others are fixed, these haue their proper motion, and shew future things, as the Interpreters of the Gods, by their rising, setting, and colour. Vnder their course they giue the title of Gods<sup>b</sup> to thirtie other Starres, the one halfe, aboue; the other, vnder the earth, beholding all accidents. And in ten dayes one of the higher is sent to the lower, as an angell, or messenger of the Starres, and one from them to the higher: And this course they take eternally.

a *Diog. Sic. l. 3.  
cap. 8.*

b *Dij Consul-  
tores.*

They hold twelue principall Gods, each of which hath his peculiar moneth, and his signe in the Zodiake; by which the Sunne, and Moone, and fise Planets, haue their motion. These Planets they esteeme to conferre much good or euill in the generation of men, and by their nature and aspect, things to come may be foreknowne. Many things they foretold to *Alexander*, *Nicanor*, *Antigonus*, *Seleucus*, and to priuate men, beyond the reach of men. They number foure and twentie constellations without the Zodiake, twelue towards the North, and as many towards the South. These Northernely are seene, which they attribute to the liuing: those Southernely are hidden, and present (they thinke) to the dead, which they hold the Iudges of all. Concerning the site, motion and eclipse of the Moone, they hold as the Greekes; but of the Sunnes Eclipse they haue diuers opinions, and dare not vtter their opinion thereof, nor foretell the time. The earth they conceiued to be hollow like a boat. They reckoned 42000. yeares, vntill the comming of *Alexander*, since first they had begunne their obseruations of the Starres.

These

These years *Xenophon de equinocis* interpreteth of months: for so (saith he) the *Chaldeans* reckoned their antiquities; in other things they kept their computation according to the Sunne. But of their fabulous antiquities we haue heard before: where we haue also touched, that one beginning of Idolatry did arise of this curious & superstitious *Star-gazing*, especially in the countries of Egypt, where not at all vſually; and in Chaldaea, where diuers months<sup>b</sup> together they haue neither raines nor clouds. *Sirabo* diuideth the Chaldeans into sects, *Orchemi*, *Borsippeni*, & others, diuersly opinionate of the same things. Borsippa was a Citie sacred to *Diana* and *Apollo*.

Some<sup>c</sup> do call the Babylonian Priests, *Magi*; but because they were by this name best knowne & most esteemed among the Persians, which in that vicinity of regions had as neere neighborhood in religions, we will speake of these *Magi*, in our Persian relations. And it is thought that the Persian *Magi* came frō these Chaldeans. *Morneus* reckoneth among the Chaldaean opiniōs, that of *Oromases*, *Mitris*, & *Ariminis*, that is to say, *God*, *Mind* & *Soule*: which he applyeth to the Christian doctrine of the holy Trinity. The Oracle of *Apollo*, pronounced the Chaldeans & Hebrews to be only wise.

The Chaldean opinion concerning iudiciall Astrologie, was not receiued of all the Chaldeans, as *Sirabo* reporteth. And *Bardesanes Syrus*, the best learned of the Chaldeans (it is *Euseb.* testimony<sup>e</sup>) doth at large confute that opinion (which yet many Wisards, carcases of Christians, still follow) He affirmeth that in those things which a man hath common with a beast, eating, sleepe, nourishment, age, &c. a man is ordered by Nature, as the beasts are. But Man hauing also a reasonable soule, & freedom of wil, is not subiect to that naturall seruitude; which at large he proueth by the diuers customes of men, both in diuers, & in the same countries, in diet, gouernment, and religion: as the Reader, willing to read so worthy a discourse, may find related at large in *Euseb.* *Alexander Polyhistor*<sup>f</sup> out of *Enpolemus*, telleth that in the tenth generation after the Flood, in Camyrine a citie of Babylonia, which other call *Vr*, *Abram* was borne, which excelled all in knowledge, & was the inuentor of Astrology among the Chaldeans. He by diuine precept went into Phœnicia, and taught the Phœnicians the course of the Sunne & Moone: & when the Armenians, warring vpon the Phœnicians, had taken his brothers son prisoner, he by a band of his seruants recovered him, & freely dismissed the captiues, which he had taken. He after liued with the Priests at Heliopolis in Egypt, & taught them Astrology; confessing that he had receiued that Art by succession from *Enoch*. He addeth that *Belus* reigned the second in Babylon, and was called *Saturne*, the father of a second *Belus*, and *Canaan*; which *Canaan* was the father of the Phœnicians, and the Aethiopians, brother of *Mizraim* the Author of the Egyptians: with many other things not much differing from the Diuine Historie.

Astronomy in all likelihood was knowne to *Abraham*, to whom the heauenly stars might be Remembrancers of that promise, *so shall thy seed be*: his country also, where it was practised, might therein further him, & the excellence of the Science in it selfe. But this *Star-gazing* destiny, Iudicial, Cōiectural, Genethliacal Astrology, Reason, & Experience, *God* and Man haue condemned. *Vr* signifieth light, which agreeth to the *Fire*, the Chaldean deity,<sup>h</sup> which the Persians & Chaldeans sained to haue receiued frō heauen, & kept euer burning; as the Vestals in Rome. They held Water and Fire to be the beginning of all things. They made a challenge of this their fiery God, to contend with any other gods of the godlesse Heathen: an Egyptian encountered & ouercame them thus: he caused his *Canopus* to be made full of holes, stopped with wax, & hollow in the middle, which he filled with water: & the Chaldeans putting their fire vnder, the waxe melting, opened a quier of watry arrowes, that cooled the heat of their deuouring god, and deuoured him. They had yet a more foolish God, cuen an *Onyon* which they worshipped. They obserued diuers wicked Sciences, of diuining, by Fire, Aire, Water, Earth, consulting with the dead, and with wicked spirits. --- (*Chaldaea vocatis Imperat arte dijs*, saith *Claudian*).

Euery day the King<sup>k</sup> offered a Horse, furnished, vnto the Sunne; as did also the Persians. *Philostrot.* saith, that it was a white Horse of the Nisæan race, sumptuously trapped, lib. 1. cap. 20. They obserued a feast in Babylon (*Athenam*<sup>l</sup> citeth it out of *Berosus*)

<sup>b</sup> Eight months together, *Maſter Eldred. Hak. Voy. tom 2.*

<sup>c</sup> *Philostrot. de vita Apol. lib. 1.*

<sup>d</sup> *Ph. Moru. de Verit. C. R.*

<sup>e</sup> *Euseb. de prep. par. Eu. l. 6. c. 8.*

<sup>f</sup> *Euseb. de prep. par. lib. 9. cap. 4.*

<sup>h</sup> *Amman. l. 23. Plutar. de facie in orbe Luna.*

<sup>i</sup> *Alex. ab Alexand. l. 6. c. 6.*

<sup>k</sup> *Cælius l. 8. c. 1.*

<sup>l</sup> *Athen. lib. 14. cap. 17.*



*Berosus*) on the sixteenth Calends of September, which continued five daies; in which the Masters were subiect to their seruants, and one of them, royally attired, was carried out of the house, whom they called *Zeganes*. *Baruch* cap. 6. in the Epistle of *Ieremie* (Apocrypha) rippeth vp their idolatrous Rites, Idols, Processions, bearing Idols on mens shoulders, the people before and behind worshipping: their Priests colusions to make gaires of the Idol-offerings, together with their Priests shaven heads and beards, their rent cloaths, their roaring before the Idoll: their Temples wherein they stood with scepters, axes, or other weapons in their hands, hauing candles lighted before them, with other such rites; that, in the reading, one would thinke he were telling the discourse of the mysteries of mystical Babylon in the West; so euently they accord. The Chaldeans inuocate their *Belus*, to do miracles also, saith he, inuocating a dumbe Idoll, to giue speech to another, which himselfe wanteth. But about all, one beaustly rite was in vse among them. The women, saith he, in fit in the maiest girded with cords of rushes, and burne straw: and if one of them be drawne away, and lie with any such as come by, she casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her cord broken. Thus was their glorie their shame. <sup>a</sup> *Herodotus* will yeeld vs a Commentary on this place. The Babylonians haue an abominable law (saith he) that all their women once in their life do sit at the Temple of *Venus* to haue familiaritie with strangers: the richer sort comming in chariots, richly furnished and attended to this vngodly purpose. Their manner of sitting is, crowned on their temples with garlands, their retiring places distinguished with cords, by which the stranger may haue access to which of them he liketh best. And thus do these Votaries of *Venus* sit, holding it religion to be irreligious, none of them euer returning home, til some guest haue cast money into her lap, whom it is not lawfull for her to refuse, but to accept of him and his price, whatsoeuer he be, and follow him aside from the Temple, where he defileth her. At the giuing of the mony he vseth these words, *Tanti tibi deam Mylitta implo:ro*: that is, at this price, or for so much, I implore vnto thee the Goddesse *Mylitta* (so the Assyrians call *Venus*) and this money is consecrated to a sacred vse. After this, with the Goddesse good leaue, she may returne home, although for no great price againe (saith our Author) to be hired. By this means the fairest are quickly dispatched, the rest endure a restles & irkesome penance, sometime a yeare, two, or three, before they can be discharged of their honesty & the law together. And hence might arise that former ambitious vpbraiding in *Baruch*.

Among their many Idols, *Bel* bare the bell, not here alone, but in al the countries of Assyria, & adioyning thereto; as appeareth in the History of the Bible: where *Bel* or *Baal* is so often mentioned, as the Idol of so many nations, & the sin of the apostatical synagogue. They built vnto him high places: or els in stead thereof vsed the roofes of their houses to his worship: they built him houses, they made him Images, erected Altars, planted groues, bended to him the knee, & kissed him in token of subiection, vsed perfume & incense, obserued to him holy daies, cut & lanced themselves in his seruice, with other extracall furies, & religious frenzies, with ornaments of gold and iewels, inuocations and immolations, yea of their owne children: he had also his peculiar Prophets & Priests. These and such like doth the Scripture mention of this Babylonian Idol, whose contagion infected the East with a Catholike Idolatry that could plead *Antiquitie*, *Vniuersalitie*, and *Consent*, by euidence of Scripture-historie (which later Babylon cannot do) and yet was but Catholike and generall error.

*Riberus* affirmeth that diuers later Authors, & before them \* *Theodoret*, do esteeme the name *Bel* or *Baal* to be a generall name, agreeing to all the Gods of the Gentiles, according to the signification of the word, to wit, a Lord. \* It was a name generall to their Idols, wh<sup>o</sup> it was put alone, but particular with some addition, as *Bel-zebub*, *Baal-zephor*. And *Servius* \* is author, that *Belus* the father of *Dido* descended of that ancient *Belus* the first King of the Assyrians, which people worshipped *Saturne* & *Iuno*, which were after worshipped in Africa. wherupon the *Punikes* called God, *Bal*, (from whence came those names *Hannibal*, *Adherbal*, and such like) whom the Assyrians in some respect call *Bel*, and *Saturne*, and the Sunne. This opinion that in *Bel* they worshipped

m Bar. 6. 42.

n Hero. Clie.  
Strabo. lib. 16.  
mentioneth  
the same.

o Ier. 19. 5.

Ierem. 32.

1. Reg. 18. &amp; 16.

2. Reg. 23. &amp; 10.

Ose. 2.

Es. 46.

p Rib. in Hof. 2.

\* Iu. Ier. 22.

\* Nic. Strar. in  
Iudic.\* On those  
words of Iugil.  
Im. leu. 19. micro  
pateram, quam  
Belus & omnes  
à Bel's soliti, &c.  
A. Acad. 1.



q 1. King. 23. 11

r Aug. tom. 4.  
quest. lib. 7. 16.

worshipped the Sunne, is followed by *Tremellius* and *Iunius* in their notes on *Esaias*, chap. 46. 1. because the Assyrians, Persians, and Babylonians, accounted the Sunne the greatest God, and worshipped the Fire as a partick thereof: To him the Iewes, with this borrowed forren Idolatrie, dedicated horses and chariots, which *Iosias* abolished, together with the Altars on the roofof *Abaz* his house, and the high places, where their God might see their deuotions. *Hierome*, on that place of *Esay*, saith, that *Bel* was *Saturne*, which *Suidas* confirmeth. *Augustine* <sup>r</sup> relateth the vsuall opinion (on those words, *Iud. 2. They serued Baal and Astartoth*) that *Baal* in those parts was the name of *Iupiter*, and *Astarte* of *Iuno*, and produceth the Punike language, in which *Baalsamen* signifieth the LORD of Heauen; and for *Astartoth* (which he readeth *Astartibus*) he saith it is in the plurall number, in regard of the multitude of *Iuno's* Images, each bearing the name of *Iuno*. This also is exemplified in the blessed Virgin by *Ribera*, sometime called our Lady of Loretto, sometime our Ladie of Monteferato, &c. according to the diuersitie of places, wherein they worship, not *Mary* the Virgin, but their owne Idols; the daughters of their whorish mother Babylon. For the Tyrians, Sydonians, Philistins, and other Syrian, and Assyrian nations, the Scripture brandeth them with this *Bel* or *Baal*-Idolatrie: in hatred of which name, the Iewes called the Prince of Diuels, as the Acaronites did their principall Idols, by the name of *Beelzebub*.

f Scalig. Can.  
Isagog. lib 3.  
pag 314.  
r M. Drayton.  
Polyalb.

Thus the Greekes and Latines haue confounded the Assyrian and Tyrian *Bel*, which by *Iosephus* <sup>r</sup> *Scaliger*, (who not vnworthily is called <sup>r</sup> the Dictator of knowledge and great Prince of learnings state) are distinguished and made two: the one (saith he) is written *𐤁𐤏* and the later *𐤁𐤏𐤋* and reprocueth *Hierome* for making *Belus*, the father of *Ninus*, and the Virgilian *Belus* to be one: In *Photius* (559. 3.) is mentioned, that the Phœnicians and Syrians called *Saturne* *𐤁𐤏*, and *𐤁𐤏𐤋*, *E L*, and *Bel*, and *Bolatbes*. Doctor *Willet* in his Comment vpon *Dan. cap. 1. q. 16.* hath these words: The Chaldeans had fise Idols, three Gods, and two Goddesses. Their first God was *Bel*, a name contracted of *Behel*, which cometh of *Bahel*, which signifieth a Lord: to whom was built that Temple before mentioned. The second was the *Sunne*, which they called *Rach*, that is, a King; because he is chiefe among the Planets: and the Persians call him *Mithra*, as *Iustinus Martyr* saith, *Dialog. in Triphon*. the Priests of this Idoll were called *Raciophanta*, Observers of the *Sunne*. Their third God was *Nego*, the Fire; so called of the brightnes, which was carried about among them. Their first Goddesse was *Shacha*, which was the Earth, worshipped also of the Romans vnder the names of *Tellus* and *Opis*: of the Syrians called *Dorcetha*. In the honor of this Goddesse they vsed to keepe a feast fise dayes together in Babylon; during which time the Masters were vnder the dominion of their seruants. This festiuall time was called *Shache*, whereof Babylon was called *Sheshach*, of keeping this feast, *Ierim. 25. 27. and 51. 41.* Their other Goddesse was *Mulitta*, which was *Venus*, whose Priests were called *Natita*, or *Natophantia* *Polan*. But the chiefeft of their Idols was *Bel*.

\* Quest. 16.

He also interpreteth \* those words *Dan. 1. 4. Whom they might teach the learning and tongue of the Chaldeans*, of Schooles wherein youth were brought vp in good letters, to be after employed in the State. So among the Egyptians they had the like vse, where *Moses* was taught the learning of the Egyptians. Among the Israelites eight and forty Cities were appointed for the Leuites, which were as the common Schooles and Vniuersities for the whole kingdome. *Samuel* and *Elizeus* had their Schooles and Colledges of Prophets: yea the rude Indians had their *Gymnosophistes*; and the Romans had their Colledges of *Angures*. Thus farre Doctor *Willet* of their Idols and Schooles.

u Ra. in Gloss.  
ordin.  
x Lyra. in  
4. Reg. 17.

In the seuteenth chapter of the second booke of Kings is mentioned *Sucoth Benoth* an Idoll of the Babylonians. *Beda* interpreteth it the Tabernacles of *Benoth*: and so the word *Sucoth* vsed, *Amos 5. 25.* is by Saint *Stephen*, *Act. 7. 43.* interpreted. And so doth the <sup>u</sup> Glosse on that place of the Kings interpret; where *Lyra* <sup>x</sup> according to the signification of the words (a Tabernacle of wings) relateth out of *Rab. Sal.* that this



this Idoll was made like to a Hen brooding her chickens : which Idols the Babylonians framed in worship of that Constellation, called by the vulgar, *the Hen and chickens*; and of the learned, *Pleiades*; as others did to the Sunne, others to the Moone. Some apply it to the mystérie of their Idoll, (which CHRIST the Truth, truly saith of himselfe) protecting his worshippers, as a hen her chickens.

*y Wolph. in 2. Reg. 17.*

In the fourteenth chapter of *Daniel*, as the Latines read, is a large historie both of *Bel*, a dead statue, and of a living *Dragon*, which the Babylonians worshipped. The Priests of *Bel* were seuentie, besides their wives and children, whose fraud and couzenage *Daniel* detected, making it manifest by their foot-steps in the ashes, which he had strewed in the Temple, that they were the deuourers of that huge portion of forty sheepe, twelue measures of meale, and six great pots of wine, daily consecrated for *Bels* break-fast. He after slew the *Dragon* also; for which the Babylonians forced the King to lodge him six dayes among the Lions. But howsoever generally more authoritie is to be ascribed to the Apocriphall bookes, then to any humane historie, or other Ecclesiasticall Authors, as *Zanchius* in his Confession religiously holdeth; yet for this fragment of *Daniel*, it is accounted the worke of *Theodotus*, a bad man, who foisted it into his translation. And not only the Reformed Churches account it as it is, but *Driedo* a learned Papist, *Erasmus* a Semi-christian (so *Beellarmino* calleth him) *Inlius Africanus* of old, and the Iewes generally, reject it out of the Canon, as the Cardinall himselfe hath obserued; and he is faine to tell vs of another *Daniel* of the Tribe of *Leui*, to maintaine the credit hereof. But *Hierome* in the Preface of his Commentaries stileth them, *Belis Draconisq; fabulas, quas uerū anteposito, eog; ingulante, subiecit, ne uideretur apud imperitos magnam partem voluminū detruncasse*: and alleageth *Eusebius*, *Origen*, *Apollinarius*, and other Ecclesiasticall Doctors, which were of his mind, and thought that they needed not to answer *Porphyrie*, who had hence raked some obiections against the Christians, for these things which had not authoritie of Scripture.

*z Whitak. de Scrip. quest. 1. cap. 9.*

*\* Bel: de verbo Dei lib. 1. cap. 9.*

As for *Pyramus*, and *Thysbe*, with *Cyparissus* and such like, I leaue them to *Ouid* and the Poets. It seemeth worthie relation that fell out at *Aflus*, a Babylonian Citie, where a Dolphin so loued a Boy, that following too farre after their wonted sportings, he stucke fast in the sands: which *Alexander* interpreting to be ominous, preferred the Boy to the Priesthood of *Nephtus*.

*a Metamorph. 4. & 10.*

*b Solinus c. 18.*

For the present Saracenicall Religion, now obserued in these parts, our third book shall largely relate thereof. Concerning other Babylonian customes: *Herodotus*, l. 2. telleth of three families in Babylon which liued on fish. It may be the Carthusians of our Westerne Babylon are of their of-spring: for whose sparing, their fellowes may eate the more flesh, with which those of old, and these later, may not (forfooth) pollute themselves. *c Curtius* telleth generally that, for fleshly vices, the Babylonians were most corrupt. They prostituted their wines and daughters to their guesstes for rewards. They were addicted to excessiue banquetting, and drunkenesse. In the beginning of their feasts, their women were modestly attired; by degrees they stripped themselves of their cloathes, beginning with the ypper-moſt, till nothing was left to couer their shame, or forbid their shamelesse. And not their Curtizans alone, but their Matrons, (yea, in token of ciuilitie) did thus prostitute themselves to those flames of lusts which haue come from hell, and carrie thither. Heere was *Alexanders* manly and victorious armie made effeminate, vnfit after to haue encountered with a strong enimie. *d* Some ascribe the loose liues of the Babylonians, to a law of *Xerxes*, who to chastise them for a rebellion, enacted that they should no longer weare armes, but addict themselves to Musicke, riot, and such like.

*c Quint. Curt. lib. 5.*

*d Cælius Rhod. lib. 8. cap. 11.*

## CHAP. XIII.

*The Chaldean, and Assyrian Chronicle, or Computation of Times, with  
their manifold alterations of Religions and Government, in  
those parts untill our time.*

a Chap. 10.



E haue before shewed the prodigious Chronologie of the Chaldeans, reckoning the reignes of their Kings before the Flood, 432000. years. They tell also after the Flood of diuers Dynasties or governments, in this country of Babylon.

b Scaliger. Can.

Isag. lib. 2. & 3.

c The Chalde-

an Dynastie.

First, <sup>b</sup> the <sup>c</sup> Chaldeans, *Enechoos* reigned 6. yeares, *Chomusbo-*  
*los*. 7. *Peros*, 35. *Nechubes*, 43. *Abios*, 48. *Oniballos*, 40. *Zinziros*, 45.

He being dispossessed by the Arabians, <sup>d</sup> *Mardoces* began the second Arabian Dynastie, and reigned 45. yeares, and after him, *Sisimardacos*, 28. *Abias*, 37. *Parrannos*, 40. *Nabonnabos*, 25. ----- 41. The space of these two Dynasties is reckoned

### e The Assyrian Dynasty.

Moses, Gen. : 4. I

speaketh of

Amra, bel King

of Shinar, that

is, of these

parts of Baby-

Ionia, as his

companions  
reigned over

feigned not  
farre hence

farre hence.

1	<i>Belus,</i>	55	15	<i>Mamylus</i>	30	29	<i>Arabelus</i>	42
2	<i>Ninus,</i>	52	16	<i>Sparthus</i>	42	30	<i>Chalaos</i>	45
3	<i>Semiramis</i>	42	17	<i>Aschataades</i>	38	31	<i>Anabos</i>	38
4	<i>Ninyas Zarnes</i>	38	18	<i>Amyntes</i>	45	32	<i>Babios</i>	37
5	<i>Arius</i>	30	19	<i>Belochus</i>	25	33	<i>Thinaos</i>	30
6	<i>Aralius</i>	40	20	<i>Balatores</i>	30	34	<i>Dercylus</i>	40
7	<i>Xerxes</i>	30	21	<i>Lamprides</i>	30	35	<i>Enpacmes</i>	38
8	<i>Armamithres</i>	38	22	<i>Sofares</i>	20	36	<i>Laosthenes</i>	45
9	<i>Beluchus</i>	35	23	<i>Lampraes</i>	30	37	<i>Pyritiades</i>	30
10	<i>Baleus</i>	52	24	<i>Panyas</i>	45	38	<i>Ophrataus</i>	21
11	<i>Sethus</i>	32	25	<i>Sofarmos</i>	42	39	<i>Ephatheres</i>	52
12	<i>Mamylus</i>	30	26	<i>Mithraos</i>	27	40	<i>Acracarnes</i>	42
13	<i>Aschathos</i>	28	27	<i>Tentamos</i>	32	41	<i>Tonos Concoleros</i>	20
14	<i>Spharus</i>	22	28	<i>Teutens</i>	44	qui & Sardanapalus.		

The summe of this Dynastie, 1484. yeares.

### f The Median Dynastie.

The fourth Dynastie was <sup>f</sup> of the Medes, begun by *Arbaces*, who depriued *Sardanapalus*, he reigned 28. yeares, his sonne *Mandances* 50. *Sosarmus* 30. *Artycas* 50. (In the 19. yeare of this King, *Nabonassar*, the Babylonian, rebelled, and began a new Dynastie in Babylonia. And in the 43. yeare of his raigne *Salmanassar* captiued the ten Tribes) *Arbianses*, or *Cardiceas* 22. *Arsaos*, or *Deioces* 40. *Artynes* called also *Phraortes* 22. *Astibaras* or *Cyaxares* 40. *Apandas alias Astyages* 40. In all 322. yeares.

§ The Persian  
Dynastie.

The fifth & Dynastie was of the Persians, begun by *Cyrus*, which ouerthrew *Astyages*, and reigned 30. yeares: His sonne *Cambyfes* 8. the *Magi* 7. moneths. *Darius* sonne of *Hystaspes* 36. yeares, *Xerxes* 20. *Artabanus* 7. moneths, *Artaxerxes Longimanus* 40. *Xerxes* 2. months, *Sogdianus* 7. months, *Darius Nothus* 19. yeares, *Artaxerxes Mnemon* 40. yeares, *Artaxerxes Ochus* 26. *Arses* 4. *Darius* 6. in al 231. yeares.

### h The Macedonian Dynastie.

The sixth<sup>b</sup> Dynastie was of the Macedonians, the first of which was *Alexander*, who after the conquest of *Darius* reigned 6. yeares, *Antigonus* 12. *Seleucus Nicator* 32. *Antigonus Soter* 19. *Antigonus Theos* 15. (In the 12. yeare of his raigne, *Arfaces* the Persiā rebelled) *Seleucus Callinicus* 20. *Seleucus Ceraunus* 3. *Antiochus Magnus* 36. *Seleucus*



*Selencus Philopator* 12. *Antiochus Epiphanes* 11. *Antiochus Eupator* 2. *Demetrius Soter* 12. *Alexander Bala* 10. *Demetrius Nicator* 3. *Antiochus Sidetes* 9. *Demetrius D. F.* 4. *Antiochus Grypus* 12. *Antiochus Cyzicenus* 18. *Philippus* 2. In all 237. And from the beginning of the first Dynastie 2633. These I haue heere inserted out of *Scaliger*, rather to shew the continued succession of the *Easterne Empire*, then with any intent to perswade, that all these were Kings, and ruled the countrey of *Babylonia*. For after *Asaces* rebelled, the *Parthians* dispossessed the *Syrian Kings* of these parts: and before, the *Babylonians* often rebelled: as in the time of the *Persians*, when *Zopyrus* by a strange stratageme, recited by *Iustin* and others, restored them to *Darius*: but especially in the times of the *Medes*, whose Dynastie was much disquieted: sometime the *Scythians* (i faith *Orosius*) and sometimes the *Chaldeans*, and sometimes the *Medes* preuailing. Sometimes also (as the Scripture witnesseth) the *Assyrians* renewed their ancient power. Yea in the time of the *Assyrian Dynastie*, the *Chaldeans* are said to warre (in the reigne of *Panyas*) against the *Phœnicians*, which argueth that they were then free. i. Oros. lib. 1. cap. 19.

The Scripture and other Histories speake of *Phul*, *Teglath-Phalasar*, *Iareb*, *Sargon*, *Salman-asar*, *Senacherib*, *Asar-baddon*: which were great and mightie, not onely strong enough to defend themselves against the *Medes*, but to inuade forren Nations, yea did translate people from one kingdome to another, and \* seated the captiues of *Israel* in the Cities of the *Medes*, and sent *Babylonian Colonies* to *Samaria*; which they could not do, if they had not commanded both *Assyria*, and *Media*, with *Babylonia*. k 2. Reg. 17. 24.

*Nabonassar* rebelled, as is said, against *Artycas*, and began the *Chaldean Dynastie*, from whom, for this restitution of libertie, the *Chaldeans* began their *Astronomicall computations*: he reigned 14. yeares, *Nassyns* 2. *Chinzerns* and *Porus* 5. *Dilulans* 5. *Mardokempadus* 12. \* Hee sent Ambassadors to *Hezekia*. *Arkeanos* 5. \* Called *Me-interregnum* 12. *Beluhus* 3. *Aporonadicus* 6. *Herigebalus* 1. *Nesnoemondacus* 4. *In-terregnum* 17. *Ieraedin* 13. *Saosducinus* 9. *Kimladachus* 14. *Nabopollasarns* 29. (In the seuenteenth yeare of his reigne, hee sent his sonne *Nabuchodonosor* into *Syria* with an armie.) *Nabuchodonosor* 30. *Euilmerodach* 6. *Neregasolarus* 5. *Nabonidus* 17 This was a *Mede* by linage (not as some say, King of the *Medes*) and therefore called *Darius Medus*, depriued by *Cyrus*, who after that reigned nine yeares. From the beginning of *Nabonassar*, to the end of *Cyrus*, are 217. yeares. From thence to the *Asiatike Empire* of the *Macedonians* 201. From thence to the rebellion of *Asaces* the *Parthian*, of whom the *Parthian Kings* were called *Asacida* 79. And the Dynastie of the *Parthians* continued 479. yeares: the last of them *Artabanns*, being slaine. These Kings, and the times of their reignes are not easie to set downe, and *Onuphris* is therefore reprobued of *Scaliger*, for vndertaking this taske, in which Authoritie faileth him. Of them wee shall speake in due place.

The <sup>1</sup> second *Persian Dynastie* continued till the *Mahumetans* depriued them. l The second Persian Dynastie.  
The first, *Artaxares* reigned 12. yeares, *Sapores* 31. *Ormisdas* 1. *Wararanes* 3. *Wararannus* 2. --- 17. *Wararanes* 3. foure Moneths. *Narses* 7. *Ormisdas* 7. *Sapores* was borne King, and raigned 70. yeares, *Artaxerxes* 4. *Sapores* 5. *Wararanes* 4. --- 11. *Izdigerdes* 21. *Wararanes* 5. --- 10. *Izdigerdes* 2. --- 17. *Perozes* 24. *Obalas* 4. *Cabades* 11. *Zamaspes* 4. *Cabades* againe --- 30. *Cosroes Magnus* 48. *Ormizda* 8. *Cosroes* 39. *Siroes* 1. *Adefer* 7. moneths, *Barasus* 6. moneths, *Baram* 7. moneths, *Ormizda Iezdegird* 3. in all 402.

The *Saracens* succeeded, whose names and times you may see in our <sup>m</sup> *Saracenicall relation*. After the *Saracens*, reigned the *Tartars*; and since, sometime one family, sometime another, among the *Persians*, till *Solyman* dispossessed the *Sophian* of the *Babylonian dominion*, vnder which *Turkish* feruitude it groined, till our daies, in which the present *Persian* hath recovered it. m Lib. 3. cap. 1.

Idare not take vpon me to bee vmpire and decider of those many altercations a-

mong Chronologers : but haue simply followed *Scaliger*, whose verie name is able to shield mee from contempt, if not to yeeld mee commendation. Let others, that haue more lust and leifure, trauefse these matters at their pleasure : my intent is, most of all, the Histories of Religions : and the successions and alterations of States I haue lightly touched : But precisely to determine in what yeare of the world euery King began his reigne, and to dispute the same with all opponents, would bee somewhat tedious to the Reader : to mee (perhappes) in these varieties of opinions, impossible. Leauing therefore the more studious, to the Chronologers, let vs take a little reuiew of some principall occurrents in the former Catalogue.

*Africanus* beginnes the Assyrian Monarchie at *Belus*, and not, as the most, with *Ninus*. That *Belus* some thinke to be the same with *Nimrod*, whom *Ninus* as wee said before, consecrated. *Semiramis* is reported to bee the first, that caused Eunuches to bee made. *Ninias*, which succeeded, left not like monuments of his great exploits, as his Predecessours before him. *Buntingus* thinkes him to bee that *Amraphel* King of *Shinar*, mentioned, *Genes.* 14. and that *Arioch* King of *Elasser* was his sonne. How euer, it breedes much difficultie, to reconcile the ancient historie of the Babylonian and Assyrian great and long continued Empire, with the kingdomes and Kings in that Chapter by *Moses* mentioned. *Expolemus*, as before is cited out of *Eusebius*, saith that those Kings were Armenians ; *Diodorus Tarsensis*, as *Pererius* affirmeth, reckons them Persians, *Iosephus*, Assyrians : *Pererius* himselfe thinkes them vassals, and tributaries to the Assyrian : *Genebrard* suspects the Historie of the Assyrian greatnesse : and truely, not altogether vniustly, as all the Historie of *Moses* and *Ioshua*, concerning the Kings in those parts, for ought can bee gathered, yeelding no subiection to Babylon. And the Sodomite and his neighbours had bene the tributaries of *Chedarlaomer* King of *Elam*, and not of *Amraphel* King of *Shinar* : vnlesse we say that violent things are not permanent, and the yoake imposed before by the Assyrians, was now in *Ninias* daies reiected : *Semiramis* being weakened with her Indian expedition, and *Ninias* by killing her, giuing occasion of discontent to her followers, the men of warre, which might hereupon (contemning this effeminate King, who had suffered his mother to possesse the Scepter so long) fall to sharing for themselues, and erect pettie kingdomes. *Arius* (happily) restored the Empire thus decayed, if it bee true that *Buntingus* writeth, that hee was a great Warriour, therefore called *Arius* and *Mars*, and, as the God of warre, inuocated by the Assyrians. When *Tentamos* reigned, *Diodor. lib. 3.* testifieth, that *Priamus*, then besieged by *Agamemnon*, as vassall and tributarie to the Assyrians, sent to him for aide, who sent to his succour *Memnon*, with 20000. souldiers.

o *Diodor. Sic. lib. 3. cap. 7.*

\* *Iustin. lib. 7. Orosius lib. 2. c. 2.*

p Some thinke this *Belesus* to bee *Daniel*, whom the Babylonian King called *Belic-shazzar*. Broughtons Conuent.

But to descend vnto times neerer both vs and the truth, and to view the ruine of that great estate : we reade in the same Author, and in \* others, that *Arbaces* (whom *Iustin* calleth *Arbactus* ; *Orosius*, *Arbastus*) was by *Sardanapalus* made captaine of the armie which was yearely sent to *Nina*, or *Niniue*, where a conspiracie was contracted betweene him and *Belesus* a Chaldean Priest, Captaine of the Babylonians, who by his Chaldean skill in diuination, had foretold *Arbaces* this destined Empire, and was promised, for his share, the Babylonian principalitie. Thus the Medes, Babylonians, and Arabians, enterprising rebellion, assembled to the number of 400000. whom *Sardanapalus* ouerthrew in battaile twice ; but being still animated by p *Belesus* predictions, which (said he) the Gods by the Starres fore-signified : and by corrupting of the Bactrian armie, sent to succour the King, and adioyning themselues to the enemye, they at the third battell ouerthrew the forces of *Sardanapalus*, led by *Salamenus* his wiues brother. The King fled into *Niniue*, trusting to a prophecie, That the Citie should neuer bee taken till the riuer were enemye to it. After two yeares siege, by extreame raines, the riuer swelling ouerflowed part of the Citie, and cast downe twentie furlongs of the walles.



walls. Whereupon despairing (as seeming to see G o d and Man against him) he, which before had chambered himselfe with women, and accustomed himselfe to the Distaffe, in a womans both heart and habite: now in a manly resolution (if it may not more fitly be called a Feminine Dissolution, which thus runneth from that danger which it should encounter) gathered his treasures together, and erecting a frame in his Pallace, there burnt them, himselfe, his wiues, and eunuchs together. The Ashes, vnder pretence of a Vow thereof, made to *Belus*, *Belesus* obtained of *Arbaces* the new Conquerour and Monarch, to carrie to Babylon. But the counsage being knowne, and *Belesus* condemned for the treasures, which with the ashes he had conueyed, *Arbaces* both gaue it, and forgaued him; adding the praefecture of the Babylonians, according to promise. ¶ Some say that *Belesus*, whom they call *Phul Beloch*, shared the Empire with him, *Arbaces* reigning ouer the Medes and Persians, the other ouer Niniue and Babylonia: following heerein the forged *Metasthenes*, who (as *Annus* maketh him to say) out of the Susian Librarie penned his Historie, hauing before fabled a Catalogue out of *Berosus* of the auncient Kings, contrary to that which out of the fragments of the true *Berosus* before is deliuered.

q Phrygio.  
Carion lib. 2.

*Sardanapalus* is written (saith *Scaliger* in his Notes vpon *Eusebius*) with a double ll. *Sardanapallus*, a name, fitting to his effeminate life. *παλλος* and *παλλος* signifie the same, whence are those words of *Cicero* 3. *De Repub.* *Sardanapallus ille vitij multo quam nomine ipso deformior.* *Sardanapalus* built *Tarsus* and *Anchiale* (saith *Eusebius*) at the same time: the one famous for the most famous Diuine that euer the Sunne saw, (except the Sunne of Righteousnesse himselfe) *Paul* the Apostle and Doctour of the Gentiles: The other for the Authors Monument and stony Image, with this Assyrian Epigramme; *Sardanapalus, the sonne of Anacyndaraxis, built Anchiale and Tarsus in one day: and thou O stranger, Eate, drinke, play.* And Verses were annexed, which I haue thus englished.

r Euseb. Chron.  
per Scalig.

f Strabo lib. 14.

*Mortall, thou knowst thy selfe: then please thine appetite  
With present dainties: Death can yeeld thee no delight.  
Loe, I am now but dust: whilome a Prince of might.  
What I did eate, I haue; and what my greedy minde  
Consum'd: how much (alas) how sweet, left I behinde?  
Learne this, (O man) thus liue: best wisdome thou canst finde.*

This his Legacie hee hath bequeathed to all Epicures, the liuing Sepulchres of themselves, breathing graues (not of so many Creatures onely better than themselves, which they deuoure, but) of Reason, Nature, Religion, Soule, and (if it were possible) of G o d, which all lie buried in these swine, couered with the skinned of Men. ¶ *Let vs eate and drinke, for to morrow wee shall die.* Who knoweth whether *Paul* did not allude to this speech of the Founder of his Citie? This subuersion of the Assyrian Empire was *Anno mundi* 3145. after *Buntingus* accompt. Of the Medes see more in their proper place.

t 1. Cor. 15. 32.

The Babylonian Empire renewed by *Nabonassar*, continued till *Cyrus*, of which times wee haue little record, but in the Scripture, as neyther of those Assyrian Kings, which before had captiued Israel, and inuaded Iuda. *Senacherib* is famous, euen in the Ethnike history, although they had not the full truth. For thus *Herodotus* telleth, That *Sanacharib* King of the Arabians and Assyrians warred on Aegypt, where *Sethon* (before, *Vulcans* Priest) then reigned: who, being forsaken of his souldiours, betooke him to his deuotion, amidst the which hee fell asleepe. And the god appearing, promised aide, which hee performed, sending an Armie of Mice into the Armie of *Sanacharib*, which did eate his Souldiours quiuers, and the leathers of their shieldes, and armour, in so much, that the very next day they

u Herod. lib. 2.

all fled. In witnesse whereof, the Image of the King, made of stone, standeth in the Temple of *Vulcan*, holding a mouse in his hand, uttering these words; *He that looketh on me, let him be religious*. This History the Egyptians, in vanity and ambition, had thus perverted and arrogated to themselves.

*Funcius* and *Osiander* make *Nabopollasar* and *Nabuchodonosor* to be one and the same, and diuerse Commenters vpon *Daniel* hold the same opinion, whom *Scaliger* and *Caluissius* confute at large. *Nabopollasar* is supposed to begin his reigne Anno mundi 3225. which he continued nine and twenty yeres: in his \*seuenteenth yere *Nebuchadnezzar* (so the Maforites mis-call him, saith *Scaliger*) or *Nabuchodonosor* his sonne was sent by him, to subdue the rebellious Egyptians, Iewes, and Palestini-ans: at which time he carried away *Daniel* into captiuitie. y Hee beganne his reigne Anno mundi 3354, and in the yere 3360. destroyed Ierusalem. In the yere 3386. *Eulmerodach* his sonne succeeded him, whom *Neriglessoorus* (as *Scaliger* & affirmeth) slew, thereby to aduance his owne sonne the nephe w of *Nabuchodonosor*, called *Laborosoarchadus*, to the Scepter; which himselfe swayed as Protector in the minoritie of his sonne. But he being dead, & his sonne more fit for a Chamber then a Throne, *Nabonidus* conspired against him, and slew him. This *Nabonidus*, saith he, is *Darius Medus*, and *Laborosoarchadus* is that *Baltasar* mentioned by *Daniel*, after *Scaligers* interpretation of the Prophet out of *Berosus* and *Megasthenes*.

It is a world to see how the Catholikes (so they call themselves) sweate in finding out that *Nabuchodonosor* mentioned in *Iudith* 1. *Pintus* would make it a common name to the Babylonian Kings, as *Pharao* to the Egyptians: *Pererius* will haue two of the name; others will haue him to be *Cyrus*; others, *Cambyses*, *Artaxerxes*, *Ochus*: Once, *Babel* is a mother of confusion to her children, and makes them babble, while they will canonise Apocrypha-scriptures.

*Cyrus* ended the Babylonian monarchie, and hauing wonne Babylon, and taken *Darius Medus* at Borsippa, he gaue him his life, and the gouernement of Carmania. Anno mundi 3409. As *Nabuchodonosor* had by Ediēt proclaimed the God of *Daniel*, so *Cyrus* ended the captiuitie of his people; giuing liberty to such, as would, to returne. But many Iewes abode there still, and thence sent their yeerely offerings to the temple. In the time of *Artabanus* the Parthian (when *Caligula* tyrannized at Rome)

\* Ioseph. Antiq.  
lib. 13. c. 12.

\* *Asimans* and *Anilans*, brethren of the Iewish nation, grew mightie, and haughtie withall, forgetting God and themselves, which caused the Babylonians to conspire against the, & (after the death of the brethren with thousands of their partakers) they slew in Seleucia fiftie thousand of the Iewish Nation. Neerda and Nisibis were then much peopled by the Iewes. And thus Religion partly held the ancient course, partly was mixed (according to the custome of Conquests) with the Persian, Macedonian, Parthian, besides the Iewish and Syrian, vntill the Apostles preached heere the Christian veritie.

\* Seleucia was built by *Seleucus Nicator* on a channel digged out of *Euphrates* into *Tigris*. *P'm. lib.* 6. ca. 26.

About the same time, *Helena* and her sonne *Izates* King of *Adiabena* (which is in these parts of *Assyria*) became Iewish Profelytes. \* Seleucia built by *Seleucus* (as it were the marriage-Chamber of *Euphrates* and *Tigris*, which there meete and mix their waters: Nature being by mans industry forced to yeeld to the match) as *Plinie* saith, for that purpose, emptied Babylon of her Inhabitants, and inherited her name also, with her people. It was from Babylon ninetie miles, or, as some reade it, fortie, inhabited with sixe hundred thousand citizens. To spoile the spoyler, the Parthians built *Ctesiphon* three miles from thence, and failing of their purpose, *Vologesus* built another towne by, called *Vologesocerta*. Yet did Babylon it selfe remaine (but not it selfe) in the time of *Ammianus Marcellinus*, and after.

a *Pausanias*  
*Arcad. lib.* 3.

*Ortelius* thinketh that *Bagdat* was called Babylon (as Seleucia before had beene) because it stood neere to the place, where Babylon had stood. For that old Babylon in \* *Pausanias* time, had nothing left standing but the Temple of *Bel*, and the walls; sometimes, saith he, the greatest Citie that euer the Sunne saw.

b *Hieron* in  
*Es.* 13.

In *Ieromes* time, bwithin those walls were kept beasts for the Kings game. It was after inhabited with many thousands of Iewes, and was laid euen with the ground, as

*Ios.*



*Ios. Scaliger* e affirmeth, in the yeare, after the Iewish accompt, foure thousand seuen hundred ninetie and seuen, and after the Christian, one thousand thirtie and seuen. Maister *Fox* hath a little d lengthned the date and fate thereof, shewing that *Almaricus* King of Ierusalem rased and ruined it, and that it was neuer after inhabited.

Before that time was Bagded built by *Bugliasar* as e *Barrius* calleth him, or after f *Scaliger*, *Abagephar Elmantzur*, who beganne to reigne in the one hundred thirtie and sixe, and died in the one hundred fiftie and eight yeare of their *Hegeira*. *Scaliger* and g *Lydyate* agree of this place (which in their Emendations of Time disagree so eagerly) that it was Seleucia, or built in the place, & of the ruines thereof: an opinion not improbable, as theirs is altogether which thinke the present Bagded to be the old Babylon. The story of this Bagded or Baldach, and her Chalifs, ye may reade in \* our Saracenicall Historie. Authors agree, that *Haalon* the Tartar sacked it, about the yeare one thousand two hundred and three score. *Mustratzem* being then Chalipha, the foure and fiftieth, and last of those Saracenicall Popes. He found a miserable death, where others with miserableness seeke a blessed life, being shut vp and starued amidst those Treasures, whereof he had store, which Niggardise forbade him to disburse in his owne defence.

There is yet a bone left of this Calipha's carcasle, or some ghost and shadow of that great and mighty body, I meane that ancient name and power of the *Calipha's*, which, magnificent *Solyman* the Turkish Emperour in his conquest 1534. would seeme to acknowledge, in accepting the royall ensignes of that new conquered state at the hands of their *Calipha*: a ceremony which the Soldans in Egypt and Persia vsed, more for forme then necessitie; this Assyrian and that Egyptian *Caliph* hauing but gesture and vesture, the Souldans themselues enioying both body and soule of this authority.

In the yeare one thousand one hundred fiftie nine, the riuer Tigris ouerflowed Bagded, and desolated many Cities. *Barrius* i affirmeth out of the Arabian and Persian Tarigh, which he saith hee had seene, that Bagded was built by the counsell of an Astrologer, a Gentile named *Nobach*, and hath for ascendent *Sagittarius*, was finished in foure yeares, and cost eighteene millions of gold. These studies of Astrologie did there flourish. One *Richardus* k a Frier Preacher saith, That here was an Vniuersitie, the Students whereof were maintained at publike charge, of which number himselfe was one. That *Caliph*, that founded it, for the preuenting of Sects, banished Philosophie out of these Schooles, and accounted him a bad Saracen which was a good Philosopher. The reason whereof grew from some, which, reading *Aristotle* and *Plato*, relinquished *Mahomet*.

l *Marco Polo* or *Paulus* the Venetian saith, that they studied here in his time, the Law of *Mahomet*, Necromancie, Geomancie, Physiognomy, Physicke, and Astronomie: And that it was then a great Staple of the Indian Commodities. This was within few yeares after the Tartar had wonne it. Hee addeth that there were many Christians in these parts: and that in the yeare one thousand two hundred twentie and siue, in derision of the Gospel, the *Chaliph* commanding by a day, that the Christians should remoue a mountaine in testimony of their faith, according to the words of CHRIST, or else to abide the perill; this was effected by a Shoomaker, and the day in remembrance thereof yeerely solennized with fasting the Euen.

The Iewes goe still to visite the Denne which is there shewed, as the place of *Daniels* imprisonment, with his terrible Gaolers or fellow-prisoners, as Maister *Allen* tolde me.

A certaine Merchant, (the Discourse of whose voyage \* *Ramusius* hath published) speaketh of *Orpha*, a towne in the way from Byr to Babylon, wherein the people foolishly suppose, that *Abraham* offered *Isaac*: at which time (say they) there sprang a fountaine which watereth their Countrey, and driueth their milles. Here was a Christian Temple called Saint *Abraham*, after turned into a Mahumetane *Moschee*, and now called *Abrahams* well, into which if any enter so many times (they

c *Scal. animad-  
vers. in Euseb.  
pag. 126.*

d *Abi. & Mon.  
ex M. S. Carionf.*

e *I. di Bar. Af.  
dec. 1. lib. 1.*

f *Scal. can. Isa.  
lib. 2. & 3.*

g *Lidyat. Em.  
Tem.*

\* *Lib. 3. cap. 2.  
h Loys le Roy.  
lib. 8.*

*Knolls T. H. pag.  
113.*

*M Polo Ven.  
Haiton Armen.*

i *Decad. Af. li. 1*

k *Rich. contra  
Alcoran. ca. 13.*

l *M. Pol. lib. 1.  
ca. 7.*

\* *Cap. 8.*

(they haue a set number) with deuotion, he is freed of anie feuer : The fishes which are many, haue taken Sanctuarie in these waters, and none dare take them, but hold them holie . Six miles from hence is a Well , holden in like sacred account , which cureth Leprosies. Nisibis, Carræ, and <sup>m</sup>Edeffa, were chiefe Cities of Mesopotamia : at Edeffa reigned *Abagarius*, betwixt whom and our Sauour passed (if we may beleeue it) those Epistles yet extant.

<sup>n</sup> At Carrhæ <sup>n</sup> there was a Temple of the Moone, in which, they which sacrificed to the goddesse *Luna*, were subiect to the gouernement of their wiues : they which sacrificed to the god *Lunus*, were accounted their wiues Maisters . Hee saith, that the Babylonians allowed marriages of parents and children. <sup>o</sup> Cuse is two dayes iourney from Bagdet, <sup>p</sup> religious for the buriall of *Hali* and his sonnes, *Hassan* and *Ossain* : whereunto is resort of Pilgrims from Persia, whose kings were wont here to be crowned. But this city *Curio* <sup>q</sup> calleth Cusa, assigneth it to Arabia, & saith that of this accident it was called Massadale, or the house of *Ali*, slain here by *Muanis* his cōpetitor.

Mesopotamia is now called Diarberh. <sup>r</sup> The chiefe Cities in it are Orfa, of seuen miles compasse, famous, say some, for the death of *Crassus*. <sup>s</sup> Caramit the mother-citie of the Countrey, of twelue miles compasse : Mosul and Merdin, of which in the next Chapter. Betweene Orpha and Caramit, was the Paradise of *Aladenles*, where he had a fortresse destroyed by *Selim*. <sup>t</sup> This his Paradise was like to that which you shall finde in our Persian Historie . Men, by a potion brought into a sleepe, were brought into this supposed Paradise, where at their waking, they were presented with all sensuall pleasures of musicke, damosells, dainties, &c. which (hauiing had some taste of an other sleepe drinke) after came againe to themselves. And then did *Aladenles* tell them, That he could bring whom he pleased to Paradise, the place where they had bin : And if they would commit such murders, or haughty attempts, it should be theirs. A dangerous deuise. *Zelim* the Turke destroyed the place.

## CHAP. XIII.

## Of Ninive and other neighbouring Nations.



WE haue hitherto spoken of Babylonia, but so, as in regard of the Empire, and some other occurrents, Necessitie now and then compelled vs to make excursions into some other parts of Assyria, Mesopotamia, &c. And I know not how, this Babylon causeth confusion in that Sea of affaires, and in regard of the diuision of the Pennes (as sometimes of Tongues) of such as haue written thereof. Hard it is to distinguish betweene the Assyrian and Babylonian Empire, one while vnited, an other while diuided, as each party could most preuaile: and no lesse hard to reconcile the Ethnike and Diuine Historie touching the same. *Ptolomey* <sup>a</sup> straitneth Assyria, on the north, with part of Armenia neere the riuer Niphates; on the west with Mesopotamia; on the south with Susiana; and Media on the east. But her large Empire hath enlarged the name of Syria, and of Assyria (which names the Greeks did not well distinguish) to many Countries in that part of Asia. The Scripture deriueth Syria from *Aram*, and Assyria from *Asbur*. Both were in their times flourishing, and mention is made from *Abrahams* time, both of the warres and kingdomes in those parts: yea before, from *Asbur* and *Nimrod*, as alreadie is shewed.

Mesopotamia is so called, and in the Scripture *Aram* or *Syria of the waters*, because it is situate betweene Euphrates and Tigris: the Countries Babylonia, and Armenia, confining the same on the North and South. Whereas therefore wee haue in our former Babylonian relation discoursed of Assyria, extending the name after a larger reckoning: here we consider it more properly.

The chiefe Citie thereof was Ninive, called in *Ionas*, <sup>b</sup> *A great and excellent Citie of three days iourney*. It had (I borrow the words of our reuerend Diocesān) <sup>c</sup> an ancient testimony long before in the Booke of <sup>d</sup> *Genesis*. For thus *Moses* writeth, That

*Asbur*

<sup>m</sup> *Volater. l. 1. 11.*

<sup>n</sup> *Alex. ab Alex. and. gen. dier. lib. 4. cap. 8.*

<sup>o</sup> *Lib. 2. cap. 24*

<sup>p</sup> *Cartwright.*

<sup>q</sup> *Curio Sar. bist. lib. 1.*

<sup>r</sup> *Maginus. s. Assyrias Latio maculauit (anguine Carras: saith Lucan. c. Cartwright.*

<sup>a</sup> *Libr. 5. cap. 1.*

<sup>b</sup> *Ionas 3. 3.*

<sup>c</sup> *Doctor King on Ionas Lect. 2*

<sup>d</sup> *Genes. 10. 11.*



*Assur* came from the land of *Shinar*, and built *Ninueh* and *Rehoboth*, and *Calah*, and *Resin*. At length he singled out *Niniue* from the rest, and setteth a speciall marke of preheminance vpon it, *This is a great Citie*: Which honour, by the iudgement of the most learned (though standing in the last place) belongeth to the first of the foure Cities, namely to *Niniue*. Others imagined (but their coniecture is without ground) that the foure Cities were closed vp within the same walls, and made but one, of an vnusuall bignesse. d *Annius* vpon *Beros*.

Some ascribe the building of *Niniue* to *Ninus*, the sonne of *Belus*; of whoine it tooke the name, to be called either *Ninus*, as wee read in *Pliny*; or after the manner of the Hebrewes, *Niniue*: and after a few wordis; *By the confession of all, both sacred and Gentile Histories, the Citie was very spacious, hauing foure hundred and fourescore furlongs in circuit, when Babylon had fewer almost (as some report) by an hundred: and as afterwards it grew in wealth and magnificence, so (they write) it was much more enlarged. Raphael Volaterranus affirmeth, That it was eight yeares in building, and not by fewer at once then tennethousand workemen. There was no Citie since, by the estimation of Diodorus Siculus, that had like compasse of ground, or stateliness of walls: the height whereof was not lesse then an hundred foot; the breadth sufficiently capable to haue receiued three Carts on a rowe: and they were furnished and adorned besides with fiftene hundred Turrets.* Thus farre our reuerend and learned Bishop.

*Diodorus* telleth out of *Ctesias*, That *Ninus*, after he had subdued the *Egyptians*, *Phœnicians*, *Syrians*, *Cilicians*, *Phrygians*, and others, as farre as *Tanais*, and the *Hircapians*, *Parthians*, *Persians*, and other their neighbours, hee built this Citie. After that, he led an Armie against the *Bactrians* of seuentene hundred thousand footmen, and two hundred thousand horse: in which Expedition he tooke *Semiramis* from her husband *Menon*, who therefore (impatient of loue and griefe) hanged himselfe. He had by her a sonne of his owne name, and then died, leauing the Empire to his wife. His Sepulchre was nine furlongs in height (each of which is sixe hundred feet) and tenne in breadth. The credit of this Historie I leaue to the Author, scarce seeming to agree with *Moses* narration of the building of *Niniue*, any more then *Semiramis* building of *Babylon*. Some write, That *Semiramis* abusing her husbands loue, obtained of him the swaying of the Empire for the space of fife dayes; in which time she depriued him of his life, and succeeded in his Estate. e *Diod. Sic.* l. 3. c. 1.

But least the name of this Citie call vs backe againe too much to those *Assyrian* Relations, before dilated as much as concerneth our purpose; let vs see what can be said of their Religion here. Of this we finde little, but as before is shewed of the *Babylonians*.

*Nisroch* was the Idoll, in whose Temple *Senacherib* was slaine by his owne sonnes. But what this *Nisroch* was, I cannot finde. Certaine it is, that hee which had vpbraided confidence in the true *GOD*, findes his Idoll, euen in the place and time of his Worship, his Traytor; and hee which had blasphemed the *GOD* of Heauen, findes Heauen and Earth, and his owne bowels, against him.

*Venus Vrania* is reckoned among the *Assyrian* deuotions, and *Adad* was their chiefe God, which they interpret One, (and *Macrobius*, the Sunne, which, as before is said, they worshipped) and *Atargatis*, the Earth. *Belus* also was here worshipped, as witnesse *Dion*, *Eusebius*, and *Cyrillus*. g *Wolph. in* 2. *Reg.* 19.

*Lucian* sayth, That the *Assyrians* sacrificed to a Doue; the touching of which Fowle required much ceremonie for expiation: Whereto accordeth the fable, that *Semiramis* was turned into a Doue. h *Luc. in Ione* *Tragædo.* i *Metam.* 4.

Concerning *Adad* and *Atargatis*, *Macrobius* sayth, That the *Assyrians* ascribe all power to these two. The Image of *Adad* shined with rayes or beames downewards, k *Saturnal.* l. 1. 23.

de-

designing the Sunnes force : That of *Atargatis*, with beames vpwards, as it were ascribing to the heauenly influence all her plentie : vnder the same Image were the shapes of Lyons, as also the Phrygians fained the mother of the Gods, that is, the Earth, to be borne on Lyons. But of this *Atargatis* more in the next Chapter.

l *Gramy. Af.*  
*Sigon. in Sulpit.*

*Ionas* was sent to preach to the great Citie of Ninive, as some think in the dayes of *Sardanapalus* his next predecessor, *Broughton* (with some other) thinketh in the daies of *Pul*, or *Phul-Affur* Their repentance stayed that iudgement. *Nabum* after denounced the like iudgement, which accordingly came to passe. *Phraortes* King of the Medes (mentioned in the former Chapter) besieged it. His sonne *Cyaxares* succeeded in the Kingdome, and in this siege. After that, the Scythians invaded Media, and held it eight and twentie yeares, according to the prophetic of *Ieremie*, 49. 34. and in the same Expedition obtained Ninive. But *Cyaxares* after preuailed against the Scythians, and *Astyages* his sonne ouer-turned and destroyed Ninive, that it should no more be a receptacle or encouragement to the Assyrians, to rebell against the Medes.

m *Nab. 1. 6.*

*Nabum* threatneth <sup>m</sup> opening of the gates of the Riuers, and destruction to the Temple, as *Tremellius* readeth it, noting thereon the casting downe of the Forts on Tigris, and amongst them the Temple of *Belus* there erected; out of whose notes on the first Chapter of *Nabum*, I inserted the former relation. *Herodotus* in the Historie hereof sayth, That *Phraortes* there perished in the siege, with most part of his armie. *Cyaxares*, to reuenge his fathers death, renewed the siege, but was not able to hold his owne against the Scythians, vntill, after eight and twentie yeares, that the Scythians had enioyed the Empire of Asia (vnder pretence of feasting being entertained in a banquet) the most of them, in their drunkenesse, were slaine by the Medes: and so the Scythians loosing what before they had gotten, *Cyaxares* recouered the Empire, and destroyed Ninive. Thus was that Citie destroyed <sup>n</sup>, whose Riches, Beautie, Antiquitie, Largenesse, and Puissance, the Scripture so often mentioneth.

n *Dorotheus* in his *Synopsi* affirmeth, that by an Earthquake the lake which compassed the Citie drowned it, and a fire consumed the vpper part thereof.

A man may compare *Ecbatana* of the Medes, *Babylon* on *Euphrates*, and *Ninive* on *Tigris*, to the *Triumviri* at *Rome*: So did they both emulate and share the Eastern Empire, as each could make her selfe strongest; now *Babylon*, another while *Ninive*, and sometime *Ecbatana* preuailing: which is the cause of no small difficultie in these Histories, *M. Cartwright*, an eye-witnesse, hath beheld (he sayth) the ruines of this Citie, and agreeth with *Diodorus* in the inequalitye of the sides: two of which contained an hundred and fiftie furlongs, the two other but fourescore and tenne on a side.

o *G. Bo. Ben.*  
*part. 1. lib. 2.*

*Mosul* is supposed to be *Ninive*, happily for the neerenesse, or for that (as a post-hume issue) it hath sprung from the former. The ashes yet haue not yeelded such a *Phœnix* as the former was. <sup>o</sup> *Mosul* is in fame for Cloth of Gold and Silke, for fertilitye, and for the Patriarchall Sea of the Nestorian Christians, whose authoritie stretcheth to *Cathay* and *India*. *Merdin*, a Towne on the same Riuer, is also a Patriarchall Sea of the Chaldees (or Mahumetane Sect.) In *Paulus Venetus*. his daies <sup>p</sup> they were in the Prouince of *Mosul*, partly Mahumetans, partly Christians: and in the Mountaines dwelt the *Curdi*, that were Participles or Mungrels in Religion, professing partly Christ, partly *Mahumet*, in practise robbers and wicked. The Christian Patriarch hath Archbishops and Bishops vnder him, as the Roman Pope. The Mahumetans are called *Aratri*.

p *M. Paul.*  
*l. 1. c. 6.*

q *Magin. Geog.*

*Assyria* (sayth <sup>q</sup> *Maginus*) is now called by *Niger*, *Adrinfa*; by *Gwara* *Azemia*; by *Pinetus*, *Mosul*; by *Mercator*, *Sarh*; and of *Castaldus*, *Arzerum*. It sometime contained the Prouinces, *Arapachite*, *Adiabena*, and *Sittacene*, now called (after some) *Botan*, *Sarca*, and *Rabia*.

r *L. Paetz. l. 1.*

*Boemus* <sup>r</sup> telleth of a strange fashion aunciently vsed in *Assyria*; That the maids which were marriageable were yearely brought forth in publike, and set to sale to such as would marrie them. The money which was giuen for the fairest, was giuen to the more deformed for their portion in marriage.

The



The Assyrians vsed to wash themselues daily, but chiefly after carnall companie.

As for the Saracenicall Religion, we shall more fitly handle the same by it selfe, then tediously repeat the same things. For this therefore, and other Countries subiect to Turkish or Persian seruitude, the Reader may reade of their superstitions in their due place, when we speake of the Saracens, Turkes, and Persians. The relation of their Christian Rites belong to another Tome.

But let vs come out of Assyria into Syria; the Histories of which are not a little, as is said, confounded together, and many Rites were common to them both, and to all these parts, from the Persian gulf to Asia the lesse, as being so often subiect to one Empire, or rather still parts of that one Empire, which receiued often alterations vnder the Assyrians, Babylonians, Medes, Persians, Macedonians, Scythians, Parthians, &c.

## CHAP. XV.

*Of Syria, and the ancient Religions there: Of the Syrian Goddesse;  
and her Rites at Hierapolis: Of the Daphnean, and  
other Syrian superstitions.*

**S**YRIA is called, in Scripture, Aram, of *Aram* the sonne of *Shem*; *Gen.* 10. 22. as before is said. And *Strabo* (*lib.* 1.) calleth the Syrians *Arammai*. Hence also his *Arimi* are deriued and *Arami* (*lib.* 13.) It is diuersly bounded by diuers Authors: some confounding the names of Syria and Assyria. *Eustathius* doth reckon these five parts thereof, viz. Commagena, Seleucide, Coelesyria, Phoenicia, and Iudæa. *Mela* extendeth it further, *lib.* 1. and *Pliny*, *lib.* 5. cap. 12. nameth, as part of Syria, Palæstina, Iudæa, Coele, Phœnice, Damascena, Babylonia, Mesopotamia, Sophene, Commagene, Adiabene, Antiochia. And in this large sense doth <sup>a</sup> *Postellius* and *Brocardus* stretch it beyond Tigris Eastward from the Mediterranean sea, and from Armenia to Arabia. But *Dom. Niger*, and before him <sup>b</sup> *Ptolomey* (whome wee especially follow) make it abutte on the North vpon Cilicia, and part of Cappadocia, by the Mount Amanus; on the South, vpon Iudæa, and part of Arabia Petræa; on the East, vpon Arabia Deserta and Euphrates; on the West, vpon the Syrian sea.

This Countrey is thought to haue bene the habitation of our first parents, before the Flood, and of *Noah* and his sincerer familie (as wee haue said) after. Yet how soone, and how much; they degenerated in the wicked off-spring of cursed *Cham*, whose posteritie peopled a great part hereof, till they were thence by the Israelites expelled, the Scripture is sufficient record. Yea, euen from *Noahs* time did they deriue their Idolatrie, as appeareth by <sup>c</sup> *Lucians* narration of the Syrian Goddesse, which he partly saw with his eyes, and partly receiued of the Priests report. This Goddesse was with godlesse Rites serued and obserued at Hierapolis; which, although *Strabo* <sup>d</sup> placeth it beyond the Riuer in Mesopotamia, is by *Pliny* accounted in Coelesyria, called also Bambyce, and, of the Syrians themselues, *Magog*; and by *Ptolomey* named among the Syrian Cities of the diuision *Cirrisica*, in 71. 15. *Longit.* and 56. 15. *Latit.* And *Lucian* (who himselfe was there; for <sup>e</sup> hee calleth himselfe an Assyrian, and was borne at Samosata in Commagena) placeth it on this side the Riuer. *Plinie* and *Strabo* (deceiued in the name) mention the worship of *Atargatis* (called of the Greekes *Derceto*) in this place: but *Lucian* (other-where a scoffer, here an Historian) at large describeth it, making this difference betweene *This* and *That*, that *Atargetis* was halfe a fish, but the Syrian Goddesse wholly resembled a woman.

<sup>a</sup> G. Post. Bar.  
Syr. descrip.  
Broc: descrip.  
Ter. san.  
<sup>b</sup> Lib. 5. c. 15.

<sup>c</sup> Lucian. de  
Dea Syria.

<sup>d</sup> Lib. 16.  
<sup>e</sup> Lib. 5. c. 23.

<sup>f</sup> Gilb. cognat.  
in Annot.

The

The Citie he thinketh to haue receiued the name Hierapolis (*Holy Citie*) of these holy things here obserued; in which respect it giueth place to none other place in Syria: hauing a stately Temple, enriched with gifts, Statues, and (as they esteemed them) Miracles. Arabia, Phœnicia, Babylonia, Cappadocia, Cilicia, and Assyria brought her Presents, and celebrated her solemne Feasts.

This Temple was (in the Syrians opinion) first founded by *Dencalion*, whose Historie you would thinke *Lucian* had learned of the Hebrewes, not of the Syrians, or Greekes; so liuely doth he expresse the infidelitie and crueltie of the old World; the manner of the Flood; the Arke wherein, with himselfe, his wife, and children, he saued also all other creatures that liued on the earth, which came to him by couples, by dispensation of *Iupiter*. Hereunto these Hierapolitans adde, That in their Territorie was made a great Clift, which swallowed vp those waters: which Clift (but then verie little) was shewed to our Author: to whome also they reported, That, in memorie hereof, *Dencalion* instituted that Rite, which to his time continued; that twice euery yeare, not the Priests onely, but many out of all Syria, Arabia, and beyond Euphrates, went to the Sea, and from thence brought water, which they poured downe in the Temple which he had built ouer that Clift vnto *Iuno*; all which water was receiued into the same.

Some ascribe the building of this Temple to *Semiramis*, in honour of her mother *Derceto*: others to *Attes*, for the worship of *Rhea*: which *Attes* was a Lydian, and was author of the superstitions of *Rhea*, to the Phrygians, Lydians, and Samothracians: but the opinion most probable was, that *Dionysius* or *Bacchus* was founder of it; two substantiall witnesses, besides others, affirming the same, namely two *Phalli*, or *Priapi* (huge Images of the priuie part of a man) erected at the entrie of the Temple, with an inscription, That *Bacchus* had consecrated them to *Iuno*. That auncient foundation being consumed by time, this later Temple was erected by Queene *Stratonice*, who being in a dreame enioyned this office of *Iuno*, and, for neglecting the same, punished with sicknesse, vowed vpon her recouerie to performe it. The King ioynd in Commission with her, as Generall of his Armie, and ouerseer of these holy workes; a beautifull young man, named *Combabus*; who fearing what might happen, gelded himselfe, and closing those his dismembred members (first for their preservation embalmed) in a boxe sealed, as some great treasure, he committed to the Kings fidelitie, to be safely reserued to his vse. Which his practise saued his life accordingly, being after produced to cleare him of adulterie with *Stratonice*, which had been layd to his charge by his enuious accusers, and by the iealous King greedily apprehended. In memorie whereof, a brazen Statue of *Combabus* was set vp in this Temple, and both then (whether to solace *Combabus*, or by inspiration of *Iuno*) and yearely euer after, many in this Temple gelded themselves, and put off together the nature and habit of men, attyring themselves like women. These Man-women Priests were called *Galli*.

The Temple was built in the middelt of the Citie, compassed with a double wall; the Porch looking Northwards, almost an hundred fadome high; where stood those *Priapi* afore said, about the height of three hundred fadome: vp to one of these one ascendeth twice a yeare, and abideth in the top thereof seuen dayes. He carrieth with him a long chayne, which he letteth downe, and thereby draweth vp to him such things as he needeth. Many offer Gold, and Siluer, and Brasse, and one appointed receiue their names, which he sheweth to him aboue, and he maketh his prayers for euery of them, sounding, while hee prayeth, a little Bell. The Temple within shineth with Gold, and the Roofe is wholly of this Mettall; it yeeldeth so fragrant a sinell, that the Garments of those, which come thither, retaine this sent long after.

There is also another inner Roome or Quire, whereinto the chiefe of the Priests onely haue entrance; yet is it open without any dore. In this Sanctuarie are the Images of the Gods; *Iupiter*, supported with Bulls, but *Iuno* sitteth vpon Lyons, holding



ding in one hand a Scepter, and in the other a Distaffe, in some thing or other resembling diuers other Goddeses, by the Egyptians, Indians, Armenians, Babylonians, Aethiopians, and Medes, adorned with many Jewels: and among the rest she hath on her head a stone called *the lampe*, of the effect, yeelding light in the night season, as if all the Temple were hanged with Lampes. This statue goeth twice a yeere to the sea, for the water before mentioned: neither of the Syrians is called by any name, but onely the Image, not expressing of whom.

In the temple is the image of *Apollo* clothed, with a beard, (contrarie to the custome of the Greekes, and in a farre more glorious manner) giving forth Oracles: for it moueth it selfe, which, the Priests espying, lift it vp aloft (otherwise it sweateth and moueth it selfe forward neuertheless) and being thus supported, it turneth it selfe and them about, and leapeth from one place to another. Then doth the chiefe of the Priests, make supplication and request for all things: which if it misliketh, it goeth backwards; if it approueth, it carrieth them forwards: and without these Oracles they enterprise nothing neither priuate nor sacred: and *Lucian* saith hee saw it leauing the Priests (the supporters) and mouing it selfe aboue in the ayre. Here are also the statues of *Atlas*, *Mercury*, and *Lucina*, and without, a great brasen Altar, and many brasen images of Kings and Priests, and many others recorded in poets and histories. Among others standeth the image of *Semyramis* pointing to the temple with her finger, which (they say) is the signe of her repentance, who hauing giuen commaundement to the Syrians, to worship no other God but her selfe, was by plagues (sent from heauen) driuen to reuoke that former edict, and thus seemeth to acknowledge and point out another Deitie. There were also places inclosed, wherein were kept and fed; sacred Oxen, horses, Eagles, Beares, Lyons.

The Priests were in number about 300. some for killing sacrifices: some for offerings: some ministring fire to others at the altar: their garment all white: their head couered: and euery yeare was chosen a new High-priest, which alone was clothed with purple, and a golden head-tire. A great multitude there was besides of Musicians, *Galli*, and Propheticall women: they sacrificed twice a day, whereat they all assembled. To *Iupiter* they vse neither song, nor instrument, in sacrifice: as they doe to *Iuno*.

Not farre hence was a lake of 200. fadome depth, wherein were preserued sacred fishes, and in the middest thereof an altar of stone, crowned alwaies with garlands; and burning with odours. They haue a great feast which they call *the going downe to the lake*, when all their idols descend thither.

Their greatest and most solemne feast was obserued in the spring, which they called *the fire*: which they solemnised in this sort. They felled great trees, and laide them in the Churchyard (as we may terme it) and bringing thither goates, sheepe, and other beasts, they hanged them on these trees; & together with them, foules, and garments, and workes of golde and siluer, which being set in due order, they carry the images of the gods about the trees, and then set all on fire. They resort to this feast out of Syria, and the coasts adioining, & bring hither their idols with them: and great multitudes resorting to the sacrifices, the *Galli*, and those other sacred wights beat and wound each other. Others play on instruments, and others, rauished by diuine furie, prophetic: and then doe the *Galli* enter into their orders: for the furie rauisheth many of the beholders. Whatsoeuer yong man commeth prepared to this purpose, hurling off his garments, with a great voice he goeth into the middest, and drawing his sword geldeth himselfe; and runneth through the Citie, carrying in his hands, that which he would no longer carry on his bodie. And into whatsoeuer house he casteth the same, he receiueth from thence his *womanish habite and attire*. When any of them die, his fellowes carrying him into the Suburbs, couer him and his horse with stones, and may not enter into the Temple in 7. daies after: nor after the sight of any other carkasse in one day, but none of that family where one hath died, in 30. dayes: and then also with a shauen head. *Swine* they hold for vncleane beasts. And the *Doue* they esteeme so sacred, that if one touch one against his will, he is that day vncleane.

\* Euseb. de prep.  
l. 8. c. 5.

This causeth Dones in those parts to multiply exceedingly : neither doe they touch fishes : This because of *Derceto*, halfe a woman, halfe a fish : that, for *Semiramis* vvhich vvas metamorphosed into a Doue.

Many are the ceremonies also to be performed of the religious Pilgrims, or Votaries that visite this holy Citie : for before hee setteth forth, hee cuts off the hayre of his head and browes, hee sacrificeth a sheepe, and spreading the fleece on the ground, hee kneeleth downe on it, and layeth vpon his head the head and feete of the beast, and prayeth to be accepted : the rest he spendeth in the banquet. Then doth hee crowne himselfe, and his fellow pilgrims, and after sets forward on his pilgrimage, vsing for his drinke and washing colde vvater, and sleepeth alway on the ground till his returne home. In this Citie vvere appointed publique Hostes, for diuers Cities diuers, called *Dollors*, because they expounded these mysteries : They haue also one manner of sacrificing, to hurle downe the beastes destinied herevnto, from the toppe of the porch, which die of the fall. They haue a like rite to put their Children in a Sacke, and carry them downe, branded first on the necke or palme of the hand : and hence it was that all the *Assyrians* were branded. The young men also consecrated their hayre from their Natiuitie, vvhich being cut in the Temple, vvas there preserued in some boxe of golde or siluer, with the inscription of the owners name thereon. And this did I (saith *Lucian*) in my youth : and my hayre and name remaine in the Temple still. Of *Atergatis* see more in the chapter of *Phœnicea*.

*Suetonius* tels of *Nero*, that hee contemned all Religions but this of the *Syrian Goddesse* : of vvhich also hee grewe weary, and defiled her with Vrine. After which he obserued a little Needle, supposed to haue a power of fore-signifying danger : and because soone after he had it, hee found out a conspiracie intended against him, he sacrificed thereto three times a day.

\* De consolat.  
ad Ap.

*Plutarch* \* calleth the *Syrians* an effeminate Nation prone to teares : and saith, that some of them after the death of their friends haue hidden themselues in Caues, from the sight of the sunne many dayes.

*Rimmon* the idoll of the *Syrians*, and his temple is mentioned, 2 *King*. 5. 18. But I haue litle certainty to say of him.

h Cartwright.

*Antiochia* built by *Seleucus*, (to whom, in honour of his memorie, in mount *Cassius* they obserued sacred solemnities, as to a demigod) sometimes the seate royall of the *Syrian Kings*, third Citie of the *Roman Empire*, third seate of the *Christian Patriarches*, and first, where that melodious name of *Christian* was heard : is now the Sepulchre (saith *Boterus*) of it selfe, or, (as *Niger*) a greater wilderness, vvherein it selfe is least part of it selfe, beeing left but a small Village (saith<sup>h</sup> another) in the midst of it's owne walles.

i Sozomen. l. 5

18.

Niceph. l. 10. c.

18.

Euseb. l. 1. c. 16.

Strab. l. 16.

About fiue miles from *Antiochia*, was that faire and sacred *Daphne*, vvhich *Ortelius* in his *Theater* hath presented to the spectators, with a peculiar description, and of vvhich the elder Authors<sup>i</sup> haue plentifully written. It was 10. miles about : a place euery way enuironed vvvith many stately Cypresses, besides other trees, which suffered not the Sunne to kisse their mother (Earth :) vvwhose lappe was according to the diuersitie of the season replenished with varietie of flowers, her breastes flowing with streames of watery nourishment. A Spring there was, deriuving (as men supposed) her water from the *Castalian Fountaines*, to which auncient superstition (and therefore superstitious Antiquitie) attributed a diuining faculty with like name and force to that at *Delphos*. This also was furthered by the Legend of *Daphne*,<sup>k</sup> recorded by the Poets, beleeued (and what will not Superstition beleuee, but the truth ?) by the credulous multitude : who was said to haue fled from *Apollo*, and here turned into a tree. But thus could not *Apollo* bee turned from his loue, which hee continued both to the Tree and place. This was Lettice surable to the lips of vaine youth. <sup>l</sup> *Et quia consimilem Inserat* (saith amorous *Cherea* of *Iupiter* in the Comicke)

l Ter. in Eunib.  
cho.



*Iam olim ille ludum, impendio magis;*

*Animus gaudebat mihi, &c.*

*Egypti omuncio non facerem;*

There needed no other lecture of sensuality to them, then this Legend, especially in this schoole, where euery place might be a place of argument (vnder pretence of reason and religion) to shut true Religion, and reason out of the place, especially with scholars greedy of this conclusion.

Here you might haue heard the whisking winde in a murmuring accent breathing this full Oratorie: the Enamelled floore did offer her more then officious courtesie, (a soft, sweet, and inlayed bed) to lie in; the ayre with Temperature, seemed to further Intemperance: The eye of the Day, & watchmen of the Night, were prohibited by the Cypresse roose, with their vnwelcome light, to testifie those workes of darknes, which those guilty boughes covered from discovering: Once, the concurring objects of each sense, did in silence speake and perswade to sensuall pleasure, insomuch that by a general Decree, *Temperance* and Temperate men were hence exiled, and scarce would the vulgar allow him the name of a man, which here would not bee transformed into a beast, or would presume, without a Curtesie, to tread on this holy ground. Needs must they goe whom the diuell driueth: such God, such religion. Here were erected sumptuous buildings: the temple of *Apollo Daphneus*, with a stately Image therein; the worke (as was thought) of *Seleucus*; also *Dianas* chappell & sanctuarie. *Iulius Capitolinus* writeth that *Verus* a voluptuous Emperour spent his summers here, and wintered in *Antioch*. *Seuerus* (more truly answering his name) did to death certaine Tribunes (saith *Lampridius*) by whose negligence the Souldiers here were suffered to ryot. The Oracles added renowne to the place, which were deliuered out of these *Daphnean* waters by a certaine winde or breath. *Hadrian* the Emperour is reported to haue hence receiued the faculty of Diuining, by dipping a Cypresse leafe in the Fountaine. *Iulian* resorted hither often for that purpose. But his elder brother *Gallus*, whom *Constantinus* had called to be *Cesar*, & after saith *Ammianus* for his outrages executed, had in the time of his abode at *Antioch*, remoued the bones of *Babylas* their Bishop, & other holy Martyrs his companions in suffering, to this place, where also he built a church. Now when as *Iulian* in his Persian expedition had sent others to visite all the other Oracles in the Romane Empire, himselfe here consulted with *Apollo*, (an Apostata Emperour with an Apostata Angell) about the successe of those warres. But all his sacrifices obtained no other answer; then that he could not answer, by the countermaund of a more diuine power there liuing in those dead bones. Herevpon *Iulian* commanded the Christians to remoue those ill neighbours: which they did (saith *Theodoret*) with a solemne procession, singing the Psalmes, & dancing with the heart of *David*, making this the burthen, and foote of each verse, *Confounded be all they that worship grauen images*: wherewith *Iulian*, enraged, persecuted the Christians. *Enagrus* affirmeth, that he built a temple in honour of *Babylas*: how truly, I know not. But the True God confounded both the Idol & Idolater, shortly after, calling the one to giue account of his ill employed stewardship; vncertaine whether by diuine or humane hand; and for the other, his temple was consumed with fire from aboue, together with the Image, one pillar whereof remained in *Chrysostomes* dayes. The Pagans attributed this fire to the Christians: and no maruell: for what did not that fire of blind Idolatry (kindled with Zeale) attribute to the innocent Christians? herein testifying that it came from hell, & must to Hell againe, by that hellish Character and impression, of so great fire, and as great Darknesse. Such is Hell, & such is ignorant Zeale: a fire but no light. *Apollos* priest by no torments could be forced to confesse any authour thereof: & the officers of the temple, affirmed it was fire from heauen, which certaine country people confirmed by their owne sight. *Iulian* to satisfie his rage caused some temples of the Christians to be burned. *Nicephorus* telleth of the continuance of this *Daphnean* groue, honoured with Buildings and spectacles, by *Mammianus* and *Chosroes*. *Apollo's* image was made of wood, couered ouer with gold. *Theodosius* forbade the cutting of any of those Cypresses.

Orontes is a riuer which ariseth in Cœlesyria, and payeth Tribute to all the three brethren;



n *Strab. l. 16.*o *Euf de laudib. Constantini.*p *Tacit. l. 2. hist.*

Brethren; it visiteth *Pluto's* pallace, running with a long tract vnder the Earth, and then heaving vp his head, maketh his gladome hoimage to *Iupiter*; and after his customes paied to the Antiochians, in fine poureth himselfe into the lappe of *Neptune*, entring the Sea neere to Seleucia. It was called Typhon, vntill *Orenes*, building a bridge ouer it, caused it to be called by his name. They had heere a tale of Typhon a huge Dragon, which diuided the earth, as he went seeking to hide himselfe, and perished by the stroke of a thunderbolt. Thus did he indent a passage for this riuer. Not farre hence was a sacred Caue called Nymphæum: also Mount Casius, and Anticasius, and Heraclia; and nigh thereto the temple of *Minerva*. In Laodicea was this Goddesse honoured, to whome they offered ° in yearely sacrifice in olde time a maide, after that in steede thereof a hart.

I may here mention also that, which *Tacitus* reporteth of the Mount Carmel (as he placeth it,) betwixt Iudea and Syria, where they worshipped a God of that name with Ethnick rites. They had not any Temple or Statue to this God, an Altar onely and Reuerence was here seene: *Vespasian* did in this place offer sacrifice, where *Basilides* the Priest viewing the entrals, foretold him of his good successe. Laodicea, a citie of Syria, vsed this sacred butchery once a yeere, to offer a maiden in sacrifice: as testifieth *Euseb. de prap. Euang. l. 4. c. 8.*

## CHAP. XVI.

Of the Syrian kings, and alteration in Government, and Religion, in those countries.



Yria quickly grew into peoples and kingdomes, although Time hath long since deuoured both them and their memories. Of *Menon* the husband of *Semiramis* (mentioned by *Diodorus*) is spoken before. *Adadazer* was in *Dauid's* time, king of *Aram Zoba*, which some take for *Chobal* in Syria, some for *Sophene* in Armenia, and some for the *Nubei*: whatsoeuer they were, *Dauid* made them tributarie Anno mundi. 2903. *Benhadad*, *Hazael*, and others the scripture also mentioneth: but certaine succession we finde not recorded of these Syrian kings, till the time of *Alexander*, which conquering all from Macedonia, to India, by his unexpected death, left his huge Empire to bee shared among his chiefe followers. *Seleucus*, the sonne of *Antiochus*, a Macedonian, first, maister of the Elephants; then Tribune; after that Deputie of the Babylonians,, at last obtained the kingdome of Asia, Anno M. 3638. of whome *Appianus* thus writeth: The first King of Syria after *Alexander* was *Seleucus*, called *Nicator*, because hee was of very great stature; and as a wilde bull had in a sacrifice of *Alexander* broken loose, he helde him with both his hands. Hee built 16. Cities, called by the name Antiochia, of his father *Antiochus*: and five Laodicea's, in memory of his mother *Laodice*: nine Seleucia's of his owne name: three Apamea's, and one Stratonicea, after the names of his two wiues. He prospered in his warres, tooke Babylon, subdued the Bactrians; pierced to the Indians, which had slaine *Alexanders* gouernours (placed amongst them) after *Alexanders* death. He slew *Lyfimachus*, and seuen monethes after was circumvented and slaine of *Ptolomie* (whose siller *Lyfimachus* had married) being seuenthythree yeeres olde.

To him succeeded his sonne *Antiochus*, surnamed *Soter*. A. 3667. who had obtained *Stratonice* his mother in lawe, of his father (moued thereunto by his sonnes violent loue, and his Physitians subtile perswasion.) His sonne *Antiochus Theos* was (contrarie to his name) poisoned by his wife: whose sonnes *Seleucus*, *Callinicus*, and *Antiochus* succeeded: and after them *Antiochus Magnus*, the sonne of *Callinicus*, who much enlarged his Empire, adding thereto Babylonia, Egypt, and Iudea: but inuading Græcia, prouoked the Romans against him, with whom hee compounded on base and meane conditions: He did yet comfort himselfe for his losse among his friends,



friends, saying, that he was beholden to the Romanes, that eased him of so weighty a burthen, and lessened his cares of gouernement: (for they had coped him in a corner of his kingdome beyond *Taurus*.) After this he was flaine: exhibiting in himselfe a true example of the worlds falshood, that playeth with Scepters, and vierh Diademes, vling *men* like Counters or Figures, in numbring and casting accounts, where the same, with a little difference of place, is a pound, shilling, or peny, one, 10. or 100. And yet as earthly happines herein comes short of neauen, that it is neuer meere and vnmixed, but hath some sowre sauce to relish it: so falleth it as farre short of hell, that not onely hope, but the most miserable hap, hath some glimpse of comfort.

But to come to our historie. *Antiochus* his sonne, surnamed *Epiphanes*, and after *Epimanes* for his furious insolence, (who began his raigne *A. M.* 3774.) was first sent to Rome in hostage, for securitie of his fathers faith: and after that *Seleucus*, his brother (which sent <sup>b</sup> *Heliodorus* to rob the Temple at Ierusalem) had a while warmed the throne, succeeded in the Syrian kingdome. Of him and his tyranny *Daniel* had long before prophesied in the interpretation of *Nabuchodonosors* Image, <sup>c</sup> whose legges are interpreted to be this Syrian, and the Aegyptian kingdomes, both heavy and hard neighbours to the Church in Iudea lying betwixt them: but more especially in his visions in the 7. chapter. Where, after other things, he fore-telleth of the 10. hornes, <sup>e</sup> which are the eight kings aforenamed, and two Aegyptian *Ptolomies*, *Euergetes*, & *Philopater*, in their times preuailing in Syria, and infesting Iudea. And the last shall subdue three Kings, which were *Ptolomey* of Aegypt, driuen out of Syria, *Seleucus* his brother, and *Demetrius*, to whom, after *Seleucus*, the right of the Scepter belonged. His policie, and blasphemie, and tyranny, are also by *Daniel* plainly fore-signified, and in their euent as fully in the historie of the *Maccabees* related. There you may reade his wicked life, and vretched death: Hee tooke Ierusalem <sup>f</sup> *Anno M.* 3781, and slew 80000. people, robbed the Temple of 1800. talents, and of the holy vessels; polluted the Temple; forbade the Sacrifice; named it the Temple of *Iupiter Olympius*; forced men by tortures from their religion; with other execrable outrages, which would require a iust volume to describe.

As he was thus madde and raging against the true religion: so *Athenaus* sheweth his vanitie in his owne, whose pompous solemnitie at the *Daphnean* feast hee thus relateth. *Antiochus*, in emulation to *Paulus Emilius*, proclaimed this solemnne festiuitie in the Cities of Greece, and performed it at Daphne. First passed in order 4000. men, armed after the Roman manner: next followed 5000 Mysians, and 3000. Cilicians, with crownes of gold: of Thracians, 3000. of Galatians 5000. of whom some had shieldes of siluer. 20000. Macedonians, and 5000. with shieldes of brasse: after these, 240. couples of champions which should fight in single combat. There followed 1000. Persian horse-men, and 3000. of the Citie, the most whereof had crownes and vials of gold, others trappings of siluer: Next came the band, called *Socia*, nothing inferiour in pompe or number: then 1000. extraordinary, and another thousand in the band called *Agema*. Lastly, the barded horses 1500. all these in purple vestures, which many had embroidered, or embossed with gold: Chariots drawne with 6. horses, 100. & 40. drawne by foure; one drawne by Elephants attended with 36. other. The rest of the pompe is incredible and tedious: 800. youtnes with golden crownes: 1000. fat Oxen, and 300. persons to attend the sacrifices: 800. Elephants teeth. There were also the Images of all the gods, & *Heroes* that can be reckoned, some gilded, some clothed with golden vestures, their fabulous histories being with great pompe annexed. After all these, the Images of *Day*, *Night*, *Earth*, *Heauen*, *Morning*, and *Noone*. Then came a 1000. boyes, each hauing a peece of plate of a 1000. drams: 600. with vessels of gold: 80. women were carried in chaires footed with gold, and 500. in others footed with siluer, ve y sumptuously attired: 200. of them out of basons of golde shewed sweet odours. These spectacles lasted 30. dayes. A thousand (and sometimes 1200.) halles or dining roomes, were furnished for bankets,

a *1<sup>st</sup> al Max. l. 4. c. 1.*b *2. Mac. 3.*c *Dan. 2.*d. *Dan. 7. 24.*e *Tren. l. 1. in Dan.*

D. Downam of Antichrist. D Willst on Dan. 4. c. 7.

f *Caluis.*g *Ath. l. 5. c. 4.*

the king himselfe affecting too officious familiarity therein, visiting the tables of the baser people. So base is the pride of Ambition, tempering a confused distemper; according (in a strange harmonie) the hardest discord of proude-aspiring, and dejected basenesse; where a base and seruile minde begetteth pride, and pride produceth a seruile basenesse, a changeling, which the doting world fathereth on Humilitie.

Of the death of this *Antiochus*, the former & second books of the Machabees seeme to disagree: and, which is more strange, the second booke in the first chapter saith, he and his company were destroyed in the temple of Nanæa in Persia: and in the ninth chapter saith, that in Media, at Ecbatana, he was smitten with an vncouth disease, and a fall from his Chariot, whereof he died. Some <sup>h</sup> that would haue this history Canonically, apply it to two *Antiochi*, as *Lyra* and *Rupertus*, and after them *Canus*: but *Belarmine* <sup>i</sup> seeing that they will not agree with the times of any other, but *Epiphane*s, proueth himselfe *Epimanes*, and runneth madde with loue of that Trent-minion: affirming that in the temple of Nanæa he fell, but escaped as <sup>k</sup> *Lot* when he was captiued, and after perished, as is in the after-part of the historie expressed; whereas it is there said, that *they shut the doores on him, and cut him and his fellowes in peeces*, and made them shorter by the heads: who yet after this (forsooth) could goe into Media, and there haue a fall from his Chariot. They must haue no delicate stomackes, that vwill bee Iesuites, any thing must downe, vwhen they vwill vp, especially, if Trent or the Vatican commaund, though manifest reason and sence (that I say not, Religion) countermaund. I enuie not the red hat vwith these labels. Well fare that modestie of the Authour <sup>l</sup> that confesseth his vveakenesse: but *Anathema* to their Anathema's, that enact <sup>m</sup> contradictions to bee Canonically.

I omit the successours of *Antiochus*, to wit, *Antiochus*, *Demetrius*, *Alexander*, (who tooke away the golden Image of *Victoria* out of the temple at Antioch, in his necessitie: iesting that *Iupiter* had lent him victorie, and when hee would haue added *Iupiter* <sup>n</sup> to his sacrifice, was chased away by the multitude, and after slaine by <sup>o</sup> *Grypus*.) The rest with the times of their raigne are before expressed. <sup>p</sup> *Pompey* set an end to these Seleucidan Kings: and the Romanes enioyed the countries of Syria, till the Saracens dispossessed them: whose historie you may reade <sup>p</sup> in their due place. The Turkes displaced those Saracens: the Christians of the West, by warre, made those parts Christian: but were expelled againe by the Turkes, and they by the Tartars. The Mamaluke <sup>q</sup> slaues, and their Aegyptian Soldan after, held the Syrian dominion, vntill *Selim* the great Turke subdued it to the Ottoman Empire, vnder which it still groneth. Of these things this our historie will acquaint you in the proper reports of these Nations.

*Alippo*, is now chiefe Citie of Syria: but *Damascus* both in elder and later times hath borne the greatest name, being the head of *Aram*, as *Esay* affirmeth: called of *Iulian* the Citie of *Iupiter*, and eye of the whole East, Holy and Great. It is interpreted *drinking bloud*, by <sup>r</sup> *Hierom*, who telleth (from the Hebrewes tradition) that in this field *Kain* slewe his brother: <sup>s</sup> *Chytrens* expoundeth it *saccus sanguinis*, <sup>t</sup> *Wolphius* deriueth it of two words, signifying *bloud* and to *spoile*: which in the times of *Hazael* and *Benhadad*, and of *Resin* it performed: but neuer so much as when the Saracens made it the sinke of bloud and spoyle, which they executed on the Christians: and *Noradine*, *Saladine*, and the Turkes, fitting themselves and this Citie to the name, before the Aegyptian Sultans, and Ottoman Turks were Lords of it. *Stephanus* ascribeth the name to one *Ascus* a gyant, which cast *Dionysius* there into the riuer: Or because *Damascus*, the sonne of *Mercurie*, coming hither out of Arcadia, built it: or because *Dionysius* their fleyd of the skinne of *Damascus*, which had cut vp his Vines.

The Turkes now call it, as *Leunclanius* and *Chytrens* testifie, *Scham*. and so is the whole region called in the Arabian Chronicle, whose extract you may finde <sup>x</sup> in our Saracenicall historie.

The Armies of *Danid*, *Akab*, *Teglath-phalasar* preuailed much against it: The Babylonians

<sup>h</sup> Mel. Canus,  
loc. 1.2. c. 11  
<sup>i</sup> Bel. de ver.  
l. 1. c. 15.  
<sup>k</sup> Gen. 14. 16.

12. Macc. 15. 39  
in. Conc. Tri-  
dent.

<sup>n</sup> Iustin. l. 33.  
<sup>o</sup> Suprà cap. 12

<sup>p</sup> l. 3. c. 2.  
<sup>q</sup> Lib. 6. c. 6.

<sup>r</sup> Es. 7. 8.  
<sup>s</sup> Hier. Com. in  
Eze. l. 8.  
<sup>t</sup> Chytr. Ono-  
mast.  
<sup>u</sup> Wolphij com.  
in 2. Ke. 16.

<sup>x</sup> l. 3.



bylonians subverted it : After that the *Protophys* repaired it : *Pompey* wanne it : *Paul* hallowed it : The Saracens ( as is said ) polluted it . The Christians in vaine besieged it , in the yecere one thousand one hundred fortie and seuen . *Haalon* the Tartar , one thousand two hundred threescore and two , obtained it , and about one thousand foure hundred *Tamerlane* besieged it ; and as hee had done at Aleppo , filling the ditch with the bodies of captiues and slaine carkasses , cast wood and earth vpon them , and at last forced it and the Castle . Hee spared the Citie for the Temples sake , which had fortie Porches in the circuite , and ( within ) nine thousand Lampes of gold and silver . But the Egyptians by a wile possessing it , hee againe engirt it , and recouered it . Hee commaunded *Mahomet* , the Pope or Chalife , and his priests , which came to meete him , to reparaire to the Temple , which they did with thirteene thousand Citizens , where he burnt them all : and for monument of his victorie , left three Towers erected of skulles of dead men . The Egyptians regained and held it till *Selim* the Turke dispossessed them 1517 .

y Ch. Adrichom.  
1 beatum Ter-  
re sanct.  
Tyr. bell. Sanct.  
libr. 17.  
Herold con-  
tin. 6.

Now in thus many alterations of State , who doubteth of diuersitie in Religions in Syria : First , the true Religion in the times of *Noah* , and the first Patriarkes . Next , those superstitions of *Rimmon* , and the rest before related , in the Assyrian , Babylonian , Persian , Macedonian , and Roman gouernements : After which long night , the Sunne of Righteousnesse shone vnto the Syrians , and made a more absolute Conquest then all the former , not by Legions and Armies , but by a handfull of Fishermen , ( manifesting his Power in their weakenes ) the Reason of Men , and Malice of Deuils , not being able to withstand their Euangelicall weapons , which *were mighty* a 2. Cor. 10. 5. *through GOD to cast downe holdes & bringing into captiuitie euery thought to the obedience of CHRIST* , in somuch , that hence the Christian world receiued first that name . b. Acts 11. 26. And , how sweete would thy name remaine , O Syrian Antiochia , euen now in thy latest fates , which first wast christned with the name *Christian* , hadst thou not outliued thy Chaitanitie , or rather , ( after the soule departed ) remained the carkasse of thy selfe ; which ceasing to be Christian , hast long since ceased to be , had not the Diuine hand reserued a few bones of thy carkasse to testifie this his iustice to the world ! And what harmonie could haue beene more gratefull to the Gentiles eares , then thy memorie ( *Damascus* ) where the *Doctor of the Gentiles* was first taught himselfe , and made a Teacher of others ? But in thee was the Chaire of Pestilence , the Throne of *Sathan* , the sincke of Mahumetan impietie to the rest of the world , infecting with thy contagion , and subduing with thy force more Nations then euer *Paul* by preaching conuerted . Syria , first in the first and principall Priuiledges of Mankinde , embracing in her rich armes ( if some bee right Surciours ) the promised Possession ( the Seale of a further and better Inheritance ) was with the first subdewed to Saracene seruitude : vnder their Caliph , vnder the Turks , vnder the Christians from the West , vnder the Tartars from the East , vnder the Mamalukes from the South , and from the North the *Ottoman* , by new successions and vicissitudes of miseries and mischiefes , become a common Stage of bloud and slaughter .

And in all these later changes of State , and chaunces of Warre , Religion was the life that quickened those deaths , and whetted those murdering swords : no crueltie or sacriledge against GOD , or man , so irreligious and inhumane , but Religion was pretended to be the cause , and bare the Standard to Destruction ; a new Religion alway erected with a new Conquerour . The rest of which , as professing their owne peculiar rites , haue their peculiar standing in this field of our Narrations assigned them : this one ( which followeth ) as a confusion and gallymaufry of diuers , I thought fittest here to insert .

The Drusians are accounted reliques of the Latin Armies , which here warred against the Turkes for recouerie of the Holy Land : These are circumcised as the Turkes , they take the liberty of Christians , in drinking Wine , and the licentiousnesse of beasts , in incestuous copulations with their owne daughters . They serue their owne Lords , and are not subiect to the Turkes . Their habitation is not farre from

c Gio. Es. Bc 74 ,

from Damasco. *Knolles* in his Turkish History saith, That the right Drusians are not circumcised, otherwise agreeing with the former report; and addeth: That they follow one *Isman* a prophet of their owne. A friend of mine, one master *Iohn Pountesse*, who hath been acquainted with them, saith they are circumcised. *Selim* and *Amurath* laboured to deprivie them of their freedome, which was in part by Turkish policy, and their own discords, atchieued by *Ebrasm* the Turkish Bassa Anno 1585. Onely *Mon ogli* or *Ebneman*, a Drusian Lord, kept himselfe out of his hands, and deluded his subtil practises: And thus these Drusians, with some Arabians in the middelt of the *Ottoman* Empire, retaine some freedome from the Turkish thraldome.

*Maginus* saith, That Tyrus, now called Suri, or Sur, is an habitacle of those Drusian Robbers. Some place them betweene Ioppa and Damasco: I thought this the fittest place therefore for their mention, as being accounted to Syria, and neighbors to Damasco, and of this hotch-potch Religion.

## CHAP. XVII.

## Of the Theologie, and Religion of the Phœnicians.

a Euseb. de  
prep. Evang. lib.  
1. 62, 6. & 7.



Phœnicia is the Sea coast of Syria, after *Plinie*, or that coast and tract bordering on the Sea from Orthosa (now Tortosa) to Pelusium. *Stra-bolib.* 16. *Sachoniatbo* a Phœnician, supposed to have lived before the Trojan warre, wrote in his owne language, the Historie of his Nation, which *Philo Biblus* translated into Greeke. This *Philo* in the beginning of his Worke saith, That his Author, *Sachoniatbo*, as hee was generally learned, so especially he searched out those things, which *Taan-tus*, called of the Aegyptians *Theyth*, of the Greekes *Mercury*, the first inuenter of Letters, had written: hee also blamed those, that by Allegories and Tropologies peruert and obscure the Historie of their Gods; affirming plainly, That the auncient Phœnicians, Aegyptians, and others adored those men for Gods, that had beene the Authors of good things to men, applying to them also the names of those *Naturall Gods*, the *Sunne*, *Moon*, &c. so making some Gods inortall, some immortall. According to this *Taan-tus* therefore, the first beginnings of all things were a darke disordered Chaos, and the spirit of the darke aire. Hence proceeded *Meth*, which wee may interpret Mire, from whence issued the seedes and generation of all creatures in the Earth and Heauen. The Sunne by his heate separating these new-formed Creatures, their conflict in the aire produced Thunder, which noyse awaked, and caused to leape out of their earth, this flinie generation; after of the Winde *Colpia*, and *Baan* (which signifieth Night) were borne men, named *Age* and *First-borne*, of whome descended in succeeding generations those Giants, that left their names to the hills where they dwelt, *Cassius* & *Libanus*, that contended against their brother *Vsn*, who first aduentured the sea in the bodies of trees burned, (in which manner the Indians, euen yet, make their canoas or boats) and he erected two Statues to the Winde and the Fier, whom he adored with the blood of beasts.

These first men after their death had Statues consecrated to them by posteritie, and yearly solemnities. To these succeeded others, inueners of Artes, hunting, fishing, building, yron-workes, tents, and such like. To *Misor*, one of these, was borne *Taan-tus*, first Author of Letters. At that time was borne *Elius*, and *Beruth* his wife, which dwelt in Biblos, the Parents of *Calus*, and *Terra*, (his wife and sister) who deified with rites and ceremonies their father *Elius*, being torne of wild beasts. To these were borne *Saturne*, *Batulus*, *Dagon* and *Atlas*.

But



But *Calus* taking other wiues, there arose a great quarrell betwixt him and his former, aided herein by her sonnes: of whome *Saturne* the eldest, <sup>and</sup> *Mercurie* his Scribe, by whose Magicall Arts, and by those Weapons (first by him, and *Minerua* the daughter of *Saturne* deuised) *Calus* was ouerthrowne: who, after two and thirtie yeeres warre betwixt them, was taken by his sonne, and deprived of his genitories.

*Saturne* had issue (besides his daughters *Minerua* and *Proserpina*) *Amor*, *Cupido*, *Saturne*, *Iupiter Belus*, and *Apollo*, of his sisters, *Ascarte*, *Rhaa*, *Dione*. Then also were borne *Typho*, *Nereus*, *Pontus*, the father of *Neptune*. *Saturne* suspecting his brother *Atlas*, buried him in the ground, and cast vp a high hill ouer him: where, not long after, was a Temple erected to him. *Dagon* was inuenter of Tillage; and therefore called <sup>b</sup> *Iupiter of the Plough*. But *Saturne* becoming a great Con- <sup>b</sup> *Iupiter Ara-*  
querour, bestowed *Egypt* on *Taanus* or *Mercury*, who first made a mysterie of *trius*.  
their Theologie, as the sonne of one *Thaion* first did among the Phœnicians; applying allegoricall interpretations thereof to Nature; and instituting rites to Posteritie. This allegoricall Theologie of *Taanus* was interpreted by *Surmobilus* and *Thurro*. It followeth in the Historie, That it was then a custome, in great calamities, for the Prince to appease the angry *Demon* with his best beloued sonne, and thus (in the time of a perillous warre) was *Leud* the sonne of *Saturne*, by a Nymph, named *Anobreth*, cloathed in royall apparrell, offered on an Altar erected for that purpose. This was practised long after by the King of Moab 2. *King*. chap. 3. who being besieged by three Kings of Israel, Iuda, and Idumæa, sacrificed his eldest sonne: which yet some interpret of the eldest sonne of the King of Idumæa.

*Taanus* ascribed Diuinity to the *Serpent*, as being of a most fierie and spirituall nature, mouing it selfe swiftly, and in many formes, without help of feet, and a creature which reneweth her age. The Phœnicians and Egyptians followed him herein, they calling it a happy Spirit or *G o d*; these, *Eneth*, and framed thereto the head of a Hawke: of which in his place we haue spoken. And thus far haue we bene indebted to *Euseb. de prep. Euang. li. 1*. In the time of those warres betwixt *Saturne* and *Calus* was borne *Hercules*: to whom was a Temple of great Antiquitie at Tyre. To *Hercules* were also celebrated games at Tyre, euery fve yeares, to which *Iason* sent three hundred drammes for a sacrifice 2. *Mac. 4. 19*. *Hiram* in *Solomons* time pulled downe the old Temples of *Hercules* and *Astarte*, and built new. Hee first erected a statue to *Hercules*, and in the Temple of *Iupiter* consecrated a golden Pillar. *Ioseph. antiq. li. 8*. c Trem. & Iud.

The Sydonians also worshipped *Astarte* in a stately and ancient Temple to her builded: whom some interpret *Luna*, some *Venus*, and one other Priests, to <sup>d</sup> *Luci-*  
*an*, *Europa*. It is more probable, that *Astarte* was *Inno*: for she was worshipped of the Punickes (a Phœnician colony) by that name. *Lucian* saith, that hee sawe also <sup>d</sup> *Luci-*  
at Biblos the Temple of *Venus Byblia*, wherein are celebrated the yeerely rites of <sup>d</sup> *Luci-*  
*Adonis*, (who they say, was slaine in their Countrey) with beatings and wofull lamentings; after which they performe Obsequies vnto him, and the next day they <sup>d</sup> *Luci-*  
affirme him to be aliue, and shauē their heads. And such women as will not be shauē, must prostitute their bodies for one day vnto strangers, and the money hence <sup>d</sup> *Luci-*  
accrewing, is sacred to *Venus*. Some affirme that this ridiculous lamentation is made, <sup>d</sup> *Luci-*  
not for *Adonis*, but *Osiris*; in witnes whereof, a head made of paper once a yeere in <sup>d</sup> *Luci-*  
seuen daies space commeth swimming from Egypt to Byblos, and that without any <sup>d</sup> *Luci-*  
humane direction: Of which *Lucian* reporteth himselfe an eye-witnes. Heereby <sup>d</sup> *Luci-*  
runneth the Ruer *Adonis* also, which once a yeere becommeth red and bloudie: <sup>d</sup> *Luci-*  
which alteration of the colour of the water, is the warning to that their *Mourning*  
for *Adonis*, who at that time they say is wounded in Libanus: whereas that rednes <sup>d</sup> *Luci-*  
ariseth indeede of the windes, which, at that time blowing violently, do with their <sup>d</sup> *Luci-*  
force carrie downe alongst the streame a great quantity of that redde Earth or *Min-*  
*erium* of Libanus whereby it passeth. This constancie of the wind might yet seeme <sup>d</sup> *Luci-*  
as meruailous as the other, if diuerse parts of the world did not yeelde vs instance of <sup>d</sup> *Luci-*  
the like. In Libanus also was an auncient Temple dedicated to *Venus* by *Cinyras*. <sup>d</sup> *Luci-*

*Astarte*

*Astarte* or *Astartoth* was worshipped in the formes of sheepe, not of the Sydonians onely, but of the Philistims also. *1. Sam. ult.* in whose Temple they hanged the armor of *Saul*. And wise *Salomon* was brought by doting on women to a worse dotage of Idolatrie with this Sydonian idoll among others. And not then first did the Israelites commit that fault, but from their first neighborhood with them, presently after the dayes of *Ioshua*. <sup>f</sup> This Sidon, the ancient Metropolis of the Phœnicians (now called Saito) in likelihood was built by *Sidon*, eldest sonne of *Canaan*, *Gen. 10. 15.* and fell to the lot of *Asber*. *Ios. 16. 28.* whence it is called *Great Sidon*. It was famous <sup>g</sup> for the first Glasse-shops, and destroyed by *Ochus* the Persian. This faire mother yeelded the world a daughter farre fairer; namely, *Tyrus*, now called *Syr*, (whose glory is sufficiently blazed by the Prophets *Esay*, and *Ezechiel*) being situate in an Island seven hundred paces from the shore, to which *Alexander* in his siege vnited it; whome it held out eight moneths (as it had done *Nabuchodonosor* thirteen yeeres, which long siege is mentioned *Ezec. 26. 7.*) in nothing more famous, then for helping *Salomon* vnder *Hiram* their king, <sup>h</sup> to build the Temple a hundred fifty five yeeres before the building of Carthage. This *Hiram* (<sup>i</sup> *Iosephus* reports it out of *Dius* a Phœnician Historiographer) enlarged the Citie, and compassed within the same the temple of *Iupiter Olympus*, & (as he addeth out of *Menander Ephesus*) therein placed a golden Pillar: he pulled downe the old temples and built new, and dedicated the temples of *Hercules* and *Astarte*: *Ithobalus*, *Astartes* priest, slew *Phœlias* the King, and vsurped the Crowne. He was great grandfather to *Pygmalion* the brother of *Dido*, Founder of Carthage.

The Phœnicians, famous for Marchandise and Marinership, sailed from the red sea round about Afrike, and returning by *Hercules* pillars, arriued againe in Egypt the third yeere after, reporting (that which *Herodotus* <sup>k</sup> doubted of, and to vs makes the Storie more credible) that they sailed to the South-ward of the Sunne: They were sent by *Pharao Neco*. *Cadmus* a Phœnician was the first Author of Letters also to the Greekes. At Tyrus was the fishing for purple: not far off was Arad, a populous Towne, seated on a rocke in the sea, like Venice.

Alongst the shore is *Ptolemais*, neere which runneth the Riuer *Belus*, and nigh to it the Sepulchre of *Memnon* hauing hard by it, the space of a hundred cubits, <sup>l</sup> yielding a glasse sand: and how great a quantitie soeuer is by ships carried thence, is supplied by the Windes, which minister new sands to be by the nature of the place changed into glasse. That would seeme strange, if this were not yet stranger, that this new glasse if it be cast vpon the brinks of this place, receiueth the former nature of sand againe.

*Belus* and *Hercules Tyrinus* and the Sunne, called of them *Helioabalus*, were Phœnician Deities. <sup>m</sup> *Eusebius* also relateth other Phœnician abominations, both bloody and beastly: the one in yeerely sacrifice of the dearest pledges of Nature to *Saturne*: the other in that temple of *Venus*, built in the most secret retreat of *Libanus*, where Sodome (burned with fire from aboue, and drownd in a dead sea) seemed to reuiue: such was their practise of impure lusts, intemperately vsing the Naturall sex, & vnaturally abusing their owne: worse in this then the Sodomites, that these intended sensuality; they pretended Religion. *Constantine* rased these suburbs of Hell, & destroyed both the customs, statues, and temple it selfe. <sup>n</sup> *Augustine* saith, That the Phœnicians prostituted their daughters to *Venus*, before they married them. Of *Melcanthor*, *Vfor*, and other their gods (sometimes men) I forbear to speake. *Alexander* <sup>o</sup> *ab Alexandro*, affirmeth, That the priest of the Sunne in Phœnicia, was attired with a long sleeued garment, hanging downe to the feet, and a golden Crowne.

We may adde to these Phœnician superstitions, their mysticall interpretation by *Macrobius*. He expoundeth *Venus* and *Adonis*, to signifie the Earth and the Sunne. The wild Boare which wounded *Adonis*, is the Winter, which for the absence of her Louer maketh the Earth to put on her mourning weedes (at whose approach she after putteth on her new apparrell, saith our English Arcadian Oracle;) This was shadowed in a certaine Image in mount Libanus, pourtrayed in mourning habite. And to

this

e *1. Reg. 11. 5.*f *Iud. 2. 13.*g *Chytræus O-*  
*nomast.*h *Auao mundi.*  
*2933. & d.*  
i *Ios. contr. Ap.*  
*lib. 1.*k *Her. lib. 4.*l *Ioseph. de bel.*  
*in lib. 2. c. 29.*  
*Pli. 5. 19. & 36*  
*26.*  
*Strabo 16.*m *Euseb. de*  
*laudib. Constant.*  
*orat. & de Prep.*  
*lib. 4. ca. 7.*n *Aug de ciui.*  
*Dei lib. 4. ca. 10.*o *Lib. 2. ca. 8.*p *Macrobi. Sa-*  
*turn. lib. 1. c. 21.*q *S. P. Sid. Arc.*  
*lib. 1.*



this sense he applieth the Aegyptian rites of *Osiris* and *Isis*, and of *Orus*, which is *Apollon* or the Sunne, and likewise the Phrygian mysteries of *Atmis*, and the mother of the Gods. He saith that they abstained from swines flesh.

The Philistims and all that Sea-coast, by *Strabo* and *Plinie*, are reckoned to the Phœnicians. Their originall is attributed to *Misraim*; They had five principall Cities, Ascalon, Accaron, Azotus, Gath, Gaza. Of their sheepish *Astarte* yee heard euen now, and of their Legend of *Dagon*. Their superstitions the Scripture often mentioneth. What this *Dagon* was (saith *Martyr*) is not well knowne. But by the deriuation of his name (which signifieth a fish) it seemeth he was a Sea-god. For such Sea-deities had the Greekes and Latines, as *Neptune*, *Leucothea*, *Triton*: aboue his belly hee was of humane shape, beneath like a fish. Such is Idolatrie, diuine it will not be, it cannot content it selfe with humane, but proueth monstrous in the vgly and deformed image, exhibiting the character of the true Author of this falshood. When *Cicero*<sup>a</sup> saith, the Syrians worshipped a fish; it may be construed of this *Dagon*. Happily (saith *Martyr*) they intended *Neptune*, or I know not what Deuill. *Tremellius* thinketh *Triton*. This may we see and say, when men are giuen ouer to themselves, then they become beasts, monsters, deuills: yea, worse then such, for while they worship such, they professe themselves as Clients and Votaries to bee worse and baser then their Deities. *Drausius* deriueth not this *Dagon* of *Dag* a fish; but of *Dagum*, which signifieth Wheate, whereof *Eusebius* saith, *Dagon inuento frumento & tratro vocatus est* *ἑὸς ἀγρού*; & *Philo Byblius*, *Dagon, ὅς ἐστι δάρε*: that is, is called Wheate or Bread-corne.

When the Philistims had placed the captiued Arke in *Dagons* Temple, hee fell on his face before the Arke: But they placing him againe in his roome, with a second fall, his head and hands were cut off vpon the threshold: *The stump* (or as *Tremellius* and *Vatablus* read it) *Dagon*, or that part of him which resembled a fish, remained. And, therefore the Priests of *DAGON*, and all that come into *DAGONS* house, tread not on the threshold of *DAGON*. Thus true Religion, the more opposed, the more it flourished: the prison-house of her captiuitie is the throne of her Empire: blinde superstition, the more it is detected, the more enraged, addeth new deuotion, to increase, not caring to amend the former.

Of *Astarte* we haue before shewed, why it is vsed in the plurall number, as *Ribera* affirmeth for her many Idols, as we say our Lady of Walsingham, our Lady of Loretto, &c. The word *Astar* signifieth a flocke of sheepe: and it is likely, this their *Inno* was in the forme of a sheepe worshipped, as *Iupiter Ammon* in likenesse of a Ramme. Their *Dagon*, it seemeth (seeming wee haue, no true being nor being of truth, in Idols) was the same which Poets call *Derceto* or *Dercetis*, the mother of *Semiramis*, whose Image *Lucian*<sup>b</sup> saith he saw in Phœnicia, not vnlike to that which is reported of the Mermaid, the vpper halfe like a woman, the other like a fish: (therefore of *Plinie*<sup>c</sup> called *Prodigiosa*;) in reuerence of whom the Phœnicians were said to abstaine from fish. Authors doe also call this Idoll *Atergatis*: and *Athenaus* reporteth, That the Country-lawe of the Syrians depriued them of fish: and that *Gatis* (a Syrian queene) prohibited the eating of fish *Ater Gatis*, that is, without *Gatis*, without her licence, and therefore was called *Atergatis*, as a foretaller of the fish to her owne delicate tooth. *Mopsus*, a Lydian, after drowned her in the lake of Ascalon, where this fish-deuourer was of fishes deuoured. They yet esteemed her a Goddess, and offered vnto her fishes of gold & siluer: and the Priests all day long set before her true fishes roasted and sodden, which after themselves did eate; & it is not to be doubted but the mettall-mawes of those Ostriges could also digest the other.

*Diod. Siculus*<sup>e</sup> telleth, That hard by a lake, full of fish, neere vnto Ascalon was a Temple dedicated to this fish-woman: her Story followeth; That shee yeelding to the lust of a yong man, had by that copulation *Semiramis*, whome (now too late repenting of her folly, she exposed on the rocks, where she was nourished by birds: of which birds (called in their language *Semiramis*) shee receiued that name. The Shepheards after espying this hospitalitie of the birds, found the childe, and presented

<sup>r</sup> *Strabo lib. 8*  
*Pun. li. 5. ca. 12.*

<sup>f</sup> *Iud. 16. 23.*  
<sup>1.</sup> *Sam. 5. 2.*  
<sup>t</sup> *Comm. Petr.*  
*Mart. in Iud. 16*

<sup>u</sup> *Cic de Natur.*  
*deor. lib. 3.*

<sup>x</sup> *Petr. Mart.*  
*com. in 1. Sam. 8*  
<sup>y</sup> *Tremel. an-*  
*not. in Iud. 16.*  
<sup>23.</sup>

<sup>y</sup> *Draus. Quæst.*  
*beb. lib. 1. q. 82.*

<sup>z</sup> *Ribera in*  
*Ref. 2.*

<sup>a</sup> *Metam lib. 4.*

<sup>b</sup> *Luc dea Syr.*

<sup>c</sup> *Plin. li. 5. c. 25*

<sup>d</sup> *Athen. 1. 8. c. 6*

<sup>e</sup> *Diodo. Sic. li.*  
*3. ca. 2.*

ted her to *Simma* the Kings sheeheard, who brought her vp as his owne daughter. The mother (not able to swallow her shame and grieve) cast her selfe into the lake to be swallowed of the water, but there by a new Metamorphosis, was turned into a fish, and hallowed for a Goddesse; and (for company) the fishes of that lake, and the Birds of that Rocke were canonized also in this deifying deuotion.

f *Niceph. lib. 1.*  
ca. 9.  
g *Pet. Mart. in*  
2. *Reg. 1.*

h *D. Chytr.*  
onem. 2. 1.

i 2. *Reg. 1. 2.*  
k *Matt. 10. 25.*

In Ascalon was a Temple of *Apollo*: and *Herod* father of *Antipater*, f grandfather to *Herod* the Great, hence called *Ascalonita*, was seruant to *Apollo's* Priest. At Accaron was worshipped *Baalzebub*, that is, the Lord of Flies, either of contempt of his idolatry, so called; or rather of the multitude of Flies, which attended the multitude of his sacrifices; or for that he was their Larder-god (as the Roman *Hercules*) to driue away flies: or for that h forme of a Flie, in which he was worshipped, as *Nazianzene* against *Iulian* reporteth. He was called *Sminthus* or *Myiothes*: and was their *Esculapius* or Physicke-god, as appeareth by *Abaziah* i who sent to consult with him in his sicknesse. And perhappes for this cause the blaspheming Pharises, rather applied the name of this then any other idoll to our blessed Sauior, k whom they saue indeede to performe miraculous cures, which superstition had conceiued of *Baalzebub*, and if any thing were done by that idoll, it could by no other cause be effected, but by the Deuill, as tending (like the popish miracles) to the confirmation of idolatry.

l *Deut. 13. 2.*

m *Lipsij vir go*  
*Halenfis &c.*  
n *Historia Lau-*  
*retana Turse-*  
*lini.*

What the deuill had at *Beelzebubs* Shrine to this end performed, blinded with rage and malice, they imputed to the miracles of *C H R I S T*, which, in regard of the *Efficient*, were more excellent then could bee Satans impostures, as countermaunding him and all his proiects: for the matter, were mecerely supernaturall; in the Forme were acted by his will, signified by his naked word: and for the end (which is l the only touch-stone for vs to trie all miracles) were to seale no other truth then was contained (for substance) in the Lawe and the Prophets, which hee came not to destroy, but to fulfill. If an Angell from heauen, yea with heauenly miracles, (if it were possible) should preach vnto vs otherwise, *Paul* biddeth vs to holde him accursed: and cursed be that deuill of Hell, that vnder colour of miracles (one of Antichrists ensignes, 2. *Theff. 2. 9*) hath taught the World to worship the m Lipfian n Lauretan, and I know not what other Ladies: not that *Virgin*, on Earth holy, in Heauen glorious; but their idol-conceits, and idol-blockes of her. Our Lord hath taught vs plainly in *Mathew*, chapter 4. verse 10. to serue God onely, without sophistical distinctions.

o *Matt. 12. 39*  
p *Matt. 24. 24.*

As for these Heathenish & Popish, and all those other packets of miracles, which we receiue by the Iesuites annuall relations from the East and West Indies; I esteem them with Doctor *Hall* (a hall of Elegance, all-Elegance) Dec. 1. epi. 6. That they are either falsely reported, or falsely done, or falsely miraculous, or falsely ascribed to Heauen. But I know not how (pardon it Reader) I am transported to *Hale*, *Zichem* and *Loretto*, from our Phœnician ports. The name of *Beelzebub* hath beene occasion of this parenthesis. But the power of *Beelzebub* (I feare) hath induced *Bellarmino*, to fall downe, and thus to worship him, for his purple aduancement. For amongst the Notes of the Church, he hath reckoned for one, this of miracles: *Maius ipse miraculum*, a greater miracle hee, that now will not beleue without miracles that gospel, which at first was thereby sufficiently proued. We reade that the o Iewes seeke for signes, and are therefore called, an euill and adulterous generation; and not only \* false Christs and false Prophets, and Antichrist himselfe, but the heathens had their Legends of miracles: as the whole course of our History will shew. Goe now and reckon a Catalogue of miracles through all Ages, euen to the time of blessed *Ignatius* and his Societie: and aske of vs miracles for prooffe of our doctrine. Our doctrine hath already by the Apostles and Prophets (Pen-men of holy Scriptures) beene proued that way; and we leaue to you the stile of *Mirabiliarij* Miracle-mongers, which *August. Tractat. in Io. 1. 2.* for like bragges of things miraculously wrought by them, giueth the Donatists. With vs, Miracles must be proued by the Truth and the Church, and not they by miracles. But let vs come backe to Phœnicia.

The



The Phœnicians are accounted first authors of Arithmeticke and Astronomic; as also of the Art of Navigation (*Prima ratem ventis credere doctæ Tyrus*, saith *Tibullus*) and obserued the North-starre to that Sea-skill. The Sidonians are reputed first authors of Weights and Measures. <sup>q</sup> *Herodotus* affirmeth, That the Phœnicians, which came with *Cadmus* into Greece, taught the Græcians both other Sciences, and also Letters, which before that time they knew not. These letters after changed their sound and forme, being by the Ionikes principally learned, who called them *Phœnician*, and called their Skinnies or Parchments *biblos* (haply of *Byblos* in Phœnicia.) He saw the Cadmean letters engrauen in a Temple at Thebes, much like the Ionike letters. <sup>r</sup> *Scaliger* hath giuen vs a view of the one and the other, the auncient Ionike, then the onely Greeke letters, out of certaine old inscriptions, much resembling the present Latine letters; and the auncienter Phœnician (I may say with him, the auncientest) vsed by the Canaanites and Hebrewes of old, and by the Samaritans at this day: For those which the Iewes now vse, he affirmeth to be new, corrupted from the Syrian, and these from the Samaritan. His learned discourse thereof were worthie the reading, but here would be too prolix.

<sup>q</sup> Herod.  
2<sup>a</sup> episc.

<sup>r</sup> Animad. in  
Euseb. Chron.  
pag. 103. & d.  
ad 113.

Of the Phœnician Kings here might be inserted a large Historie; but I feare tediousnesse. Their Catalogue is thus in *Scaligers* <sup>t</sup> Canons; first *Abibalus*, two yeares; *Hirom*, the sonne of *Abibalus*, 38. yeares; *Baleazaros*, 7; *Abdestartus*, 9; the Nurces sonne, 12; *Astartus Dalaastri* F. 12; *Aserymus*, 9; *Pheles*, 8. moneths; *Ithobaal*, the Priest of Astarte, 22. yeares; *Badszoros*, 6; *Margenus*, 9; *Pygmalion*. 47. In his time *Dido* fled into Lybia. A long time after this reigned another *Ithobalus* 19. yeares; *Baal*, 10; and then Iudges ruled: *Ecnibalus*, 2. moneths; *Helbes*, 10. moneths; *Abbarus* the high Priest, 11. moneths; *Balator*, 1. yeare; *Mytgonus* and *Gerestratus*, 6; *Merbal* (sent from Babylon) 4; *Hirom* his brother, 20. Thus much out of the Phœnician Antiquities: the rest of their Historie is for substance, the same with the Syrian before handled.

<sup>t</sup> Can. Isag. l. 2.

*Ioppe* <sup>t</sup> (sayth *Mela* and *Plinie*) was built before the Floud; and *Cepheus* reigned there, witnesse certaine auncient Altars, there obserued religiously, and bearing titles of him and his brother *Phineus*. They shew monstrous bones, the Reliques of the Whale, from which *Perseus* freed *Andromeda*. Mount Casius had in it the Temple of *Iupiter Casius*, and *Pompeys* Tombe.

<sup>t</sup> P. Mela l. 1.  
c. 11. Plin. l. 5.  
c. 13.

## CHAP. XVIII.

Of Palestina, and the first inhabitants thereof, the Sodomites, Idumeans, Moabites, Ammonites, and Canaanites, with others.



Phœnicia is stretched by some (as you haue read) euen to *Egypt*, all alongst that Sea-coast, and in that respect partly, and partly because they obserued some neerenesse in Religion, I haue adioyned the Philistims to the Phœnicians: howbeit, others doe confine Phœnicia betwixt the Riuer *Valania* and Mount *Carmel*. Thus hath <sup>a</sup> *Brocard* written, and after him *Maginus*; who doe reckon vnto *Palæstina*, *Gallilæa*, *Samaria*, *Iudæa*, and *Idumæa*, leauing out Phœnicia, bounded as aforesaid, to make a part of *Syria* by it selfe. Of this Region I purpose to make larger discourse in the next Chapter; here intending to rake out of their dust the auncient Nations which inhabited this Land, before the Israelites were Lords thereof. The Sodomites sometimes inhabited a pleasant and fertile valley, watered by *Iordan*, which *Moses* compareth <sup>b</sup> to the Garden of the LORD, and the Land of *Egypt*, for pleasure and plentie. To the Sodomites I reckon also those other Cities partakers of the same fertilitie and vengeance, *Gomorriha*, *Adma*, *Zeboim*, and little *Zoar*, saued

<sup>a</sup> Brocard. de-  
script. Terre  
sanctæ, Maginus  
Geogr.

<sup>b</sup> Gen. 13. 10.

c Ez. 16. 49. at the request of *Lot*. Their Kings and their Warres are mentioned, *Gen.* 14. Their wickednesse in many places of Scripture; which *Ezechiel* c reduceth to these foure heads, *Pride, Gluttonie, Idlenesse, and Crueltie*, or hard-heartednesse. Their *indgement* both c *Moses* and others, and the place it selfe doe record. Their *Religion* was an irreligion, and prophane contempt of G O D and Man. Europe (I would I could not say England) can now yeeld the like: sauing that in our subtilie, and more warie age, *Policie*, hauing eaten vp Religion, hath with the blood thereof died her cheekes, and would seeme more shamefast then those former Sodomites. Thus did d *Esay* speake to the *Princes of Sodome* (in his time) and the people of *Gomorah*, in respect of that their wickednesse, which suruiued them, and hath fructified vnto vs, among whome yet the L O R D of Hosts (as with them) hath reserued a small remnant from this worse plague then *Sodoms* brimstone, a *Reprobate sense*. The difference betwixt ours and them is, that they were more open, ours more close, both in like height, but not in like weight of wickednesse; our darkenesse excelling theirs both in the sinne, and in the punishment, in as much as a greater light hath shined, which wee with-hold in *unrighteousnesse*. And if you will haue the maine character of difference betwixt these and those; the one were beastly Men, the other are Deuils in the flesh.

e Pro. 1. 32. First, from a sparke of Hell *Concupiscence*, (guided by *Sensuall Lust*, attended by e *Ease and Prosperitie*, and further inflamed and blowne by the Deuill) an *unnaturall fire*, (which still beareth the name of *Sodomie*) was kindled, which gaue coales to a supernaturall flame, rained by the L O R D in *Brimstone and Fire from the L O R D out of Heauen*, and burning euen to Hell againe (the  $\alpha$  and  $\omega$  of wickednesse) where they suffer (sayth \* *Iude*) the vengeance of eternall fire. This f is written for our learning, on whom the ends of the world are come, their ashes being made an example vnto them that should after liue vngodly. Let not any obiect the Preacher here, and require the Historian, seeing that Historie builds not Castles in the ayre, but preacheth both ciuill and diuine knowledge by examples of the passed, vnto the present Ages. And why should not I preach this, which, not my calling alone, but the very place it selfe exacteth?

g Jordan runneth into the Dead Sea, and there stayeth without issue to the Ocean. *They being dead, yet speake*, and the place of their buriall is a place to our memorie, being turned into a Sea (but a *Dead Sea*) which couereth their sinnes, that it may discouer ours; which, as astonished at their vnnaturalnesse, hath forgotten her owne nature: It drowneth the Earth, which it should haue made (as whilome it did) fertile: it stayes it selfe with wonder and indignation, and falling in a dead swoone, sinketh downe with horror, not wakened, not moued with the windes blustering; refusing the light of the Sunne, the lappe of the Ocean, the commerce of Strangers, or familiaritie of her owne, and (as it happeneth in deepe passions) the colour goeth and commeth, changing three times euery day: it gaspes forth from her dying entrails a stinking and noysome ayre, to the neere dwellers pestiferous, sometimes auoiding (as it were excrements) both lighter ashes, and grosse *Asphaltum*: The neighbour-fruits participate of this death, promising to the eye toothsome and holesome foode, performing onely smoake and ashes. And thus hath our G O D shewed himselfe a consuming fire, the L O R D of anger, to whome vengeance belongeth; all creatures mustering themselues in his sight, and saying at his first call to execution, *Loe we are here*. That which I haue said of these miracles, still liuing in this Dead Sea, is confirmed by testimonie of many h Authors. *Brocard* telleth of those Trees, with ashes, growing vnder Engaddi, by this Sea; and a vapour, arising out of the Sea, which blasteth the neighbour-fruits; and the \* slime-pits on the brinkes of this Sea, which he saw. Neither strangers nor her owne haue access there, where Fishes (the naturall inhabitants of the Waters) and Water-fowles (the most vsuall guests) haue no entertainment, and men or other heaue bodies cannot sinke. *Vespasian* proued this experiment by casting in some bound, vnskilfull of swimming, whome the waters (surfettied with swallowing her owne) spewed vp againe. The Lake,

h *Ioseph. de bel. Iud.* l. 5. c. 5. *Cornel. Tacit. hist. lib. 5.* These two describe it at large. Also *Strabo, lib. 16.* *Plin. lib. 5. c. 16.* besides the moderne and elder Christians. *Ptolomey* placeth the middlest thereof in 66. 50. & 31. 10. l. 7. c. 16. \* *Gen.* 14. 10.



Lake, *Iosephus* sayth, is five hundred and fourescore furlongs in length (*Plinie* hath an hundred myles) the breadth, betweene fixe and five and twentie myles. *Serabo* telleth of thirteene Cities still, (whereof Sodome was chiefe) of threescore furlongs compasse; whereof some were consumed by fire, or swallowed by Earthquakes and sulphurous Waters, the rest forsaken: some Remainders (as bones of those carkasses) then in his time continuing. <sup>i</sup> *Vertomannus* sayth, That there are the ruines of three Cities on the toppes of three Hills: and that the Earth is without water, and barren, and (a greater miracle) hath a kinde of bloudie mixture, somewhat like redde Waxe, the depth of three or foure cubites. The ruines of the Cities are there seene still.

Idumæa lyeth Southward from Iudæa: it had name of *Edom*, the surname of *Esau*, sonne of *Isaak*. The Historie of this people, and the Horites, ioyned with them, is related by <sup>k</sup> *Moses*. It was subdued by *Dauid*, according to the Prophecie, *The elder shall serue the younger*. They rebelled vnder *Toram* the sonne of *Iehosaphat*; as *Isaak* had also prophesied. From that time they continued bitter enemies to the people of *GOD*, <sup>l</sup> till *Hircanus*, the sonne of *Simon*, compelled them to accept both the Iewish Dominion and Religion: after which they were reckoned amongst the Iewes. Of the Idumæans were the Amalekites, <sup>m</sup> destroyed by *Saul*. They were South from Iuda. <sup>n</sup> *Eliphaz* the Themanite, it seemeth, was of *Esau* his generation, and of the right Religion. The Idumæans, Moabites, and Ammonites are by some placed in Arabia, of which I will not contend: I here mention them, as both borderers and subiects to the Israelites; of which we reade much in the Scripture; little elswhere that maketh to our purpose. South from Amalek was Kedar, a countrey abounding with flockes of Sheepe and Goats. But I may not now dwell in the *Tents of Kedar*, till I come to the Ismaelites.

On the East side of the Lake of Sodome is that Region which the Moabites (so often in Scripture mentioned) sometime inhabited: and before them the Emims, which were Gyants, tall as the Anakims, *Dent. 2. 10*. The Moabites were the posteritie of *Lot*, by incest with his daughter. <sup>p</sup> Moab had on the East the Mountaines of Horeb; on the West the salt Sea, and part of Iordan; Arnon on the South, and the North border stretched from Iabbok to the Mountaines of Pisga. That part of the Countrey, betweene Iabok and Arnon, *Sihon* King of the Amorites had taken from them, and lost againe to the Israelites. *Balac* their King, fearing to loose the rest, sent for *Balaam* the Wizard to curse the Israelites; who yet, by Diuine power, was forced to blesse them. Yet the lustre of *Balacs* promises so dazeled his eyes, that <sup>q</sup> he taught *Balac* to put a stumbling-blocke before the Israelites, and by sending amongst them their women, to draw them to carnall and spirituall whoredome; so to prouoke the wrath of *GOD*s ieaousie against them. But the zeale of *Phineas* stayed it; and *Balaam*, in his returne homeward to his Countrey of Mesopotamia, was slaine by the Israelites among the Madianites, partakers with the Moabites in *Balaams* idolatrous proiect. These Madianites descended of *Abraham*, <sup>r</sup> by *Keturah*, and dwelt in a part of Arabia, neere to the Moabites, on the East. Some of them dwelt neere to Mount Sinai, *Exod. 2. 15*. and in the Desart, on the East side of the Red Sea. Their mightie Armie was miraculously destroyed by <sup>s</sup> the Sword of the LORD, and Gedeon. The Moabites were subiected to Israel by *Dauid*, and so continued to the Kings of Samaria, till, that State being rent, they freed themselves. It seemeth they worshipped the Sunne; as the names *Kirchereseth*, *Beth-Baalmeon*, and *Balacs* high places doe shew, and we haue obserued before in the worship of *Bel* and *Baal*. *Chemosh* was another Idoll of theirs, to which *Salomon* built an high place. *Pehor* also, and *Baal-pehor*, and the rest, whose Rites are now rotten, and the memorie worned out.

In their rebellion against *Iehoram* King of Israel, he and *Iehosaphat*, King of Iuda, with the King or Vice-roy of Idumæa, went to recouer them by force. The Moabite, in despair, offered a bloudie Sacrifice of his eldest Sonne and Heire;

<sup>i</sup> *L. Vert. l. 1.*  
<sup>c. 9.</sup>

<sup>k</sup> *Gen. 36.*

<sup>l</sup> *Ios. Antiq. 13.*  
<sup>17.</sup>

<sup>m</sup> *1. Sam. 15.*

<sup>n</sup> *Iob. 2. 11.*

<sup>o</sup> Moabites  
& Madianites.

<sup>p</sup> *Arias Montanus.*

<sup>q</sup> *Apos. 2. 14.*

<sup>r</sup> *Abrahams*  
children by  
*Keturah* were  
authors of the  
Nations called  
*Fily orientis*,  
the children of  
the East, which  
inhabited the  
parts of Arabia  
betweene the  
Moabites, Am-  
monites, and  
the Persians &  
Chaldeans,  
from Mesopo-  
tamia to the  
Persian gulfe.  
*Ar. Mont. Chanaan.*

<sup>s</sup> *Iud. 7. 20.*

- <sup>t</sup> Reg. 3. 37. or, as *Tremellius* readeth it, <sup>e</sup> *The King of Edoms sonne*: which caused the Israelites returne. The Ammonites and Moabites might not enter into the Congregation of
- <sup>u</sup> Deut. 23. 3. G O D, vnto the tenth generation, because <sup>u</sup> they met not the Israelites *with bread and water in their way, when they came out of Egypt, and for hiring Balaam against them*. *Ar. Montanus* sayth, That the Moabites were circumcised in imitation of the Israelites, but worshipped not their God, but their owne Idols.
- <sup>x</sup> The Ammonites succeeded the gyants called *Zam-zuminis*,  
<sup>y</sup> Deut. 2. 20. *Iud.* 11. 5.  
<sup>z</sup> 1. Sam. 11.  
<sup>a</sup> P. Mart. in 2. Reg. 2. Datab. in Lev. 18.  
<sup>b</sup> *Lyra* in Lev. 18.
- <sup>x</sup> The Ammonites (their brethren in the euill both of *Loi* their father, and their owne) inhabited Northward from Moab; on the East were the hills *Acrabim*; on the West the *Amorite*; the hills *Luith*, *Bafan*, &c. made it a valley. Their chiefe Citie was *Rabbath*, after called *Philadelphia*. These Ammonites had bene troublesome to the Israelites, in the times of <sup>y</sup> *Iephth* and of <sup>z</sup> *Saul*. And after, *David* in iust reuenge, for violating the Law of Nations, destroyed them. *Moloch*, or *Melchou*, was their Idoll, which is supposed <sup>a</sup> to be *Saturne*, whose bloudie butcherly sacrifices are before spoken of. It was a hollow Image (sayth <sup>b</sup> *Lyra*) of Copper, in forme of a man. In the hollow concauitie was made a fire, with which the Idoll being heated, they put a child into his armes,, and the Priests made such a noyse with their *Timbrels*, that the cries of the child might not moue the parents to compassion, but they should rather thinke the childs soule receiued of the God into rest and peace: others <sup>c</sup> adde, That this *Moloch* had seuen Roomes, Chambers, or Ambries therein; one for Meale; a second for Turtles; a third for Sheepe; the fourth receiued a Ramme; the fift a Calfe; the sixt an Oxe: if a man would offer sonne or daughter, the seuenth was readie for that crueltie. Some interpret *Moloch* and *Remphan*, *Aët.* 7. to be the Sunne and Moone.
- <sup>c</sup> *Aët.* in *Aët.* c. 7. ex P. Fog. refert *L. White*.
- <sup>d</sup> P. Mart. in 2. Reg. 2. Chytr. Oxonast.
- <sup>e</sup> There was a valley neere Ierusalem (sometime possessed by the sonne of <sup>d</sup> *Hinnom*) where the Hebrewes built a notorious high place to *Moloch*: it was on the East and South part of the Citie. It was also called *Topheth*, or *Tymbrell*, of that *Tymbrell-Rite* which those *Corybantes* and bloudie Priests did vse; or else for the spaciousnesse of it. <sup>e</sup> *Jeremie* prophesieth, That it should be called the Valley of slaughter, because of the iudgements for the idolatrous high places in it. Vpon the pollution hereof, by slaughter and burials, it grew so execrable, that Hell inherited the same name, called *Gehenna*, of this place: first, of the lownesse, being a Valley: secondly, for the Fire, which here the children, there the wicked, sustaine: thirdly, because all the filth was cast out of the Citie hither, it seemed they held some resemblance. The Ammonites also were (as *Montanus* affirmeth) circumcised.
- <sup>f</sup> Gen. 10. 15. *Canaan* was the sonne of *Cham*, Father of many Nations, as <sup>f</sup> *Moses* declareth, *Sidon* and *Heth*, *Iebusi*, *Emori*, *Girgashai*, *Hivi*, *Arki*, *Sini*, *Arvadi*, *Zemari*, *Hamathi*; the most of which were expelled their Countrey, slaine or made Tributarie by the Israelites. Their border was from *Sidon* to *Gaza* West, and on the East side from *Sodom* to *Lasha* or *Callyrrhoe*. <sup>g</sup> *Arias Montanus* is of opinion, That according to the number of the twelue Tribes of Israel, so were the people of *Canaan*: and therefore to those eleuen before rehearsed, he addeth their father *Canaan*, who left his name to them all; and where he liued, retained a part to himselfe, betweene the *Philistims* and *Amorites*. Of those his sonnes, *Sidon*, the eldest, inhabited the Seacoast: and Eastwards from him *Heth*, vnto the hill *Gilboa*: of him came the *Hittites*. *Iebus* went further, on the right hand: *Emor* inhabited the mid-land Countrey Westward from the *Iebusites*. The *Girgashite* dwelt aboue the *Hittite*, next to *Iordan*, and the *Lake Chinereth* (so called, because it resembleth the forme of a Harpe) after called *Genezareth*. The *Hevite* or *Hivite* inhabited betweene the *Amorite* and the *Philistim*. The *Arkite* possessed the rootes of *Libanus*. The *Sinite* dwelt beyond the *Hittite*, Eastward, neerer to *Iordan*. *Arvadi* enioyed the Countrey next to the Wildernesse of *Cades*. *Zemari* obtained the Hills, called of him *Semaraim*. The *Hamathite* possessed the Countrey nigh to the Fountaines of *Iordan*. As for the most notable Mountaines and Cities, which each of these Families enioyed, they which will, may reade further in the same Author.
- <sup>g</sup> *Antiq Iudaic.* l. 3. c. 7.



Of these and their auncient Religions and Politicks wee finde little or nothing but in the Scripture, where the Lord testifieth, that for their sinnes *the Land spued them out*. Some of them (as some thinke) fled into Africa: where *Augustine*<sup>h</sup> sayth, <sup>h</sup> *Exposit. ep. ad Rom. in boat.* That the Countrey people, inhabiting neere Hippon, called themselves in their Punicke Language *Chanani*.

*Procopius*, in the fourth booke of the Vandale Warre, affirmeth, That all the Seacoast, in those times, from Sidon to *Egypt*, was called Phœnicia: and that when *Ioshua* inuaded them, they left their Countrey, and fled into *Egypt*, and there multiplying, pierced further into Africa; where they possessed all that Tract; vnto the Pillars of *Hercules*, speaking halfe Phœnician. They built the Citie Tinge or Tanger in Numidia, where were two pillars of White stone, placed neere to a great Fountaine, in which, in the Phœnician Tongue, was ingrauen: *We are Canaanites, whome Ioshua the Theefe chased away*. Which if it were so, the name of *Hercules* might therefore be ascribed to those Pillars, as accounted the chiefe Phœnician Idoll.

*Philo*<sup>i</sup> (or the Author of those fabulous Antiquities) sayth, That the Israelites <sup>i</sup> *Pseudo Philo. de Ant. Bib.* found, among the Amorites, seuen golden Images, called *Nymphes*, which, as *Oracles*, directed them in their affaires, and wrought wonders: the worke of *Canaan*, *Phur*, *Selath*, *Nebroth*, *Elatb*, *Desvat*, of admirable workmanship, yeelding light in the night, by vertue of certaine stones, which could not by mettall be broken, or pierced, or be consumed by fire, but must needs haue an Angell to burie them in the depth of the Sea, and there *let them lye*.

This people was not vtterly at once destroyed, but sometime, as in the dayes of *Iabin* and *Sisera*, conquered their Conquerours, and retained some power and <sup>k</sup> *Ind. 4. 2.* name of a people, till the times of *Dauid*, who destroyed the Iebusites, and dwelt in the Fort of Sion, calling it after his owne name, <sup>l</sup> *2. Sam. 5. 7.* The Citie of *Dauid*. And in the dayes of *Salomon*, *Pharao*, King of *Egypt*, tooke and burnt Gezer, and slew the Canaanites that dwelt in the Citie, and gaue it for a present to his daughter, *Salomons* wife.

And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Iebusites, whome the children of Israel were

not able to destroy, those did *Salomon* make tributaries vnto this

day. *1. King. 9. 16, 20, 21.* The posteritie of these seruants

of *Salomon* are mentioned<sup>m</sup> among the Israe-

lites, which returned from the Babylo-

nian Captiuitie, and accrewed

into one People with

them.

<sup>n</sup> *Nebe. 7. 60.*





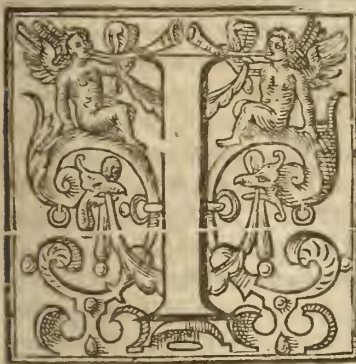


THE FIRST PART OF  
THE RELATIONS OF THE  
WORLD, AND THE RELIGIONS  
OBSERVED IN ALL AGES, AND  
Places discovered, from the Creation, vnto  
this present.

THE SECOND BOOKE.

CHAP. I.

*The Preface of this Booke : and a Description of the Region of Palestina, since  
called Iudaa, and now Terra Sancta.*



IN the former booke wee haue traced the foot-steps of Religion, following her in her wanderings from the truth, and her selfe through diuers Nations, till we came into *this Land*, sometime *flowing with milke and hony*, whose first inhabitants we last tooke view of. The Hebrewes were, by the Soueraigne Lord of all, made heires of their labours, and possessed both their place and wealth : *Houses and Cities which they builded not, Vincyards which they planted not*, and which is more, these were a type vnto them of the true and heauenly Countrey, which, not by their merits, but by the meere mercie of the Promiser,

they should enioy. These did GOD chuse out of all the kinreds of the Earth, to make vnto himselfe <sup>a</sup> a Kingdome of Priests, a holy Nation, and his chiefe treasure aboue all people, though all the Earth be his : He made them the keepers <sup>b</sup> of his Oracles, bestowing on them <sup>c</sup> the Adoption, and the Glorie, and the Couenants, and the giuing of the Law, and the Service of GOD, and the Promises : of whome were the Fathers, and of whome, concerning the flesh, CHRIST came, who is GOD ouer all, blessed for euer, Amen. These things were not onely communicated, but appropriated to them : He <sup>d</sup> shewed his Word vnto Iacob, his Statutes and his Iudgements vnto Israel : He dealt not so with any Nation ; neither had the Heaten knowledge of his Lawes : Hee was their Prerogative, and they his peculiar : In <sup>e</sup> Iewrie was GOD knowne, his name was great in Israel : In Shalem was his Tabernacle, and his dwelling in Sion. And

CHRIST

<sup>a</sup> Exod. 19. 5. 6.

<sup>b</sup> Rom. 3. 2.

<sup>c</sup> Rom. 9. 4. 5.

<sup>d</sup> Psal. 147. 20.

<sup>e</sup> Psal. 76. 1. 2.

f Mat. 15. 24.

\* Rom. 15. 8.

g Ephes. 2. 14.  
&c.

h Ephes. 3. 9. 10.

i Acts 13. 46.

k Rom. 11. 22.

l Iud. 6.

m Psal. 107. 34.  
35.

n Rom 9. 24.

o Rom. 11. 32.

p Iud. 8.

q Deut. 32. 31.

r The Jew is a  
wines against  
the Atheist,  
that we faine  
not those pro-  
phesies of  
Christ, seeing  
the Jew holds  
the prophesies  
dearer then  
h's blood, and  
yet hateth  
Christianitie  
more deadly  
then the A-  
theist.

CHRIST himselfe ratified it, acknowledging himselfe *f sent to the lost sheepe of the house of Israel*. \* *a Minister of the Circumcision*, and said to the Cananite woman which besought him for her daughter, *It is not good to take the childrens bread, and to cast it to dogges*. Such, in spirituall reputation before God were all people, excluded (as vn- cleane dogges) out of his heauenly Ierusalem, till this *g partition wall was taken downe*, and they which had beene farre off, were made neere by the blood of CHRIST, who abro- gated through his flesh that baird, and made of twaine (Iewes and Gentiles) *one new man in himselfe*. So that the Gentiles (the name of all the world, excepting this people) which had beene without CHRIST, and aliens from the Common-wealth of Israel, strangers from the covenants of promise, had no hope, and were without GOD in the world; were now no more strangers and forerers, but citizens with the Saints, and of the household of GOD: built vpon the foundation of the Prophets and Apostles, IESVS CHRIST himselfe being the chiefe corner stone. Let it not be tedious to heare of this which the An- gels reioyced to learne, *h a mysterie which from the beginning of the world had been hid in GOD*: and vnto principalities and powers in heauenly places, was made knowne by the Church. But the word (whereby we haue fellowship in this mysterie) came out of Sion, and the preaching began at Ierusalem. This (and not Rome) by the confession of ESpen- sari, a learned Papist, on 1. Tim. 4. was *Emporium fidei Christiana, & Ecclesie mater*: The mart of Christian faith, and mother of the Church. Yea it was *i necessari* that the word of GOD should first be spoken vnto them, which they by incredulitie put from themselves, and gaue place to the Gentiles. *k The fall of them became the riches of the world, and the diminishing of them the riches of the Gentiles*, as a glasse wherein we may behold the boun- tifulnesse and feruencie of GOD, and in both the deepnesse of the riches of the wisdom and knowledge of GOD, whose iudgements are vnsearchable, and his wayes past finding out. I may fitly compare them to Gideons Fleece, which receined the dew, when all the earth be- sides was drie, and after, it was drie vpon the Fleece onely, when the dew covered all the ground. Sometimes they alone receiued those dewes, shewes, riuers, seas of Sauiing bountie, and all the world besides was a parched wilderness. Now *m he turneth the fruitfull land into barrennesse*, for the wickednesse of the inhabitants; but that wilderness he turneth into pooles of water, and the drie land into water-springs. Hee hath *n called them his people*, which were not his people, and her beloued which was not beloued; and where it was said, *ye are not my people*, there they are now called the children of the liuing GOD. Thus hath he *o shut vp all vnder vnbeleefe*, that he might haue mercy vpon all, that his free election might appeare (not of workes, lest any should boast themselves but) of grace. Behold therefore, all Atheists, and wonder! The Iewes branded with iudge- ment, wander ouer the world, the contempt of Nations, the skumme of people, the hissing, derision, and indignation of men, for refusing him whom they expect, denying him whom they challenge, hating him whose name is in life and death vnto them, the sweetest tune, and most melodious harmony, still waiting for, and glorying in that Messias, whom (vnknowne) they crucified and slew: and still pursue with the deadliest hatred in all his followers: *God they please not, and are contrarie to all men*. Yet such is Gods manifold wisdom in his deepest iudgements, that his enemies shall fight for him, euen against themselves: the Midianites *p shall sheath their swords*, which they haue drawne out against God, in their owne bowels, and Christian Truth shall pre- uaille, and let our *q enemies themselves bee iudges*. Out of their premisses which they maintaine, as earnestly as thou (O Atheist) securely deridest, which they will seale with that which thou makest thy heauen, thy God; we will and do conclude, against thee and them, that, in which, with which, for which we will liue and die. Let the old Testament yeeld the Proposition in prophesie, and the new Testament will Assume in Historie, and euen be thou the iudge, if that Reason, which thou hast as a man, and peruertest as a Diuell, will not by force of their Scriptures, which they preferre before their iues, necessarily in the Conclusion demonstrate the Christian Truth. Neither (I appeale vnto our common Reason) canst thou more wonder at vs for Beleeuing, things in thy seeming incredible, absurd, and impossible, then at them (vpon such grounds which with vs they hold) not *r beleeuing*.

For



For what beleue we but, for the maine and chiefe points of our faith, are as plainly in their Euangelicall Prophets, as in our propheticall Euangelists? All the Historie of Christ, in a more Diuine way, seemeth rather told then foretold, a Historie, not a Prophecie: as is easie by conference of both to shew, and thou, if thou beest not idle; or wilfully malicious, mayest find. That then which thou seest come vpon them, *a spirit of slumber, eyes that they should not see, and eares that they should not heare*; which yet haue the light of the first Scriptures (had they not *a veile over their hearts*) the same see in thy selfe, that when greater light doth offer it selfe, willingly shuttest thine eyes, as though there could be no light, because thou liuest in, and louest, thy darknes. It is the same hand that giueth vp both thee and them, *because yee will not beleene the Truth, to be saued, to strong delusions, that yee might beleene lies, and be damned.* To me, and all Christians, let the Iewes be both reall and verball teachers of the Truth, which they let fall, and we take vp; the one in their Oracles of sacred writte, the other in their exemplary iudgement. And to them, Let (O thou LORD of all heare and grant it) let all Christians be that which *Moses* prophecied, *a prouocation to emulation, not of enuy and hatred, which hitherto hath beene in these, amongst all the Christian enemies, the most implacable and despitefull, but of imitation, that as their casting away hath been the reconciling of the world, their receiuing may be life from the dead, which Paul* seemeth plainly to fore-signifie.

1. 2. Thess. 2.

1. Deut. 32. 21.

u Rom. 11.

**T**Hus much being premised as a preparation to our Iewish historie, which, as of more importance then any other, deserueth more ample view: let vs in the next place suruey that countrey which their progenitors had with those priuiledges, and their posteritie (together with those priuiledges) haue lost.

This countrey was first\* called the Land of Canaan, after that the posteritie of Canaan, the sonne of *Cham*, had possessed it. *Moses* and *Ioshua* conquered it to the posteritie of *Iacob*, of whom it was called the Land of Israel: after the diuision of the ten Tribes from the house of *Dauid* by *Ieroboam*, in the time of *Rehoboam* the sonne of *Salomon*, the name of Israel was more particularly appropriated to those ten rebellious Tribes, and the other two were knowne by the name of the kingdome of Iuda. Yet Israel remained in a generall sense the name of them all, especially in the new Testament. *Paul* of the Tribe of *Beniamine* calleth himselfe an Israelite, and all Israel, saith he in that Chapter, shall bee saued. After the Babylonian<sup>z</sup> captiuitie they were called *Iewes*, of the chiefe and royall Tribe, and their countrey *Iudæa*: It was also called *Palæstina*, of the *Philistims*, which inhabited the sea-coast. And after in the times of the Christians it was generally called the Holy-Land, *Phanicia* also being vnder that name comprehended. It is situated betweene the Mediteranean sea, and the Arabian Mountaines, *Ptolomie*<sup>a</sup> calleth it *Palestina Syria*, and *Iudæa*, abutting it on the North with *Syria*, on the East and South with *Arabia Petrea*, on the West with part of *Egypt*, and the sea. *Adrichomius*, who hath bestowed a large volume on this subiect, which he calleth the Theater of the Holy-Land; on the East confineth it with *Syria* and *Arabia*; on the South the desert *Pharan*, and *Egypt*; on the North Mount *Libanus*; on the West, the Sea. *Maginus* placeth a part of *Phanicia* on the North; on the North-east *Libanus*; on the South, and part of the East, *Arabia*; on the West, part of the Mediteranean sea. It is extended from the South to the North, from the one and thirtieth degree, to the three and thirtieth, and somewhat more. Others set it downe in other words; but these and they agree for the most part, in substance. It is commonly holden to be an hundred and sixtie Italian miles in length from *Dan* to *Bersebee*, and sixtie in breadth. An exact diuision thereof into twelue shires or shares, *Ioshua* setteth downe at large, with their bounds and Cities, from the thirteenth Chapter of that booke, to the one and twentieth, as they were by lot and Diuine dispensation allotted to the twelue Tribes, the posteritie of *Iacob* twelve sonnes; onely *Ephraim* and *Manasses*, the sonnes of *Ioseph*, constituted two Tribes, and therefore had the double portion, descending of *Iacob*s eldest sonne, by *Rachel* his first intended wife: and *Leui* had no portion, but was scattered in Israel, to keepe Israel from scattering,

x The name of the Countrie.

y Rom. 11. 13.

z 26.

z Ios. Antiq.

11. 5.

a Ptol. lib. 7.

cap. 16.



scattering, and to vnite them in one religion, to one God, who disposed that curse vnto a blessing.

*Ruben, Gad*, and halfe the Tribe of *Manasses*, had their portion on the East-side of Iordan: the other halfe of *Manasses*, with *Simeon, Iuda, Benjamin, Ephraim, Naphthali, Aser, Dan, Izachar, Zabulon*, had their portions assigned betwixt Iordan, and the Westerne sea. They which would be fully acquainted with their seuerall diuisions, may finde in *Ioshua* himselfe to satisfie them, and in the Commentaries which diuers haue written on that Scripture. *More, Stella, Adrichomius*, and *Arias Montanus* haue in Maps presented them to the eye. Neither in the whole world beside is there (I thinke) found any region hauing more Cities in so small a space, then this sometime had, except we beleue that which is told of the thousands of <sup>b</sup> Egypt. Some reckon <sup>c</sup> in each Tribe, these, as royall Cities: in *Aser*, Achsaph, besides Sidon and Tytus: in *Beniamin*, Bethel, Gabaa, Ierusalem, Iericho: in *Dan*, Lachis, besides Acaron and Gath: in *Ephraim*, Gazer, Samaria, Saron, Taphua: in *Gad*, Rabba: in *Izachar*, Aphec: in *Iuda*, Arad, Bezec, Eglon, Hebron, Lebna, Maceda, Odolla, Taphua: in *Manasse*, 1. Dor, Galgal, Iezrael, Mageddo, Tanac, Therfa: in *Manasse*, 2. Astaroth, Edrai, Gessur, Machari, Soba, Theman, and Damascus: in *Nephthali*, Asor, Ceddes, Emath: in *Ruben*, Heshbon, Madian, Petra: in *Simeon*, Dabir, Gerara: in *Zabulon* Ieconan, Semeron. The like Catalogue hee maketh of Episcopall Cities in this Land, while it was Christian. My purpose is not to write of all, but especially of such as are in some respect eminent.

<sup>b</sup> See lib. 6.  
cap. 2.  
<sup>c</sup> Adrichom.  
Prefat.

<sup>d</sup> *Plin. lib. 5.*  
cap. 15.

And first let me dippe my pen in Iordan. This, saith *Pliny*, <sup>d</sup> is a pleasant Riuer, and as farre as the situation of places will permit, ambitious; prodigally imparting it selfe to the inhabitants, and (as it were vnwilling) passeth to that cursed Lake Asphaltites, of which at last it is drunke vp, losing his laudable waters, mixed with those pestilent. As soone therefore as the valleyes giue opportunitie, it spreadeth it selfe into a Lake called Genefara, sixteene miles long, and six broad, enuironed with pleasant Townes; Iulias and Hippo on the East; on the South, Tarichea; and Tiberias on the West, made holesome with his hot waters. The fountaines of this Riuer are two, called <sup>e</sup> Ior, and Dan, which compounding their streames, doe also compound their names, as Tame and Isis with vs bring forth (happie parents) our Tames or Thamisis. This is the beginning of the apparent streame: But the true <sup>f</sup> and first conception of it is in Phiale, one hundred and twentie furlongs from Cæsarea, a fountaine of vnsearchable depth, which yet (like some miserable Churle) alwaies containeth the waters in it selfe, till sincking, and as it were buried in the earth, those treasures being by Natures stealth conueyed vnder ground, vnto *Dan* or *Paneas*, who is liberall of that vsurers wealth (for into that Phiale powre as much as you will, it neuer encreaseth or decreaseth) and thence it becommeth a riuer. *Philip* the Tetrarch of Trachonitis, by casting chaffe therein, which was paid him againe at Dan, first found out this vnder-earth passage. The Saracens call that Phiale, in this respect, Medan, that is, the waters of Dan. Before it maketh the Lake of Genezareth, it maketh another called Samachonitis. This is especially filled, when the snowes on Libanus are melted, which causeth <sup>g</sup> Iordan then to swell, and ouer-flow his bankes, in the first moneth, yearely, (and made the miracle in *Ioshuas* <sup>h</sup> passage thorow it the more miraculous) but in Summer it is almost drien vp. It is called the waters of Meron, halfe-way betweene Cæsarea Philippi, where the marriage between Ior and Dan is solemnized, and the lake of Genezareth. *Elias*, and after his assumption, his cloke, diuided these streames: *Naamans* Leprosie was heere cleansed; and a greater Leprosie then *Naamans* is daily cleansed in the Church by the lauer of Regeneration, first sanctified to that vse in this streame, where the holy *Trinitie* <sup>i</sup> did first yeeld it selfe in sensible apparition to the world, thereby to consecrate that Baptisme, whereby we are consecrated to this blessed Trinitie, the Father, Sonne, and Holy Ghost. In which respect, <sup>k</sup> Pilgrimes in memorie thereof, do still wash themselues in this Riuer, spotting themselues further (I feare) by this washing with some mire of superstition.

I cannot blame this sacred streame, if it seeme loath, as *Pliny* saith, to leaue so fertile

<sup>e</sup> Ex fontis nomine atque delius descensu Iarden distus.  
*Ar. Montan.*  
<sup>f</sup> *Ios. pel. Iud. lib. 3. 18. Brocard.*

<sup>g</sup> *Weissenburg.*  
*& Trem. 1. Chro. 12. 15.*  
<sup>h</sup> *Iosh. 3.*

<sup>i</sup> *Matt. 3.*

<sup>k</sup> *Adrichom. Timberley.*



tile a countrey, and lingreth as long as it may in lakes by the way, not onely for that Salt sea or hellish lake, which shuteth vp his guiltlesse waues in perpetuall imprisonment, but also for those pleasures in the passage the fruits of the earth without exacti- on freely yeilded, as Roses, Sage, Rue, &c. of the trees, in Oliues, Figges, Pome-gra- nats, Dates, and Vines (which last the Mahumetan superstition doth not cherish, and the western Christians did so husband, that one Vine<sup>1</sup> by their art and industrie, yeel- ded three Vintages in August, September, October.) The Grapes of Eshcol, which could lade two men with one cluster, were not so famous, as <sup>m</sup> the Balme of Gilead, which the first Merchants we reade of, from that mart, vented to other parts of the world. These Balme-trees grew in the vale of Iericho, which being cut, yeilded this precious liquor; whereof, besides the admirable effects in Cures, other wonders are told by ancient and later Writers, too long heere to relate. *Bellonius* <sup>n</sup> will do it for me, if any list to reade his obseruations. He is not of their mind, which thinke there is now no true Balsam in the world (these in Iudæa being perished) but thinketh in Arabia-Felix it groweth naturally, from whence some shrubbes he saw in Cairo. But I should be too tedious if I should insist on this argument: That instance of such a world of people, in such a patch of the world, doth sufficiently declare the fertilitie, when as *Dauid* <sup>o</sup> numbered them, 1100000. Israelites, and of Iuda, 470000. or as in 2. *Sam.* 24. 9. 500000. which drew sword; and yet *Beniamin* and *Leui* were not rec- koned in this number: and in the dayes of *Ieroboam*, <sup>p</sup> *Abiya* King of Iuda brought into the field 400000. and *Ieroboam* 800000. and on this part were slaine in one bat- tell 500000. all choice men; which Historie cannot be matched with the like in all ages and places of the world: that a Countrey, an hundred and sixtie miles long, and not aboue sixtie in breadth, should nourish at once, or lose in a battel such multitudes, not to speake of impotent persons, women and children. But this multitude by ciuill warres and inuasions of enemies decreased, till first the reliques of Israel, and after, the remnant of Iuda, were by the Assyrians, and Babylonians led captiue, and the Land enioyed her Sabbaths.

For the Kingdome of Israel consisting of ten Tribes (some reckon *Simeon* also to *Iuda*, because of his portion mixed with *Iuda's*, as *Beniamins* was adioyning thereto, to whom the Leuites <sup>q</sup> likewise, and Priests forsaking their Cities, and all the religious Israelites annexed themselues) forsooke <sup>r</sup> not the house of *Dauid* only, but the house of the Lord, and set them vp Calues (Egyptian superstitions) at Dan and Bethel, and made Priests for their Idolatrous purpose. This their rebellion and Apostacie God plagued with ciuill dissension and forren hostilitie, vntill at last the Assyrians <sup>t</sup> remo- ued them altogether, and re peopled those parts with new Colonies. Such is the end of Religion, which hath not God for the beginning, but is grounded on humane po- licie, a sandie foundation. *Iuda* could not take warning, but prouoking God by Ido- latrous courses, at last was carried to Babel, and thence, after seuentie yeares, returned. The historie of these things, so fully related in Scripture, I should but marre in the telling.

After this their returne the Land was not, as before, named after the portions of the seuerall Tribes: but was called by a generall name, <sup>u</sup> *Iudæa*, and the people *Iewes*, be- cause the Tribe of *Iuda* had before inhabited those parts, or at least the principall of them, dilating themselues further, as they increased in number and power. But more especially *Iudæa* was the name of one <sup>v</sup> third part of the countrey, by that name di- stinguished from the other two, Samaria, and Galilea, which two last are sometimes referred to Phœnicia.

Galilæa was the most Northerly, confining on Libanus and Antilibanus toward the North, Phœnicia Westerly, Cœlesyria on the East; and Samaria, with Arabia, in- closing her Southerly borders, Jordan parteth it in the midst. It was diuided into the higher and lower Galilee: the higher called also Galilee of the Gentiles; containeth the springs of Iordan, and those Cities which *Salomon* gaue to *Hiram*. The lower was also called Galilee of *Tiberias*, that Citie giuing name both to the lake and regi- on: in which Nazareth was famous, and the hill Thabor.

1 *Procord.*m *Num.* 13. 24.

Ierem. 8. 21. &amp;

46. 11.

Gen. 37. 25.

Trcm. Ios. Antiq.

15. 5

n *Bellon lib.* 2.

cap. 39.

o 1. *Chron.* 21.

See Trcmel.

notes on

2. *Sam.* 24. 9.p 2. *Chron.* 13.q 2. *Chron.* 9.

14.

r A great part of *Beniamin*, and *Simeon* was subiect to *Dauid's* poste- rity.t 2. *Reg.* 17.u *Ios. Antiq.*

11. 5.

v *Palæstina* di- uided into 3.Galilee  
parts } Samaria  
Iudæa.



Samaria is seated betwixt Galilee and Iudæa much lesse then either of them. Iudæa is the most Southerly; betweene the Mediterranean and Dead seas, Samaria, and Idumea, *Pliny* maketh Galilæa a part of it, and Peræa another part, separated from the rest by Iordan. The rest he diuideth into ten Toparchies; Ierico, Emaus, Lidda, Ioppe, Acrabarena, Gophnitica, Thamnitica, Betholene, Tephene, Orine, in which was Ierusalem farre the fairest of the Cities of the East, not of Iudæa alone: Herodium, with a famous towne of the same name. He addeth vnto these the Region of Decapolis, so called of the number of the Townes, and the Tetrarchies; Trachonitis, Pannas, Abila, Arca, Ampeloessa, Gabe. Those ten Townes of Decapolis were Casarea, Philippi, Asor, Cedes, Neptalim, Sephet, Corozain, Capharnaum, Bethsaida, Iotapata, Tiberias, and Bethsan, otherwise called Scythopolis, and before Nyssa, where *Bacchus* buried his nurse. But these are parts of those former parts aboue mentioned; and so may we say of the rest, sustaining, in diuers respects, diuers diuisions, best fitting to the present politics, and little to our purpose.

Those things which of old were famous in those places, are mentioned in the Scripture: Those things which since haue been more remarkable; I purpose in the next part of this Worke, of Christian Religions, to handle, and especially the rarities of Ierusalem; sometimes *the holy Citie*, and *Citie of the great King*, now a den of theenes; a habitation of Mahumetans, or rather now not at all: for this which is now, is a new Citie, called by the Founder, *Alia Capitolina*, built by *Ælius Adrianus*, who caused the plough to passe thorow, and Salt to be sowne in the old, as testifying her eternall desolation, and fulfilling Christs Prophecie to the utmost, not leauing a stone vpon a stone, if *Titus* had not fully accomplished the same before. *Arius Montanus* in his *Nehemias* affirmeth, that Ierusalem was founded on three hilles; to wit, Sion, on which the Iebusites built their Tower; and which in *Dauids* time was further builded on, and called the Citie of *David*. The second hill was Mount Moriah, which *Dauid* bought of *Aranna*, to erect thereon the Temple. The third was the higher Acra, called the Suburb. These were compassed with one wall without; and within diuided with three walles, by which the Citie of *Dauid*, and Moriah, and the higher Acra were diuided: In the circuit of the walles were nine gates. He that desireth further to reade, or rather to see the old Ierusalem, with her holy fabriques, let him resort to *Arius Montanus* his *Antiquitates Iudææ*, where he both relateth, and in figures presenteth these things. It is supposed that *Melchisedech* built it about the yeare of the World, 2022. and called it *Salem*. The Iebusites after possessed it (and of them some deriue the name Ierusalem, *quasi Iebusalem*) till *Dauid* expelled them: who had before reigned in Hebron (called Cariatharbe, the Citie of foure men, say some, because of *Adam*, *Abraham*, *Isaac*, and *Iacob*, both dwelling and buriall there; yet *Adam*, others say, was buried in Mount Caluarie, with other speculations curious and vncertaine.) He translated the highest seat both of spirituall and temporall regiment to Ierusalem, where he reigned after, three and thirtie yeares, to whom succeeded *Salomon*, and the rest in order. It then contained in circuit fiftie furlongs, compassed with a great ditch sixtie foot deepe, and two hundred and fiftie broad. *Nabuchodonosor* destroyed it, *Nehemias* reedified it, three and thirtie furlongs in circuit: The *Macchabees*, *Herod*, and others added to her excellence, till *Titus* besieged and tooke it; in which siege are said to haue perished 1100000. people; and being now a sepulchre of dead carcasses, was made a spectacle of Diuine vengeance, for murdering the LORD of Life. But those struggling spirits, and small remnants of life which remained in this forlorne carcasse of the sometime Ierusalem, breathed a new rebellion, in the time of *Adrian*, and thereby breathed her last, as before is said. The Historie of this Citie the Scripture hath recorded; and where Diuine Historie endeth, *Iosephus* and *Hegeſippus* (that I speake not of late Writers) haue largely supplied, especially concerning her latest fates, and, as I may terme it, in her funerall Sermon. \* *Strabo*, *Iustine* and others haue written of this people, but not sincerely. But the fountaines are cleare enough to acquaint vs with their true originall, which commeth next to be considered.

x *Iustin. lib. 36.*

*Strabo lib. 16.*



## CHAP. II.

*Of the Hebrew Patriarkes, and their Religion before the Law: also  
of their Law and Politie.*

**H**He name of Hebrewes some deriue from *Abraham*, as if they were called *Hebræi quasi Abrahæi*. *Arias Montanus* <sup>a</sup> telleth vs, that this name of Hebrewes was not appropriate to any family, but common to all such, as hauing passed ouer the riuer Euphrates fixed their tents, and abode betweene that riuer and the great sea. He gathereth this from the Hebrew word, which signifieth to passe ouer. Such an one first of all was *Heber*, seeking a life answerable to his name: whose example (saith he) *Thare* imitated: and after, *Abram* for his twofold transmigration from Chaldea, and from Haran, deserued that name, and left it to his posteritie. But <sup>b</sup> *Iosephus*, <sup>c</sup> *Augu-*  
*stine*, and others, more fitly and truely, of *Heber* the fourth from *Shem*, the sonne of *Noah*, with whose family, as we haue said, continued the ancient Language of the world, called of his name, Hebrew: his sonne *Peleg*, or *Phaleg*, bearing the name of that diuision, which at the time of his birth the rest of the world in their languages sustained. This *Peleg* was Grand-father to *Serug*, whom some affirme to haue beene the first maker of Idols, which were afterwards worshipped by *Nabor* his sonne, and *Thare* his nephew, the father of *Abram*, who preached openly that there was but  
<sup>d</sup> one G O D, Creator and Gouvernour of all things; and by this doctrine prouoking  
the Chaldeans against him, warned by Oracle, departed towards Canaan.

*Bellarmino* <sup>e</sup> so eagerly swalloweth this opinion, that he taxeth *Caluine* of Heresie, for attributing to *Abraham* the contrarie; namely, that *Abraham*, before G O D called him out of *Ur*, was an Idolater: an opinion so much more probable, then the other, as hauing better authoritie. For *Ioshua* <sup>\*</sup> obiecteth to the Israelites their fore-fathers Idolatrie, and nameth *Abraham* amongst them. And *Genebrard* <sup>f</sup> doth so interpret it; and *Mazius* <sup>g</sup> in his Commentaries on that place, both zealous and learned Papists: yea *Lindanus* <sup>h</sup> specifieth the Idolatrie, and calleth him a worshipper of *Vesta*. *Suidas* <sup>i</sup> saith, that *Abraham* by the obseruation of the Creatures in his studie of Astronomie, lifted vp his minde aboue the Starres; and by the glorie, and order of them, learned the knowledge of God, neuer ceasing that Diuine searck, till God appeared to him. Which opinion may reconcile both the former: that first he was, and after ceased to be, an Idolater, before God appeared in vision to him. Hee alledgeth *Philo* for his Author, that at fourteene yeares *Abraham* reprobued *Thara* for seducing men vnto Idolatrie (moued by his priuate lucre) with Images: and seeing the Heauen sometime cleare, sometime clowdie, he gathered, that that could not be God. The like hee concluded of the Sunne, and Moone, by their eclipses (for his father had taught him Astronomie). At last God appeared, and bad him leaue his countrey. Whereupon he tooke his fathers Images, who (as before is said) was an Image-maker, and partly broke, partly burnt them, and then departed. *Suidas* further thinketh him the first inuenter of Letters, of the Hebrew tongue, and of the interpretation of dreames; which I leaue to the Authors credit. But for the fault of *Abraham* before his calling, and other blemishes after, in him and the rest of the Patriarkes; what doe they else, but in the abounding of mans sinne, set out the superabounding grace of God? and are profitable, as learned *Morton* <sup>k</sup> in answer of this cauill, hath out of one of their owne <sup>l</sup> obserued against them, what he had obserued out of *Augustine* to these foure purposes: *Faith*, *Instruction*, *Fear*, and *Hope*: the *Faith* of the Historie which flattereth, or concealeth the faults of none: *Instruction* to vertue, by seeing others faults taxed: *Fear*, for what shall shrubbes doe, if Cedars fall? and *Hope*, that we imitate their repentance, by seeing their pardon.

<sup>a</sup> Mon. de Antiq. Iud. Canaan, vel lib. 3. cap. 9.

<sup>b</sup> Ios. Antiq. lib. 1. cap. 6.  
<sup>c</sup> Aug. De Ciuit. Dei. l. 26. c. 13.

<sup>d</sup> Ios. Antiq. lib. 1. cap. 7.  
<sup>e</sup> Bel. de Not. Eccles. l. 4. c. 9.

<sup>\*</sup> Ios. 24. 20.

<sup>f</sup> Genebrard.  
*Chron. lib. 1.*  
<sup>g</sup> Maz. in Ios. 24.  
<sup>h</sup> Lindan. in Panop.  
<sup>i</sup> Suidas.

<sup>k</sup> Mort. Ap. p. 1. lib. 1. cap. 30.  
<sup>l</sup> Sixtus Senens. Bib. lib. 7. cap. 8.



But to returne to our History. Many of the Ethnike histories mention him: *Berosus* commendeth him for his iustice, and skill in Astronomie. *Nic. Damascenus* saith, that he reigned at Damascus, & that in his time, his house continued in Damascus, & was still called by his name: *Hecataeus* wrote a booke of him: and *Alexander Polyhistor* telleth that he was borne in the tenth generation after the Flood in Camarine (or V-rien) a Citie of Babylon. *Iosephus* <sup>m</sup> addeth, that when famine draue him into Egypt, *Gen. 12.* he disputed with the Priests, and most learned Egyptians, in questions of Diuinity; and in their diuided sects, hauing confuted one by another, he communicated to them the truth, both in this, and in Arithmetike and Astronomie, whereof before the Egyptians were ignorant. *Abram* (saith *M. Broughton* in his Consent) was borne sixtie yeares later then the common account; as appeareth <sup>n</sup> by computation of *Terahs* age, who died at two hundred and fye yeares, and after his death <sup>o</sup> *Abram* went from Charan into Canaan, the threescore and fiftenth yeare of his owne life; and therefore was borne in the hundred and thirtieth, and not in the seuentieth yeare of his father, in the 352. yeare after the Flood; whereas the common opinion reckoneth the 292. To *Abram* God had giuen commandement, saying: *Go from thy country, and from thy kindred, and from thy fathers house into the Land which I shall shew thee, and I will make of thee a great nation, &c.*

His history is fully related by *Moses*, and his progenie also; whereof *Ismael* his son by *Ager*, and other his sons which he had by *Keura* his second wife, he sent to inhabit the East country (Arabia) in his life-time: but *Isaac* was made his heire, both Temporall and Spirituall: to whom *Iacob* succeeded in the promised blessing: who with his sons and family went downe into Egypt, where his posterity multiplied exceedingly, and were called sometime *Ebrenes* of their ancient pedegree; sometime *Israelites*, of the name *Israel*, giuen to *Iacob* by the Angell, *Gen. 32. 28.* Their whole historie so largely and plainly in holy Writ recorded, I feare to make *Mine*, by euill reciting: Those *Fountaines* are more open to all, then that any should need curs, or others *Brookes*, mixed with some mirie earth (at least) in the passage: (and my intent is to be largest in relation of those things which are not in the Scriptures; touching the same briefly for order sake). Their religion, meane while, was the best amongst the best, though stained in some, as *Rachel*, which stole her father *Labans* Idols; and *Iacob* was forced after to reforme his family in this respect; and after in Egypt they were corrupted with the Egyptian superstition, as *Ezechiel* in his twentieth Chapter protesteth against them. The manner of Diuine worship was not so straitly limited, as after, to persons and places. By reuelation and tradition they receiued the religious worship, wherein they instructed their posteritie: vntill that in their extreamest thraldome God sent *Moses* and *Aaron* to deliuer them: vnder whose conduct they passed thorow the sea and wildernesie to the brinckes of Iordan, receiuing in the way that Law, which as a Tutour, or Schoole-master was in that their nonage to traine them vp, vntill that full and ripe age; when <sup>p</sup> God sent his Sonne made of a woman, made vnder the Law, that he might redeeme them that were vnder the Law, that we might receive the adoption of sonnes. Of this Law, although *Moses* hath giuen vs an absolute relation in the Scripture, whereof he was the first pen-man (of that at least which remaineth vnto vs) yet if we shall out of him, bring them into their order, and ranke them vnder their seuerall heads, as *Sigonius* <sup>q</sup> and others haue done; it shall not be, I thinke, ouer-tedious to the Reader.

The Law is diuided vsually, into the *Morall*, *Ceremoniall*, and *Iudiciall*, as parts of the same: the first deliuered on the Mount Sinai, by the dreadfull voice of the Almighty God, and by the finger of God, written after in Tables of stone, called *ten words*, summarily abridged into *two Commandements*, by the Law-giuer himselfe; <sup>m</sup> *The first and great Commandement enioyning the loue of God, the second, of our neighbours*, that God, who himselfe is *Charitie*, imposing nothing but the louely yoke of Loue and Charitie vnto his seruants. This Law is Eternall, written first in the hearts of our first parents, which being defaced, it was written againe in the stony Tables of the Law, where it was but a killing letter, till Grace and Truth by Ie-

<sup>m</sup> *Antiq. lib. 1. cap. 8.*

<sup>n</sup> See the Chronologie, chap. 11.

<sup>o</sup> *Gen. 12. 4.*

<sup>p</sup> *Galath. 4. 4.*

<sup>q</sup> *Car. Sigon. de rep. Hebr.*

<sup>m</sup> *Mat. 22. 38.*



SVS CHRIST indited and indented it in the fleshie Tables of the Gospell, as  
 n CH R I S T S new *Commandement* written in renewed hearts, and shall for euer bee n 10.13.34.  
 then grauen in those spirituall Tables, when we that heere are o *naturall men*, shall rise o 1. Cor 15.44.  
 againe spirituall men; and shall be the law of that *holy Citie, the new Ierusalem*; this be- P 1. Cor. 13.  
 ing then perfected, when f Faith, and Hope, and this *World* shall be finished. The o-  
 ther parts Ceremonial and Iudicial, were (for the particulars) proper vnto that nation;  
 the one respecting the manner of Diuine seruice, the other of Ciuill gouernment: not  
 giuen (as the other) immediately to the Israelites by God himselte, but communica-  
 ted in the Mount to *Moses*, that he might acquaint the people withall. This nation  
 was diuided, as is said already, into Tribes, according to the number of *Iacobs* sons,  
 amongst whom *Leui* had no portion (but the Lord was their portion, they seruing at  
 the Altar, & liuing of the Altar) but 48. cities with their suburbs assigned for their ha-  
 bitation, amongst other Tribes, that being so dispersed, they might disperse also, and  
 preach the Law to the rest: and were reckoned q to that Tribe with which they dwel- q Iud. 17.7.  
 led: and whereas others might not marry, for feare of alienation of their inheritances,  
 into another Tribe, this of *Leui* either had, or tooke libertie herein, as *Iudg.* 19. and  
 2. *Chro.* 22. *Ioiada* married the Kings sister; and thus *Elizabeth*, wife of *Zachary* the  
 Priest, might be cousin to *Mary* the mother of our L O R D. The number of twelue re-  
 mained yet entire, in reckoning of these Tribes, because that *Ioseph* had a double por-  
 tion, and his sonnes, *Ephraim* and *Manasses*, made two Tribes. Neither were they a-  
 lone reckoned Israelites, that naturally descended from some one of these twelue sons  
 of Israel, but such also of other nations as embraced their Ceremonies and Religion,  
 being for distinctiō sake called Profelytes. The Hebrew word which is interpreted a  
 Profelyte, signifieth *extracted, or drawne forth*, because they esteemed such, drawn forth  
 of hel: whom yet they made the childre of hel, more then themselves, in burthening their  
 consciences, not only with those Ceremonies whereunto the Law and their tradition  
 tied them, but with diuers others also. The name Profelyte, as *Drusus* affirmeth, f f Drus. de 3. sect.  
 is either taken largely for any stranger, or strictly for a conuert to their religion. A Pro- lib. 2.  
 felyte was made with obseruation of three things, Circumcision, Baptisme or wash-  
 ing, and Oblation. The first was a signe of the Couenant, in which they were recei-  
 ued: the second, as a badge of their cleannes; (for all the Gentiles were vncleane) the  
 third, for the attonement with God. This was while the Temple stood, and now is not  
 in force: but whether Baptisme be still vsed, I know not. He ought to be circumcised  
 in the presence of three. A woman Profelitate was admitted by Baptisme only, and the  
 offering of two Turtles, or two Pigeons. *Serarius* saith, Baptisme and circumcision are  
 still required: the like is written by t *Munster*, who addeth, that when any desireth to  
 become a Profelitate, they propound to him the hardest things of the law: with the pro-  
 mises of future happines: and if he continue his purpose, they circumcise him, & when  
 he is whole, Baptise him; & then account him an Israelite. The same Author elsewhere  
 handleth the same their ceremonies more at large: he saith that they propound to him  
 their strictest obseruations, as of the Sabbath, not eating fat, &c. with some penances,  
 that he should not after say, had I wist; and they would seeme to be willing by these  
 meanes, to driue them from their religion, as being corrupted by such new commers:  
 but CH R I S T affirmeth otherwise. *Matth.* 23.

The gouernment of this state was after *Moses* & *Ioshua* managed by Iudges of di-  
 uers Tribes, not by election nor inheritance succeeding in that office, but by appoint-  
 ment of God, till they desired a King, whereas before God was their King, and by his  
 law partly, partly by oracles ruled the State, being as some think an Aristocratie. There  
 were besides these Iudges, Princes of each Tribe, and the heads of families: there  
 was also a gouernm<sup>t</sup> in each City by the Elders or Senate, exercised in the gates ther-  
 of. They had accordingly their Conicels or assemblies, either of the whole nation, or of  
 a whole Tribe, or of some one city: they had their Elders or Senators in like maner, ha-  
 uing authority, some for the whole nation, some u (if we follow some mens cōiectures) u *Car Sigon. de*  
 for their own tribe; some in their proper city. The first of these was the *Sābedrim* or 70. rep. *Heb. lib. 6.*  
 Elders appointed by GOD, *Num.* 15, & continued vnto the destructiō of that natiō, & 7. 7.



their court was kept in the seat Royal, or mother-City of the Kingdome: to which, appeale was made from the inferiour Courts in obscure & difficult cases. They had Iudges also appointed, and Magistrates, hauing iurisdiction ouer a thousand, a hundred, fiftie, or ten. They had besides, their Officers in time of warre, & Officers of the Temple: which I haue but named to the Reader, who, if he desire fully to bee informed, concerning their politie, and State-affaires: *Carolus Sigonius* (not to mention others) in his sixt and seuenth booke. *De Repub. Hebraica*, will reasonably satisfie him.

x *P. Galat. de*  
*Arcanis. lib. 4.*  
*cap. 5. & 6.*

Yet I hold it not impertinent to mention (somewhat more largely) what *Petrus Galatinus* \* hath written of this Iudiciary power of the Israelites, by the ceasing whereof, he proueth, that the Messias is already come, according to *Iacob*s prophetic, *Gen. 49.* He sheweth therefore that the *Sanhedrin* were the successors of those seuentie Elders, which were appointed assistants to *Moses*, *Num. 11. 18.* to whom belonged the determination of all difficulties and hardest questions of the Law; as appeareth, *Deut. 17.* from whom was no appeale. They were called *Sanhedrin*, whom we may call ordinarie Iudges, and *Mebokekim*, that is, Scribes, or Law-giuers, because whatsoeuer they deliuered or writ, was receiued as a Law.

\* *Apparentie.*

Their Colledge represented that Scepter, by the holy Ghost in *Iacob* promised to *Juda*: and therefore not only vnder the Kings and Iudges did exercise iudgements, but also when there was no King, or Iudge in Israel. Of their qualitie it is thus written in the booke *Sanhedrin*. They appointed none (saith *R. Iohanan*) but men of wisdom, stature, and of goodly \* presence, and of old age, and cunning in exorcismes, and vnderstanding the seuentie tongues, that they might not need interpreters. Their stature and comelines, *Rabbi Selomoh* saith, was required, to acquire the reuerence; & skill in enchantment, to conuince such wisards. Of their power in *Sanhedrin Babilonica*, is thus written: Foure kindes of Death was in their power, Stouing, Burning, killing with the Sword, & strangling. *R. Akiba* affirmed, that they fasted all that day in which they adiudged any to death. Many matters were ordered by three Iudges, as were all moueable goods: iudgement of life by 22. of these 70. vnder which number they could not condemne any to death. But in cases of a Tribe, or Scepter, or false prophet, or high Priest, were required the whole number of seuentie and one: the like was in going to war, in adding to a city, or the reuenewes of the Temple, or in conuenting the ordinarie Iudges of the Tribes, To constitute one of this nuber they vsed imposition of hands; *R. Indas* saith of five. A wolfe, lion, beare, leopard, & serpent, were to be slain by the 23.

The great Colledge called *Sanhedre ghedola*, consisted of 71. the lesse of 22. That odde number aboue 70. was to supply the roome of *Moses*, which was ouer those first 70. Thus far the Talmud. Whereby *Galatinus* gathereth, that in the Councel that condemned *CHRIST*, there was the whole number of 71. which is true, if *Herod* had not before disanulled that societie. The greater *Sanhedrin* ordained the lesse; for those 70. ordained all the Sessiōs of Iudges, which in other cities & places ruled the people: and to this Court of the 70. in Ierusalem they were all subiect. The place where they sate was called *Gazith*, that is, *Carned*, whereof this Court had the name (as the Star-chamber with vs.) Other Courts or houses of Iudgement, they had diuers, of the 23. One of the sate in the gate of the mountain of the Temple: another in the gate of the Court: others in euery city. And when there was a cōtrouersie, it was first brought to that city or towne, & so to the rest, if occasion required (in order) to that in the gate of the Mount, after to that in the Court-gate, & last to the *Gazith* consistory, in which they sate frō morning till night. But on Sabbaths & solemn daies they sate on the wal.

But when *Herod* obtained the Scepter, he slew *Hircanus* and his son *Antigonus*, which had been King and Priest, and also all of the seed royall, and burnt the Genealogies of their Kings: and further to stablsh his throne in bloud, hee killed the Scribes and Doctors of the Law, and caused all the *Sanhedrin* to bee done to death. Because the *Rabbanan* (they are the words of the Talmud) had said according to *Deut. 17.* *From among thy brethren thou shalt set a King ouer thee*: he slew the *Rabbanan* or Masters, reseruing onely *Baba*, the son of *Bota*, whose eyes he after put out. And therefore the *Sanhedrin* perished: for, as is said, five, or at least after *R. Ismael*, three



three were necessary to the ordination by the imposition of hands. But there were by *Herods* permission other Iudges instituted to be vnder the King, like the former Colledge, but had no authoritie of sentence in waightie and criminall causes: and therefore they said to *Pilate*, *it is not lawfull for vs to put any man to death*. And then for false sentence pronounced against *CHRIST*, they were expelled from the Consistorie Gazith, fortie yeares before the destruction of the Temple, and afterwards, by the commandement of the Romans, were all slaine. They being expelled Gazith, held their Consistorie at Hamith, another place in Ierusalem; but, saith *R. Abdimi*, with the place they lost their power in criminall iudgements, which might not be giuen but in Gazith. So do the Rabbines interpret the words, *Deut. 17. 10. According to the words which they of that place shew thee, thou shalt do*. Thus much out of *Galatinus*.

The word *Sanbedrim*, saith *Drusius*, <sup>y</sup> signifieth not the iudgements (as some <sup>y</sup> *Quest. Heb. lib. 2.* mistake) but the Iudges, the seuentie Senators of the great Court at Ierusalem, called in the new Testament, *Elders*, *Matth. 16. 21.*

Now concerning the Iewish Excommunications, the same Author <sup>z</sup> hath obserued, that the Iewes had three kinds and degrees of Excommunications, *Niddui*, *Herrern*, *Samatha*: the first signifieth a Remouing; the second, Anathema; the third, the same which the Apostle calleth *Maran-atha*. By the first they are made *ἀπομαρτυρεῖται* (of which is an example, *Genes. 4. 4.*) excommunicated from the Ecclesiasticall assemblies: and if they did not amend, they were excommunicated with a greater curse, or Anathema: and if they persisted obstinate, they did Samatize them. The word Anathema is sometimes taken generally, but heere, for a particular kind. *Maran-atha*, signifieth the *LORD* commeth; and so doth *Sem-atha*. For by *Sem*, and more emphatically, *Hassem*, they vsed to signifie *the name*, meaning that *Tetragrammaton*, and ineffable name of God, *Iehoua*. It may also be compounded of *Sama*, after the Chaldee forme; or of *Sam* and *mitha*, which signifieth, *There is death*. Some Authors ascribe this to the institution of *Henoch*: which they gather out of *Iude 14.*

## CHAP. III.

## Of the Religious places of the Israelites.

**I**N the discouery of their ancient Religion, it seemeth fittest to discourse first of places, secondly of times, thirdly, of Rites, fourthly of Persons consecrated to Religion. And first, of the first. Neither were the first men, \* nor first Hebrewes, very religious in this point of dedicating places to religion; as appeareth in Histories both holy and prophane: and if for some vision, made vnto them in some places, they did for a time hallow the same with Altars, and Sacrifices: yet neither were they alway, or onely thus esteemed. But He, *whose is the earth and all that therein is*, did by his law appoint, as it were, a place of his residence amongst these, whom he had chosen for his owne people: and commanded them to erect a Tabernacle in the wilderness, fitting that their peregrination. Afterward *Salomon* built him a house in Ierusalem: which therefore is called *the holy Citie*, and *the Citie of the great King*.

The Tabernacle (a moueable Temple that might bee taken asunder, and ioyned together againe) was, by Gods commandement, erected in the wilderness, in the same manner, and of the same matter, which God had both commanded and shewed to *Moses* in the Mount; the matter and forme whereof, with all that thereunto appertained; the Arke, the Candlesticke, the Altar, &c. in the booke of *Exodus* are liuely declared. It was after (as we reade in the booke of \* *Ioshua*) with great solemnitie carried miraculoussly thorow Iordan, by the Leuites deputed to that seruice: and, after their conquest of the Countrey, <sup>b</sup> placed in Shilo, a Citie of Ephraim, <sup>b</sup> *Iosh. 18. 1.* There did *Ioshua* diuide the Land to her new conquerours: there were their solemne assemblies for state and religion. In the time of *Heli* they remoued the Arke from the Tabernacle into the armie, which they had gathered against the Philistines;

\* *Hosinian. de Templis cap. 1.*

a *Iosh. 3. 14. 15.*

b *Iosh. 18. 1.*

of whom the Arke was taken. The Tabernacle, in the time of *Saul*, was carried to Nob, and, in the time of *Dauid*, to Gibeon, where *Salomon* offered a thousand burnt offerings. The Philistims forced by Diuine iudgements, sent backe the Arke, receiued by the Bethsamites, curious to their cost, it was after placed in Kiriath-Iarim, in the house of *Aminadab*, next of *Obed-Edam*, and then by *Dauid* in the place, which he had fitted for the same in Ierusalem; whence it was remoued into the Temple, which

c 2. Macch. 3. 5.

d R. Samuel in  
lib. Sanhedrim.  
Hierosol. cap.  
Ella ben baggol.  
Pet. Galatin.

l. 4. Genebrard.  
in Chron.

e 1. Chron. 28.

11. 12.

f 1. Chron. 22.

14.

*Salomon* had built: where it was till the time of the deportation: in which time <sup>e</sup> it was hidden by *Ieremie* the Prophet. But that Author is beholden to the Councell of Trent for his credit, the Iewes themselves in that point, not beleeuing him; <sup>d</sup> who affirme, that the second Temple came short of the former, by the want of the fire from heauen, of the Arke, of the Urim and Thummim, of the succession of Prophets, and the glorie of God betweene the Cherubims.

The Temple was built on Mount Moriah by *Salomon*, according to the <sup>e</sup> paterne,

which he had receiued of *Dauid*: to which worke he had gathered a greater masse of

wealth, then easily we shall reade of in the Persian, Greeke, Roman, or any other Chri-

stian, Turkish, or Heathen Empire; <sup>f</sup> namely, 100000. talents of gold; 1000000. ta-

lents of siluer, and afterward 3000. talents of gold, and 7000. talents of siluer: to

which was added, by the offerings of the Princes, 10000. talents of siluer, and more

then 5000. talents of gold, besides iewels, and brasse, and iron, without weight, with

Cedars and stones without number. The gold alone amounteth after the common

computation of the common talent, at 6000. crownes, to fixe hundred fortie eight

millions of crownes, and vpwards; the siluer to about the same summe.

This beautifull frame I should deforme with my description, if (after a double nar-  
ration of all the parts; forme, and contents thereof in the Historie of the Bible) I  
should recite the particulars. This Temple, fleeced by some, repaired by others, con-  
tinued in varietie of state, till the sacking and ruine of it, together with the Citie by  
*Nabuchodonosor*. And after their returne, by the edict of *Cyrus*, and other the Persian  
Kings, it was rebuilded (but farre inferiour in glorie) in the space, as the Iewes say,  
<sup>e</sup> vnto Christ, of six and fortie yeares: after others it was longer in hand, by reason of  
impediments from their cauilling, and malicious neighbours. This second Temple ha-  
uing receiued acceffe of magnificence in succession of times, was spoiled and polluted  
vnder *Antiochus*, who dedicated the same to *Iupiter Olympius*; but being freed and  
dedicated anew by *Maccabams*, it recouered great part of the former beautie; till as  
<sup>h</sup> *Iosephus* saith, and his abbreviator *Iosippus*, it was pulled downe by *Herod*, and built  
anew. Herein both that allegation of the Iewes of fixe and fortie yeares, is against this  
assertion of *Iosephus*, and the Historie also of *Hegeffippus* <sup>i</sup> who reporteth that he only  
compassed the circuit about the Temple with a wall, and beautified the same with  
costly buildings, erected from the foundation the porches about the Sanctuarie, and  
fortified it with the castle Antonia.

g Ioh. 2. 20.

h Ios. Antiq. lib.

12. Iosipp. de bel

Iud.

i Hegeffip. lib. 1.

k Chrysostom. in

Ioan. hom. 22.

l Hospinian. de

Tem. cap. 3.

Cesar Baron.

To. 1. Anna.

An. 31.

m Aët. 5. 12.

\* Ios. de bello

Iud. lib. 1. c. 16.

\* Hag. 2. 10.

*Chrysostome* <sup>k</sup> vnderstands those words, of the Iewes, *Forty and six yeares was this  
Temple a building*, of the Herodian, Temple: and herein <sup>l</sup> *Hospinian*, and the great Car-  
dinall *Baronius* follow him: accounting exclusiuelly from the eighteenth yeare of *He-  
rods* reigne, which *Functius* reckoneth *A. M.* 3947. to the yeare 3992. in which *Iohn*  
Baptised, and *CHRIST* vttered these words: in all which they coniecture that  
somewhat was still a doing about the new building thereof, although the principall  
part thereof was performed and finished by *Herod* in eight yeares. This they gather  
by *Iosephus* his owne testimonie, that the building continued till the time of *Nero*,  
and in an other place, where he affirmeth that the East porch, which *Luke* calls <sup>m</sup> *Sal-  
omons porch*, was still remaining of the ancient building, in the dayes of *Nero*, and  
elsewhere, that *Herod* repaired the Temple. \* *Iosephus* is therefore herein contrarie  
to the truth, and himselfe. Neither doe the Iewes in the Talmud speake of any third  
Temple: nor can the Prophecie of \* *Haggans* bee fulfilled, that the glorie of the se-  
cond Temple should exceed the glorie of the former; if *CHRIST* (of whose comming it  
is interpreted) had not by his presence, preaching, and miracles, not onely supplied  
the defects (before mentioned) but made it surmount the other in effects of Maieftie  
and



and glorie. And the zeale vnto this testimonie, not the meanest which the Christian Veritie vrgeth against the Iewish Incredulitie and Apostasie, which is necessarily demonstrated and euinced, whiles yet they continue their vaine hopes of a Messias, so many Ages after the desolation of that Temple whereof *Aggee* prophesied, hath caused me to vse so many words in this matter. But to satisfie the fancies of great men, their great workes are commonly made greater: For howsoever it was very great in it selfe, that *Herod* should haue, eight yeares together, many workemen at worke (which *Iosephus* numbred for some part of the time tenne thousand and a thousand Priests) yet sustaining, no doubt, some intermission after his time, either wholly, or in part, it could not be so great as to haue accomplished it wholly from the foundation, wherein *Salomon* spent seuen yeares: and besides, what any of the naturall Israelites performed in this worke, hee employed an hundred three and fiftie thousand and sixe hundred workemen of the Strangers or Forainers found in the Countrey. And whereas the second Temple was but halfe the height of the former, perhaps it is true, that (according to *Iosephus*) he perfected it to that height of an hundred and twentie cubites, whereof twentie cubites sanke downe in the setting of the foundations. It was builded by *Herod* of white stones five and twentie cubites long, eight thicke, and twelue broad. He that would further reade the particulars, let him haue recourse to *Iosephus* in his fifteenth booke of Antiquities. This Temple was burned by *Titus*, in the sacke of the Citie; the same day that before it had beene fired by the Chaldeans. *Adrian* the Emperour did after destroy the Reliques thereof, that a stone was not left vpon a stone; and there, in the same place, dedicated another Temple to *Iupiter*, that former being overwhelmed with earth. *Iulian* gaue leaue to the Iewes to reedifie the Temple, in despite of Christian Religion, and contributed frankly thereto: but *Ammianus Marcellinus*, a Heathen Writer, witnesseth, That fire issued out of the Earth, \* and burnt both worke and workemen: when as an Earthquake (which had before, sayth *Sozomen*, killed a great many, in the very attempting of this Worke) could not deterre them from proceeding in their purpose: and Crosses, miraculously fallen on the garments of many, did both teach them to forsake their Iudaisme, and to become Christians.

*Chrysostome* mentioneth this, and saith, that vnder *Adrian* the Iewes sought to recouer their libertie, and lost their Countrey. Vnder *Constantine* they attempted the like, who therefore cut off their eares, and branded their bodies for rebels, as the elder of you (saith he to his Auditors) do know. And in our dayes, about twentie yeares since, *Iulian* the Emperour was at great expences, appointed officers, sent for worke-men from all places, thinking to frustrate *CHRIST*s Prophecie concerning the Temple, and to bring the Iewes to Idolatrie. But so soone as they had attempted this businesse, and bared the foundation, had drawne forth the earth, and were now readie to begin their building; a fire burst forth from the foundations, and burnt many, which caused them to cease. And if you now go to Ierusalem, you may see the foundations naked: Hereof we all are witnesses. Neither did this happen vnder Christian Emperours, lest any should impute it to the Christians, but vnder an Ethnike, when Christianitie was persecuted. Thus much in effect, *Chrysostome*, *Gregorie Nazianzen* \* also testifieth the same, affirming that the Earth (as it were taking a Vomit from the Diuine hand) spued out the stones, which yet till this day had continued therein, and dispersed them to the great damage of the neighbour-buildings.

Other holy places they had which the Scripture mentioneth as high places, which were high hils, or other open and loftie places, shaded for the most part with Trees: the Prophets inuey against them, and they were commanded to be destroyed, together with the Groves: some yet were permitted, either by extraordinarie commaund for a time, as to *Gedon*<sup>1</sup> and to *Manoah*<sup>2</sup>; or because of the Tabernacle at Gibeon, or of the Arke at Ierusalem. The not reforming this toleration of high places is reckoned as an eclipse of *Iehoshaphats* and *Asas* glorie; which *Ezekiah* and *Iosiah* quite remoued and polluted. These high and open places, it seemeth, were consecrated, as

\* *Morn. de uerit. Christi. Relig.*

n *Dion. Nicens. in Adriano.*

n *Amm. Marcellinus, lib. 23.*

\* *Metuendi flammarum globi prope fundamenta crebris assultibus erumpentes, secere locum exustus aliquoties operantibus, inaccessum.*  
p *Sozomen. l. 5.*  
q *Chrys. hom. 3. contra Iudeos.*

\* *Greg. Naz. orat. 1. in Iulian.*

p *Deut. 12. 3.*

f *Iud. 6. 24.*

c *Iud. 13. 19.*

fitting

fitting to the celestiaall bodies; to which, and to *Baal* (who is interpreted the Sunne) they vsed for the most part on them to sacrifice. They had also their Houses and Temples for *Baal*, in Israel and Iuda; and Dan and Bethel were by *Ieroboam* dedicated to his Egyptian Idolatrie: and *Gilgal* was a place of request in this kinde. *Salomon* also built Temples or Houses for his idolatrous wiues. And to reckon euery particular in this kinde were a worke endlesse: in the 2. Reg. 17. & 23. and other places ynough is of them recorded.

Two other Temples were erected of some reputation: one by *Sanballat* at Samaria, on Mount Garizin, by licence obtained of *Alexander* the Great, whose part he followed, rebelling against *Darius* his true Lord. The occasion was, because *Manasse*, brother of Iaddi the High Priest, had married, contrarie to Gods Law, *Nicasa* daughter of *Sanballat*, and was forced either to leaue his Priestly Function or Heathenish bed. Whereupon *Sanballat*, hauing obtained licence to build that Temple aforefaid, constituted him the high Priest thereof, many other Priests for the like fault, resorting thither to him. But of these Samaritans we shall haue fitter occasion to say more when we come to handle their Sects.

u Ios. Ant. l. 11.

x Ios. Ant. l. 13.  
6.

Esay 19. 19.

a Ios. l. 7. c. 30.  
de Bel. Iud.

*Ptolomæus Philometor* \* abouesaid, graunted licence to *Onias* (the sonne of the high Priest *Onias*, whom *Antiochus* had slaine) who for the same cause had here throwed himselfe, to build a Temple, induced herevnto by a false interpretation of the prophecie of *Esay*, at *Leontopolis*, in the shire, as I may terme it, or *nomus* of *Heliopolis*: hauing Priests and Leuites ministring therein, and other things answering in some sort to that of Ierusalem. When the Temple of Ierusalem was burnt by *Titus*, this Temple was shut vp also of *Lupus*, the Deputy, three hundred and thirtie yeares after it had been builded: and after by his successour *Paulinus* vtterly dispoiled both of the wealth and the religion. The Citie was called of *Onias*, *Onion*.<sup>a</sup> It had a Tower and an Altar like that of Ierusalem, but in steade of a candlesticke, a lampe of golde hanging on a chaine of golde, enriched by the king with large reuenues.

b Car. Sig. l. 2. c. 8.  
c Erasius de  
excommunicat.  
Thejs.

\* Ambros. in.  
1. Cor. 14.

Synagogues the Iewes had many, both in Ierusalem where are said to haue been foure hundred and fourescore, and in all cities of Iudea, and among the Gentiles where the Iewes were dispersed. When they first began to be builded, is vncertaine. *Cornelius Betramus* thinketh, That the eight and fortie Cities of the Leuites had their fit places for Assemblies, whence Synagogues had beginning. <sup>b</sup> *Sigomus* coniectureth, That their Babylonian exile ministring occasion to them to helpe themselves with these Houses of Prayer and Instruction. The word Synagogue<sup>c</sup> is taken both for the Assemblies, whether in this place, or out of it, and for the Place it selfe; hauing a ciuill as well as a religious vse. And these Synagogues they haue in the places of their dispersion vnto this day. The order they obserued in their Synagogues was this: they disputed and preached sitting; \* the Elders sat in Chaires which were set in order, of which *CHRIST* sayth, *They loue the chiefe Seats in Synagogues*: those of meaner sort sate in Seates, and the meanest of all on the floore vpon Mats. The Synagogue was gouerned by the Scribes, and the chiefe of them called *Archisynagogus*, resembling the High Priest and the inferior Priests in the Temple.

d Ant. l. 15. 13.

Besides these Temples and Houses consecrated to God, Ambition, the Ape of Deuotion, founded some of other nature. *Herod* the Great erected a sumptuous Temple and Citie in the honour of *Cæsar*, which sometime had beene called *Stratonis turris*, and after *Cæsarea*. The Temple of *Cæsar* was conspicuous to them which sayled farre off in the Sea, and therein were two Statues, one of Rome, the other of *Cæsar*. The sumptuousnesse of *Herods* ambition in this Citie, Temple, Theater, and Amphitheater, &c. *Iosephus* amply describeth. <sup>d</sup> He built another Temple at Panium, the fountaine of Iordan, in honour of *Cæsar*; and least this should stirre vp the peoples hearts against him to see him thus deuoutly prophane and prophanely deuout, he remitted to them the third part of the tributes. Hee consecrated Games, after the like Heathenish solemnities, in honour of *Cæsar*, to be celebrated euery fift yeare at *Cæsarea*. He built also the Pythian Temple at Rhodes of his owne cost. He gaue yearly reuenue



revenue to the Olympian Games, for maintenance of the Sacrifices and solemnities thereof: *Quis in rapacitate auarior? Quis in largitione effusior?* He robbed his owne to enrich (or rather vainely to lauish out on) others. He spared not the sepulchres of the dead; For the Sepulchre of *David* had lent before to *Hircanus* three thousand talents of silver; which filled him with hope of the like spoyle: and entring it with his choice friends, he found no money but precious clothes; and whiles he in a couteous curiositie searched further, he lost two of his companie, by flame (as fame went) breaking out vpon them. Hereupon he left the place, and, in recompence, in the entrie of the Sepulchre, built a moniment of white Marble.

He built also a *Sebaste* in the Region of Samaria, wherein he erected a Temple, and dedicated a Court of three furlongs and a halfe of ground before it, to *Cesar*. Thus *Cesar* was made a God by him, who would not allow *CHRIST* a place among men, but, that he might kill him, spared not the infants of Bethleem, no not his owne sonne amongst the rest, as this his God iested of him, saying, That he had rather be *Heredots* Hogge then his Sonne. For his Iewish deuotion prohibited him to deale with Swine, but not Religion, not Reason, not Nature could protect those innocents from slaughter.

c *Jos. de Bell. Jud. l. 1 c. 16.*

f *Macrobi. Saturn. l. 2.*

## CHAP. IIII.

*Of the Iewish Computation of Time, and of their Festinall daies.*

**T**He day amongst the Iewes was (as amongst vs) Naturall and Artificiall: this from Sunne-rising to Sunne-setting, to which is opposed Night, the time of the Sunnes absence from our Hemisphere: that comprehended both these, called of the Greekes *Νυκθημερον*, containing one whole reuolution of the Sunnes motion to the same point of the Horizon or Meridian, in 24. houres. This<sup>a</sup> Naturall day the Babylonians began at the rising of the Sunne; the Athenians at the setting, the Vmbrians (as the Astrologians) at Noone, the Egyptians and Roman Priests at Midnight. The Iewes agreed in their reckoning with the Athenians, as did the Galls in<sup>b</sup> *Cesars* time, reporting *Pluto* to be the Author of their Nation: and some reliques hereof is in our naming of time by a *seuen-night* and a *fortnight*; although otherwise we reckon the day betweene two midnights. The most naturall computation of this naturall day is to follow that order of Nature, wherein darknesse had the prioritie of time, *c* and the evening and the morning were made one day, or the first day: which (sayth *Hospinian*<sup>d</sup>) the Italian and Bohemian Clockes doe yet obserue. The day was not diuided of the first Hebrewes (before the Babylonian Captiuitie) into houres, but was distinguished by *Vigilia*, or Watches, of which they had foure; the first began at evening, the second at midnight, the third in the morning, the fourth at noone. Neither is there any Hebrew word signifying an houre; although some interpret the degrees of the *Dyall of Abaz*<sup>e</sup> to be houres; some (as *Tremellius*) halfe houres. Afterwards it was diuided into houres, 12. in the night, and as many in the day; not equall as ours, but longer or shorter, according to so many equall portions of the day or night: so that with them the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, houre was answerable with our houres of 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, if we consider them in the Equinoctiall, otherwise they differed from our equall houres more or lesse, according to the vnequall lengthning or shortning of the dayes, but so, that an easie capacitie may conceiue the proportion. These houres sometimes they reduced into foure, the first containing the 1, 2, 3, or with vs the 7, 8, 9, houres: the second the 4, 5, 6, or after our reckoning 10, 11, 12, of the clocke, and so forwards. This was the Ecclesiasticall Computation, according to the times of Prayers and Sacrifices, imitated still in the Church of Rome in their Canonick houres. Thus is *Marke* reconciled to himselfe and the other Euan-gelists, f in relating the time of *CHRIST*s Passion, the first calling it the third houre when

a *Plin. l. 2. c. 77.*  
*Fabrit. Paduani*  
*Catena temp.*  
*an. 28.*

Scal. de Emend.  
 Temp. l. 1.  
 b *Ces. Com. l. 6.*

c *Gen. 1. 5.*  
 d *Hospinian de*  
*fest. Ethnic. l. 1. 1.*

e *Esa. 28. 8.*

f *Mark. 15. 25.*  
 & 33.



g *Iob. 19.*h *Septimana, res omnibus quidem Orientis populus ab ultima usque**Antiquitate usitata: nobis autem Europæ vix tandem post Christianissimum receptæ. Scal. de Emend. T. 1. 1.*\* *Feudar*, that is. *And-Adar*, or *Adar* doubled. i *Ar. Montanus* in his *Daniel*, or 9 booke of Jewish Antiquities saith, That the ancient yeare had twelue moneths, as appeareth by the historie of *Noah*: but those moneths hau no proper names, but of their order, the first, second, third moneth, &c. Those names which after they were knowne by, were Chaldean.k *Hospinian, Ar. Montanus* in his *Daniel*, and others, begin the world in Autumne; but our English Church and *Ioseph Scaliger* suppose the world was created in the Equinoctial vernal. And of this opinion is *R. Iehosua, Rasil, Ambroise, Hierome, August ne, Bede, Isidorus, Damascen*, and other later Diuines & Astronomers, whose reasons *Hospinian* laboureth to confute, & adunc sub iudice

when they crucified him, or led him to be crucified, whereas *Iohn* sayth, That it was about g the sixt houre when *Pilate* deliuered him. Thus may the parable of the Labourers in the Vineyard be vnderstood, *Matth. 20.* and other places of Scripture. The night also was diuided into foure Watches, each containing three houres, accordingly.

Seuen dayes were a<sup>h</sup> weeke, whereof the seuenth was called the Sabbath; others had no peculiar name, but were called the first day of the weeke, or the first day of (or after) the Sabbath, and so of the rest. Their moneths, as with vs and the Grecians, tooke their name of the Moone, and with them also their measure, reckoning the order of their dayes according to the age of the Moone, and by courses they contained, one 30. dayes, the next 29, and therefore were constrained euerie second or third yeare to intercale, or adde, as in a Leape-yeare, one moneth of 22. dayes, and in euerie fourth yeare of 22. dayes. This they called *Ueadar*, because it followed the 12. moneth *eAdar*, for the supply of 10. dayes, 21. houres, and 204. scruples, which the 12. moneths of the Moone came short of the yeare of the Sunne. And this they were forced to doe for the obseruation of the Passouer, and their other Feasts. i Before their Babylonian thraldome, foure onely of these moneths were knowne by proper names; the first called *Ethanim*, the second *Bul*, the seuenth, which after was made the first, *Abib*; the eight *Zif*: but afterwards the rest receiued names, which had beene before distinguished onely by order, and the former names also were altered; that being reckoned the first moneth of the yeare, in which befell the 15. day of the Moone after the Equinoctiall Vernal, and their names follow, *Nisan, Iar, Sivan, Thamuz, Ab, Elul, Tischi, Marcheschuan, Cisleu, Tebeth, Schebath, Adar*.

The Hebrew yeare, before *Moses* began<sup>k</sup> at the new Moone next after the Autumnall Equinoctiall, that being supposed by some to be the time wherein the World was first created, euerie Plant and Tree hauing the fruit and seed ripe: and this reckoning of the yeare, in ciuile affaires, is obserued of the Iewes vnto this day: and from hence they began their Iubilee and seuenth Sabbaticall yeare, least otherwise they should haue lost two yeares profits, not reaping the fruit of the old yeare, nor sowing in the next. Their Ecclesiasticall or festiuall yeare began at the Spring, as wee haue said afore, by the commaundement of *G o d*, at and in remembrance of their departure out of *Egypt* at the same time, *Exod. 12.* as with vs wee haue an Ecclesiasticall yeare moueable, according to the fall of Easter, differing from the Ciuill beginning at our Lady, as with others at Christmasse or New-yeares day.

l *Scaliger* thus obserueth concerning the Jewish yeare. The Iewes (sayth he) vse a double reckoning of their yeare; one after the course of the Moone, the other after the *Tekupha's* or course of the Sunne. *Tekupha*\* aunciently was that moment in which the passed yeare ended, and the following began. But the later Iewes diuided the yeare of the Sunne into foure equall parts, each whereof consisted of 91. dayes, 7. houres  $\frac{1}{2}$ . And they diuide the said yeare into 12. equall parts, each containing dayes 30. houres, 10. 26. They begin at the fifteenth of Aprill, moued by the authoritie of *R. Samuel* an ancient Criticke, who ascribed the first *Tekupha* to that moneth which before they began in Autumne: the reason was, because at that time *Moses* led the Israe- lites out of *Egypt*. The moderne Iewes are so superstitious in the obseruation of their *Tekupha's*, that they esteeme it danger of life to alter their reckoning of them. They also attribute to each of them his proper element, as to the *Tekupha Tamuz* (the Summer Solstice) the Fire; and he which should drinke or eat in the moment of that *Tekupha*, they thinke should be taken with a burning feauer. *Tekupha Nisan* is on the fifteenth of Aprill, *Tekupha Tamuz* on the fifteenth of Iuly, *Tekupha Tisri* on the foureteenth of October, *Tekupha Tebeth* on the foureteenth of Ianuarie. In times passed they obserued superstitiously the beginnings of euerie moneth, thinking, that then the Sunne entred into that Signe which was attributed to that moneth. Now they onely obserue the foure Tropicall signes. Such is their folly, as though now the entrance of *Aries* were not more then fise and thirtie dayes before the *Tekupha* of *Moses*. But

lis est. l *Ios. Scal. de Emend. Temp. lib. 4.* \* *Tekupha* is the fourth part of a yeare.

their



their leaden braines know not what *Tekupha* is, nor why, nor when it was instituted. So much *Scaliger*.

If the new Moone happened after noone, then the moneth and their New-Moone Feast began the next day, and the yeare likewise, which began at the New Moone. Although, in regard of vse, some dayes were more holy then other, yet had euery day appointed Sacrifices <sup>1</sup> morning and euening.

Their Feasts were either weekly, of which was the *Sabbath*; or monethly, euerie *New Moone*; or yearely, of which were the *Easter* or *Passouer*, *Pentecost* or *Whitsontide*, the Feast of *Tabernacles*: These were chiefe, to which were added the Feast of *Trumpets*, of *Expiation*, and (as some accompt) of the *Great Congregation* \*. To these we may reckon the seuenth yeares *Sabbath*, and the yeare of *Iubilee*. These Feasts God had prescribed to them, commaunding, that in those three principall Feasts euerie male (as the Iewes interpreted it, that were cleane, and sound, and from twentie yeares of their age to fiftie) should appeare there where the Tabernacle or Temple was, with their offerings, as one great Parish. *Dent. 16.* hereby to retaine an vnitic in diuine worship, and a greater solemnitic, with encrease of ioy and charitie; being better confirmed in that Truth, which they here saw to be the same which at home they had learned, and also better strengthened against the errors of the Heathen, and idolatrous Feasts of Devils. To these were after added vpon occasions, by the Church of the Iewes, their foure Fasts, in memorie of their calamities receiued from the Chaldeans, their Feast of *Lotts*, of *Dedication*, and others, as shall follow in their order.

They began to celebrate their Feasts at Euen: so *Moses* is commaunded, <sup>m</sup> *From* <sup>m</sup> *Leu. 23. 32.*  
*Euen to Euen shall ye celebrate your Sabbath*: imitated in the Christian Euen songs on holy Euens: yet the Christian Sabbath is by some supposed to begin in the morning, because *CHRIST* did rise at that time.

<sup>1</sup> *Exod. 29. 38.*

*Num. 28.*

*Leu. 23.*

\* At the end  
of the Feast  
of Tabernac.

## CHAP. V.

*Of the Festiuall dayes instituted by GOD in the Law.*

As they were enioyned to offer a Lambe in the morning, and another in the euening euery day, with other Prayers, Prayses, and Rites: so had the Sabbath a double honour in that kinde, and was wholly sequestred and sanctified to religious duties. Which howsoeuer it was ceremoniall, in regard of that seuenth day designed, of the Rites therein prescribed, of that rigid and strait obseruation exacted, of the paticular workes prohibited, and of the deadly penaltie annexed, yet are we to thinke, that the eternall LORD, who hath all times in his hand, had, before this, selected some *Time* proper to his Seruice, which in the abrogation of ceremonies \* *Le-* <sup>\* See lib. I. c. 4.</sup>  
*gall*, is in *Morall and Christian* dutie to be obserued to the end of the World: euen as from the beginning of the World he had sanctified the seuenth day to himselfe, and in the Morall Law (giuen not by *Moses* to the Iewes, but by GOD himselfe, as to all creatures) is the remembrance of that sanctification vrged. Friuolous are their reasons who would renew the Iewish Sabbath amongst Christians, tying and tying vs in a more then Iewish seruitude, to obserue both the last and first dayes of the weeke, as some haue preached, and of the *Aethiopian* Churches is practised. Neither can I subscribe to those, who are so farre from paying two, that they acknowledge not the debt of one vpon diuine right, but onely in Ecclesiasticall courtesie, and in regard of the Churches meere constitution; and haue thereupon obtruded on many other dayes as religious respects or more, then on this (which yet the Apostles entituled in name and practise *the LORDS day*) with the same spirit whereby they haue equalled traditions to the holy Scriptures.

Thus

a Tolet. 12-  
struēt. lib. 4.  
c. 24. 25.

b Bellarm. de  
cultu sanct. l. 3.  
c. 10.

c Cael. Rhodig.  
Lect. Antiq. l. 4.  
c. 15.

d Apoc. 1. 10.  
e Plutarch.  
Sympos. lib. 4.  
σάββας ἡ  
καὶ πολλοὶ τῆς  
βακχίας καλεῖται  
f Exod. 20. 12.  
g Levit. 25. 2.

h Levit. 23.

i Luk. 6. 1.

\* Isid. in Thom.  
Catena.

k Car. Sigon. de  
Rep. Heb. l. 3.  
c. 13.

\* Stella in Luc.  
c. 6.

l Ambros. in  
Luc.

m Hospin. de  
fest. Judeor. c. 3.

\* Maldonat. in  
Matth. 12.

n Scaliger. Can.  
Isag. l. 3.

o Infra. cap. 9.

p Luc. 18. 12.  
bis in Sabbat.

q Jos. de Bell.  
Jud. l. 7. c. 24.

Inter Arcas &  
Raphanens.

Plin. l. 31. c. 2.  
in Iudea.

r P. Galat. de  
Arcan. l. 11. c. 9.

Thus Cardinall *Tolet* <sup>a</sup> allowes on the LORDS day Journeying, Hunting, Working, Buying, Selling, Payres, Fencing, and other priuate and publike workes, by him mentioned: and sayth, a man is tied to *sanctifie the Sabbath*, but not to *sanctifie it well*: (a new kinde of distinction) the one is in hearing Masse, and ceasing from seruile workes; the well-doing it, in spirituall contemplations &c. Another <sup>b</sup> Cardinall is as fast as he is loose, affirming, That other holy-dayes also binde the conscience, euen in cases void of contempt and scandale, as being truly more holy then other dayes, and a part of diuine worship, and not onely in respect of Order and Politie.

But to returne to our Iewish Sabbath. *Plutarch* thought, that the Sabbath was deriued of *Σαβάζειν*, which signifieth, to keepe Reuell-rout; as was vsed in their Bacchanals of *Σαβάνθ*, which is interpreted *Bacchus*, or the sonne of *Bacchus*, as *Caelius Rhodiginus* <sup>c</sup> sheweth out of *Amphithens* and *Mnaseus*; who is therefore of opinion, That *Plutarch* thought the Iewes on their Sabbaths worshipped *Bacchus*, because they did vse on that day to drinke somewhat more largely (a Sabbathising too much by too many Christians imitated, which celebrate the same rather as a day of *Bacchus*, then the LORDS day. <sup>d</sup>) *Bacchus* his Priests were called *Sabbi*, <sup>e</sup> of this their reuelling and misse-rule. Such wide coniectures wee finde in others, whereas the Hebrewes call it *Sabbath*, of *שבת*, which signifieth *to rest*, because of their vacation to diuine Offices, and not for idlenesse, or worse employments. And for this cause all the festiuall Solemnities in the Scripture <sup>f</sup> are styled with this generall title and appellation, as times of rest from their wonted bodily seruices. Likewise their seuenth yeare was Sabbathicall <sup>g</sup>, because of the rest from the labours of Tyllage. In those Feasts also, which consisted of many dayes solemnitie, the first and last were Sabbaths <sup>h</sup>, in regard of the strictnesse of those dayes rest.

*Luke* <sup>i</sup> hath an obscure place, which hath much troubled Interpreters with the difficultie thereof, *Ἐν Σαββάτῳ δευτέρῳ*, our English reads it, *The second Sabbath after the first*. \* *Isidors* sayth it was so called of the *Pascha* and *Azyna* comming together. *Chrysostome* thinkes (as *Sigonius* cites him) it was when the <sup>k</sup> New Moone fell on the Sabbath, and made a double Festiuall. *Sigonius*, when they kept their Passecouer in the second moneth. \* *Stella* takes it for *Manipulus Frugum*, alledging *Iosephus* his Author. <sup>l</sup> *Ambrose*, for the Sabbath next after the first day of the Easter Solemnitie. <sup>m</sup> *Hospinian*, for the Octaues or last day of the same: \* *Maldonat*, for the Feast day of Pentecost, which was the second of the chiefe Feasts: But *Ioseph Scaliger* <sup>n</sup> sayth, That the second day of the Feast was called *ΔΕΥΤΕΡΑ ΤΟΥ ΠΑΣΧΑ*, (being the sixteenth day of the moneth, called *Manipulus Frugum*) and the Sabbaths which fell betwixt that and Pentecost received their denomination in order from the same; *Secundo-primum, secundo-secundum*, &c. And hence doth *Luke* call that first Sabbath which fell after that *deuτiεg*, or second day of the Feast, *deuτiεg*. Of this wee shall haue occasion to say more when wee come to the Samaritans. <sup>o</sup> The name Sabbath is also taken for the *p* whole weeke. But I list not to stand on the diuers significations of the word.

<sup>q</sup> *Iosephus* and *Plinie* tell of a Riuer in Syria, in the Kingdome of *Agrippa*, called *Sabbaticus*, which on other dayes ranne full and swift, on the Sabbath rested from his course. *Petrus Galatinus* <sup>r</sup> alledgeth the ceasing of this Sabbathicall streame for an argument of the abrogation of the Iewish Sabbath.

The Iewes were superstitiously strict in the obseruation of their Sabbath: *Ptolemy* without resistance captiuating their Citie and themselues by this aduantage, as did *Pompey* afterwards. And in the dayes of *Matathias*, father of *Iudas Maccabens*, a thousand were murdered without resistance, till that by him they were better aduised: which appeared by the Pharisees, that caulled at the plucking and rubbing of a few eares of Corne, by the hungrie Disciples, and at their Master for healing on that day, though by his word: Which their superstition, the Jew that fell into a Priue at Maidenbure, 1270, on his Sabbath, and another at Tewskburie, 1220, (and were, the one by the Bishop of the Place, the other by the Earle of



Glocester constrained to abide the Christian Sabbath, whence on their owne they would not be freed) testified to the world by a stinking penance, and the later leauing also his stinking superstitious soule behinde to seale his deuotion. They added of their owne, falling that day till Noone, their Sabbath dayes iourney, which was (saith S. Ierome) by the institution of *Barachibas, Simeon* and *Hellis*, (*Rabbines*) not about 2000. paces\* or two miles. Thus did this holy ordinance, which God had instituted for the refreshing of their bodies, the instruction of their soules, and as a type of eternall happiness, vanish into a smoakie superstition amongst them. The sacrifices and accustomed rites of the Sabbath are mentioned. *Num.* 28. & *Leuit.* 23. & 24. Where we may reade, that the dayly burnt-offering, and meate-offering, and drinke-offering, were doubled on the Sabbath, and the shew-bread renewed, &c.

The sanctification of dayes and times being a token of that thankfulness and a part of that publike honour which we owe vnto God, he did not onely enioyne, by way of perpetuall homage, the sanctification of one day in seuen, which Gods immurable Lawe doth exact for euer, but did require also some other part of time with as strict exaction, but for lesse continuance; besides accepting that which being left arbitrarie to the Church, was by it consecrated voluntarily vnto like religious vses. Of the first of these (the Sabbath) we haue spoken: of the Mosaicall Feasts, the New-moones are next to be considered. The institution hereof we reade, *Num.* 28. and the solempne sacrifice therein appointed: so to glorifie God, the Author of time and light, which the darkened conceits of the heathens ascribed to the planets and bodies coelestiall, calling the monethes by their names. Besides their sacrifices they banquetted on this day, as appeareth by *David and Saul*: Where the day after was festiuall also, either so to spend the surplusage of the former dayes sumptuous sacrifice, or for a farther pretext of religion and zeale, as *Martyr*\* hath noted. *Sigonius* y maketh these New-moone dayes to be *profestos*, that is such wherein they might labour, the sacrificing times excepted: but those couetous penny-fathers seeme of an other minde. *When*<sup>2</sup> (say they,) *will the New-moone bee gone that we may sell corne, and the Sabbath that wee may sell beate*: and *Es.* 1. the Sabbaths and New-moones are reckoned together.

Their Pascheouer, called of them *Pasach*, so called of the Angels passing ouer the Israelites in the common destruction of the Egyptian first-born. For *Pasach*, the Grecians vse *Pascha*, of *πάσχω* to suffer, fitly in regard of the body of that shadow **CHRIST** himselfe, who<sup>a</sup> was our Paschall Lambe, in his suffering sacrificed for vs.

The institution of this Feast is set down *Exo.* 12. as *Hospinian* hath noted in the yeere after the creation of the world. 2447.<sup>b</sup> after the flood 791. after the promise made to *Abram*. 430. it was celebrated from the fifteenth to the one and twenty day of the moneth *Abib* or *Nison*, those two daies being more especially sanctified with a holy Conuocation and abstinence from worke, except the dressing of their meat: the other being obserued with vnleauened bread: and the fourteenth day being the *Parascene*, or preparation: in the euening of which fourteenth day, as some men hold opinion, after sun set in the twi-light, others in the fourth howre, or fourth part of the day, as containing three houres space, before the going downe of the sun, the Paschal Lambe was slaine, about which time (the ninth houre) *Christ*, the true Pascha, yeelded vp the ghost. From which ninth hower the Iewes began their *Vespera* or Euening: and therefore it vvas inioyned them *inter duas Vesperas*, to kill the Pascheouer.

This Lambe or Kidde was chosen a male of a yeere olde, the tenth day of the moone, which they kept till the fourteenth day tied (after their traditions) to the foote of some bench or forme, so to minittler occasion to their children, of questioning about it, to themselves of preparation and meditation, and to espie in this meane while, if any default were in the Lambe. It vvas first a priuate sacrifice to be performed in euery house, after in that place ouely where the Tabernacle or Temple was, they there dispersed by companies, according to *Iosephus*, not fewer then ten, sometime twenty, in a company; with *Christ* there were thirtie: and of these sacrifices and companies in time of *Cestius*, were numbred 256500. so that reckoning the least num-

s *In vita Iosephi.*

\* *Drus.* saith 2000. Cubites, his authors are the Chaldee paraphrast. *Iarrius*. *Theophil.* *Oecumenius* giueth the reason, because the Arke and Tabernacle did so farre goe before the people.

t *Hooker* l. 5. *Ecclesiast. Polit.*

u *1. Sam.* 20. 5.

x *P. Mart.* in *1. Sam.*

y *Sigon.* de *Reps.* *Heb.* l. 2. c. 4.

z *Amos* 8. 5.

a *1. Cor.* 5. 7.

b *Scaliger* & *Calusius* account 2453. *Lydiat* 2509. others otherwise.

c *Jos.* de *Bel.* 7. 17. saith *ad nona usque ad undecimam hostias coedunt.*

ber there were ten times so many, besides those that by diseases or other manifold lets were not partakers thereof: and in regard of this Feast beeing assembled thither through Gods iust iudgement, their whole huge multitudes were couped or caged together in the walles of this Citie to destruction, vnder *Titus*.

The bloud of the Lambe they were to receiue in a vessell, and to sprinkle the same with a bunch of Hysope on the doore postes, and to eate it in the night, which was the beginning of the fiftenth day, roast with fire, with sowre hearbes, and vnleauened bread, both the head, feete, and purtenance; girded, shod, with slaues in their hands, in hast, standing, burning whatsoever was left of the same. There are that <sup>d</sup> thinke, that after the eating the sacramentall Lambe, standing, they had other prouision which they eat sitting, <sup>e</sup> or after their manner of lying at table, in remembrance of their libertie, as appeareth by *Iohns* leaning on his breast, and *Indus* his soppe at *Christs* Supper. They were in the euen of the fourteenth day to purge their houses of leauen, and that throughout the land, where the Lambe might not bee eaten. All the Israelites were enioyned this duty: and they which by occasion of iourneying or vn-cleannesse could not now celebrate the Passecouer, were to obserue it the next moneth. *Num.* 9.

The day after, or second day of this Paschall Feast, they were to bring to the Priest a Gomer of the first-fruits of their corne, and a Lambe, with other duties for a burnt offering to the Lord: before which time they might not eate of the new yeares fruits, which at that time in those countries began to ripen, and so to acknowledge God the giuer thereof. <sup>f</sup> *Philo* saith, that each priuate man, which otherwise brought in his sacrifice to the Priest, sacrificed or slew this sacrifice with his owne hands: and elsewhere <sup>g</sup> he affirmeth the same. *Eleazarus*, <sup>h</sup> or as other say the *Synedrion*, ordained 350. yeares before the birth of *Christ*, that the Passecouer should not bee solemnized on the second, fourth, or sixt day of the weeke: and therefore when it fell on the sixt day, which we call Friday, it was deferred to the seuenth, at the time of *Christs* Passion, and hee with his Disciples eate it the night before, according to the law of God.

This *Eleazarus* ordained, that the Feast of Lots should not bee celebrated on the second, fourth, or seuenth: Or Pentecost on the third, fift, or seuenth: Or that of the Tabernacles on the first, fourth and sixt: Or the Fast of Expiation, on the first, third, or sixt: Or their New-yeares day, on the first, fourth, and sixt, which decree is extant in the booke of *Gamaliel*, *Paulus M.* which they did superstitiously, to anoide two Sabbaths, (in so strict a rest) together, and carrying boughes on the Sabbath, if that feast fell thereon, and on other such reasonlesse reasons,

After this sixteenth day of the moneth, or second day of vnleauened bread, in which first of all sickle was thrust into the haruest, to offer the first fruits thereof vnto God, were numbred seuen intire weekes, and the next day which was the fiftieth, (accounting inclusiuely) was celebrated the Feast of Pentecost, receiuing his name of that reckoning of fifty: and *Schefuoth*, that is, *of weekes*, because of this reckoning of seuen weekes, it is called also the *Feast of the haruest of the first fruits*: \* the rites thereof are prescribed. *Leu.* 23. The institution was in respect of the lawe then giuen on Mount Sinai, and a type of that Euangelicall law, which *Christ*, hauing ascended vp on high, did write not in Tables of stone, but in fleshy tables of the heart, when (at the same time) he gaue the holy Ghost to his Disciples, as a remembrance also of the author of their haruest-fruits and euery good gift.

As the seuenth day in the weeke, so the seuenth moneth in the yeare, was in a great part festiuall: fittest for that purpose, as the fruits of the Earth being now inned.

The first day of this moneth vvas, besides the ordinarie *Kalendes* or *Festiuall New-moone*, the Feast of *Trumpets*, in respect of that rite then obserued of sounding Trumpets, being their *New-yeares* day, after the ciuill account: the institution is read *Leu.* 23. and *Num.* 29. Whether, as some of the *Rabbines* vwill haue it, for *Isaacs* deliuerance, that in remembrance of that Ramme, these Rams-horne trumpets should be sounded, or in regard of their warres, or in respect of that spirituall warfare which continueth our whole life, or that this was so festiuall a moneth,

d *Hospinian.*  
e *Lipsius.*

f *Philo Iud de*  
*vita. Mo. l. 3.*  
g *In decalog.*  
h *Hospin. de se-*  
*stis. Iud. c. 3.*  
*Maldonat. in*  
*Mat. 26.*

\* *Exod. 23. 16.*

*Act. 2. 4.*



or the beginning of their yeare for ciuill accounts, and for the Sabbaticall and Iubilee-yeares or for some other cause, let the wiser reader iudge.

On the tenth day of this moneth was the Feast or Fast of *Reconciliation* or Expiation, a day of *publike penance*, fasting & afflicting themselves, described in *Leu. 16.* throughout the chapter, and chap. 23. wherein is liuely in that type shewed the office of *I E S V S C H R I S T*, the eternall high Priest, who hath alone wrought our atonement, entered into the Holy place of heauen, and laide our sinnes on the scape-Goate, bearing them, and satisfiing for them in his owne person on the Crosse, and by the sprinkling of his blood sanctified vs for euer to *G O D* his Father. *Paul, Heb. 9.* doth vnfold the mysterie of this dayes rites, wherein onely, the High Priest alone might enter into the holy place, and himselfe alone performe the other offices of Expiation. The Iewes thought, that this fasting & afflicting themselves was in respect of their Idolatry with the golden Calse, and therefore it seemed, that in *Theodorets*<sup>k</sup> time they did not afflict themselves, but sported rather in obscene and profane manner. The sacrifices are set downe. *Num. 29. 8. 9. 10. 11.* k *Theodorets* qu. 32. in *Leuit.*

The next Feast was that of *Tabernacles*; in remembrance that howsoeuer they now dwelled in strong Cities, goodly houses, &c yet their fathers liued in tents in the wildernes, where God by a cloud in the day time, and fire in the night, protected that people. It is expressed *Leu. 23. Num. 29 Deut. 16.* It was obserued from the fiftenth to the one and twentieth, the first and last of them being (as at the *Passouer*) more solemnly feastiuall, with abstinence from labour, and a generall Conuocation. They were the first day to take boughes & branches of trees, and to make therewith boothes, and to dwell in boothes seuen dayes. This was neglected from the time of *Iosuah*, till the dayes of *Nehemiah*,<sup>l</sup> when hee and *Ezra* solemnized this Feast seuen daies with boothes on their house-tops, and in their Courts and streets, with lectures euery day out of the Lawe, and solempne assembly on the eight day. The Hebrewes report that they made them bundles of that matter, which they carried, euery day of the seuen, vp & down in the morning before they might eate, wherevpon it was called the Feast of *Palmes* or *Willowes*. The seuenth day saith *Paulus Fagius*,<sup>m</sup> they compassed the Altar with these boughes seuen times, in remembrance of the fall of *Iericho*. *Andrew Osiander*,<sup>n</sup> affirmeth that they vsed this carrying about boughes euery day, especially the seuenth, in which they obserued a kinde of *procession* or *Letany* singing, *Ana Iehona Hosanna ana Iehona batz elicha-na*: first reckoning vp a great number of the names of God, then of his attributes: thirdly, of the things which they wish to be saued, then of themselves and other things, interlacing euery particular of these with singing *Hosanna*, like their *Ora pro nobis* in the Popish *Letany*. Then they alter it in another form, Pray redceme the Vine of thy planting, *Hosanna*, &c. then in another, As thou sauedst the strong, in Egypt, when thou wentst out for their deliuerance, so *Hosanna*, &c. Then in a longer forme of prayers, with this foote of the song *Hosanna*: and lastly all rings *Hosanna, Hosanna*: and herevpon the later Iewes called this Feast *Hosanna*, as also those bundles of boughes: and although that the later Iewes haue now added much, the Iewes of Italy differing from them of Germany, yet in *Christs* time the acclamations of *Hosanna*, when he came riding on an Asse into *Ierusalem*, testifie some such obseruation then amongst them. m *Fag. in cap. Leu. 23.*  
n *And. Osiand. Annot. Harmon. Euan. l. 3. c. 36.*

The sacrifices of euery day are designed *Num. 29.* The first day, thirteene bullockes, the second, twelue, and euery day one lesse to the seuenth: in all 70. (as the *Rabbines* interpret it) according to the number of the 70. languages of the Nations, which shall be subdued to the *Messias*; and 98. Lambes, in respect of so many curses in the lawe, against the transgressing *Israelites*.

The eight day was the Feast which they called *Haaziph*, and *Azare:b*, that is Collection, called also *the great day of the Feast*, in the two and twentieth day of this moneth *Tisri*. In this they were to Contribute to the continuall sacrifices, and publike thanksgiuing was made for the fruits of the Earth, and the first fruits of the later fruits were offered. *Ieroboam*<sup>\*</sup> in an irreligious policie removed the Feast of *Tabernacles* from the seuenth moneth to the eight, from *Tisri* to *Marchesuan*. n *Iob. 7. 37.*  
*Num. 29. 35.*  
\* *Hospin. de fest. 6. 7.*

The seventh year was appointed a Sabbaticall year wherein they were neither to sowe nor to reape, but to leaue that which should voluntarily grow in their fieldes and yards to the poore, and secondly should not exact debt of their brethren of the same Nation, but remit it. *Dent. 15. Exod. 23. Len. 25.* and the obseruation hereof is

\* *Nehem. 10. 31* expressed in the time of *Nehemiah*.

After seven times seven yeares which make fortie nine, they were to reckon Iobel or yeare of *Iubilee. Len. 25.* beginning on the day of Reconciliation: Wherein seruants were freed, debts remitted, possessions, that had beene alienated, returned, the lawe allowing no further sales, proclaimed with sound of a Trumpet of a Rammes-horne, and therefore called *Iobel*, which signifieth a Ramme, or Rammes-horne.

Touching this yeare of *Iubilee* is much controuersie. The auncient Authors account it the fiftieth yeare. *Scaliger*° refuseth their authoritie herein. Many moderne writers hold the same opinion, as *P. Hospinian*, *q. Melancthon*, *Fabritius* *Paduanus*, &c. *Caluissus* at large disputed this question against *Crentzheimius* and *Bucholcerius*, by diuers arguments proouing that the *Iubilee* was but fortie nine yeares complete, and that the fiftieth yeare was the first onwards of another *Iubilee* or Sabbath of yeares: Yet is this space reckoned by fiftie, as *Ouid* calles the *Olympiad*, *quinguenis Olympias*; *Aristophanes*, & *Ansonius*° affirming the like: and yet the *Olympiade* is but foure yeares complete, and reckoned from the fifth to the fift exclusively. Otherwise they should haue had two Sabbaticall yeares together, namely the forty ninth being the seventh yeare, and the next which was the fiftieth yeare. As for the later writers, they might be deceiued by following the streame, and beguiled by the *Popish Iubilee*, which *Boniface* the eight, before called *Benedictus*, (and yet neither vvas good sayer nor dooer) instituted, Anno 1300. to be obserued euery hundreth yeare: and *Clement* the sixt abridged to the fiftieth: as *Auentinus*, *Trithemius*, *Cranzins*, and other haue written. Whether they were heathenish in imitating the *Ludi seculares*, or Iewish in following the legall *Iubilee*: Certaine it is, Rome thereby becomes a rich mart, whete the *Marchants of the Earth* resort from all places of the Earth to buy heauen: and *Babylon* the great Citie is cloathed in fine linnen and purple and scarlet, and gilded with gold and precious stone and pearles, with the gaines of her wares giuing in exchange \* the soules of men washed from their sinnes; A thing more precious to *CHRIST* then his most precious bloud. But his pretended Vicars haue learned to effect it (the filling of their purse) with greater ease: deuout Pilgrims from all parts, visiting *Saint Peters* staires, whence they goe truly *Saint Peters* heires, *7 Silver and gold haue I none*, and yet finde their pardons too cheape to be good. But to returne to our *Pilgrimage*, and to obserue the obseruation of the Iewish *Iubilee*; This Feast was partly ciuill in regard of the poore, of the inheritances, of the Israellish Families, specially that of the *Messias*, and of the computation of times, as amongst the Greekes by *Olympiads*, and amongst the Romanes by *Lustra* and *Indictions*: partly also it was mytticall in regard of the Gospell of *CHRIST*, preaching libertie and peace to the Conscience, the acceptable yeare of the Lord.

And thus much of those Feasts which God himselfe instituted to this Nation: which how the Iewes of later times haue corrupted, and doe now superstitiously obserue, instituting others also of their owne deuifings, shall bee handled in due place. Wee are next to speake of those Feasts, which vpon occasions they imposed vpon themselves before the comming of *CHRIST*: to which we will adde a brieft *Kalendar* of all their *Fasts* and *Feasts*.

o *Ios. Scal. Animad. in Euseb.*

p *Hospin. de Temp. & de Fest. Iud.*

q *Melan. Chron. l. 5.*

r *Fab. Pad. Catena temp. annul. 40.*

s *Caluiss. 1. 1. c. 23.*

t *Aristoph. in Pluto.*

u *Ansonius de ludis.*

x *Apoc. 18. 11.*

\* *V. 16.*

\* *V. 13.*

y *Act. 3. 6.*



## CHAP. VI.

*Of the Feasts and Fasts, which the Iewes instituted to themselves: with  
a Kalendar of their feasts and fasts through the yeare as  
they are now obserued.*



THE Prophet *Zacharie*, in his 7. and 8. Chapters mentioneth certaine fasting dayes which the Iewes by Ecclesiasticall Iniunction obserued. One in the tenth day of the tenth moneth, because that on that day Ierusalem began to be besieged. 2. *Reg.* 24. A second fast was obserued on the ninth day of the fourth moneth, in remembrance that then the Chaldeans entred the Citie.

A third fast they held on the ninth day of the fift moneth in respect of the Citie and Temple burned on that day, First by *Nabuchodonosor*: Secondly by *Titus*, on the same day: which the Iewes doe yet obserue with strict penance, going barefoote and sitting on the ground, reading some sad historie of the Bible, and the Lamentations of *Jeremie*, three times ouer.

Their fourth fast they celebrated on the third day of the seuenth moneth, in remembrance of *Godoliah* slaine by *Ismael*, *Ier.* 41. 42. 2. *Reg.* vlt. To these are reckoned the fast of *Ester*, in the thirteenth day of *Adar*, their twelfth moneth; and on the seuenteenth day of the fourth moneth, in the remembrance of the Tables of the Lawe broken by *Moses*: the institution whereof seemeth to bee late, seeing the scripture doth not mention it. In this moneth the Aegyptians kept the feast or fast of their *Osiris*, lamenting for him, which seemeth to be the same that is mentioned. *Ezech.* 8 Where women are said to mourne for *Tamuz*, whom *Plutarch* calleth *Amuz*, and from thence deriucth *Iupiters* title of *Ammon*. Of him was this fourth moneth called *Tamuz*.

On the <sup>a</sup>fourteenth and fifteenth dayes of *Adar*, they kept the feast of *Phurim*, or lots instituted in remembrance of that deliuerance from *Haman*; by the authoritie of *Ioachim* the high Priest, as *Funccius* relateth out of *Philo.* Anno *M.* 3463. *Antonius Margarita* a christned Iew, reporteth that on these dayes the Iewes read the historie of *Ester*, and so often as *Haman* is mentioned, they smite on their seates with their fistles and hammers, otherwise spending the time of this feast in Bacchanall riots and excesse.

They had the feast also of wood-carrying called *Ξυλοφορία* mentioned by <sup>b</sup>*Iosephus*, in which the custome was for euery one to carry wood to the Temple to maintaine the fire of the Altar.

The Feast of Dedication, otherwise called the Feast of *Lights*, and the institution thereof is largely described. *Mac.* 4. in remembrance of the restitution of diuine worship and sacrifice in the Temple, which had been by *Antiochus* polluted, and sacred to *Iupiter Olympius*, all the seruices appointed by the law being abolished. By *Indas Macabeus*, the Temple and Altar, and other holy instruments, were dedicated the same day three yeares after their first pollution, called therefore the Feast of *Lights*, as I thinke saith <sup>c</sup>*Iosephus*, because so vnexpected a light shone forth vnto them. But *Franciscus Junius*, in his Annotations vpon the Syrian translation of the tenth of *Iohn*, where this Feast is mentioned, alledgeth out of the *Talmud* an other cause as followeth. When on the 25. day of *Cisleu* they entered into the Temple, they found not pure oyle, except in one little vessell, which contained sufficient for the lampes but one day, of vvhich oyle they lighted the lampes in order, which lasted eight daies, till they pressed out of the Oliues cleane Oyle. And therefore the *Wise-men* of that time decreed, that yearly those eight dayes beginning at the 25. of *Cisleu* should be dayes of ioy, and that euery one in the doores of their houses euery euening during those eight daies should light lampes, for declaration of that miracle, wherein they must not fast nor lament.

Likewise 1. *Mac.* 13. is ordained festiuall the 23. day of *Iar*, for the expiation of the Tower of Ierusalem by *Simon Mac.*

<sup>a</sup> *Ester.* 9. 21.

<sup>\*</sup> *Caluif.* 3477.

<sup>b</sup> *Ioseph. de bello Iud.* l. 2. c. 17.

<sup>c</sup> *Ios. Ant.* 12. c. 2.

*Sigonius* reckoneth also the feast of *Iephtha*, in the end of the yeare, which yet is not like to haue continued in succeeding ages: and of the fire that wee haue mentioned in 2. *Mac.* 1. and the Feast of *Iudith*, for killing *Holofernes*: and on the fourteenth day of *Adar*, for the victory against *Nicanor*, *Ios.* 1. 12. Their later feasts I shall mention, and declare their seuerall ceremonies, when wee come to speake of their later times, and of the present Iewish superstition. In the meane time I thinke it not amisse to set downe here out of *Scaliger*, a view or Kalendar of their monethes, with the feasts and fasts, as they are obserued therein at this day.

*Ios. Scal. Can.*  
*152. l. 1. c. 6.*  
*TISRI habet*  
*dies 30*

*Tisri* Plenus. 1. Clangor Tubæ 3. Ieiunium *Godolix* qui cum *Iudais* occidebatur in *Mazpa*. *Ier.* 41. 5. Ieiunium. Moriantur 20. *Israelita*. *Rabbi Akiba* filius *Ioseph* conicitur in vincula ubi moritur. 7. Ieiunium. Decretum contra Patres nostros, ut perirent gladio, fame, ac peste, propter vitulum fabricatum. 10. Ieiunium *Kippurim*. 15. *Scenopegia*. 21. ἡ ὀρεξία 22. Octaua *Scenopegias*. 23. Festiuitas Legis.

*Marches.* 29.

*Marches.* Caurus. 7. Ieiunium. Excacantur oculos *Sedekja*. &c. post. 29. Intercalatur dies una in Anno pleno.

*Casten.* 30.

*Casten* plenus. 25. *Encenia*. 28. Ieiunium: *Ioiakim* combussit volumen quod scripserat *Baruch* distante *Ieremia*. 30. Eximitur dies in Anno defectiuo.

*Tebeth.* 29.

*Tebeth* Caurus. 8. Ieiunium. Scripta est lex Gracæ diebus *Ptolemai* Regis. Tenebra triduo per uniuersum orbem. 9. Ieiunium. Non scripserunt Magistri nostri quare ea dies notata. 10. Ieiunium. Obsidetur *Ierusalem* à rege *Babylonis*.

*Sebat.* 30.

*Sebat* plenus. 5. Ieiunium: Moriantur Seniores qui fuerunt aequales *Iosue* filij *Nun*. 23. Ieiunium. Congregati sunt omnes *Israelita*, contra *Beniaminem* propter pellicem & idolum *M. cha*. 30. Locus *Einbolitmi*.

*Adar.* 29.

*Adar* Caurus. 7. Ieiunium. Moritur *Moses* Magister noster qui in pace quiescit. 9. Ieiunium: *Schola Sammai* & *schola Hillel* inter se contendere caperunt. 13. Festiuitas decreta: interficitur *Nicanor*. 14. *Mardocheu* Phurim.

*Nisan* 30.

*Nisan* plenus 1. Ieiunium. Mortui sunt filij *Aaron*. 10. Ieiunium. Moritur *Mariam*. Eligitur agnus mactandus 14. die. 14. PASCHA. Exterminatio fermenti. 15. *Azyma*. 16. ΔΕΥΤΕΡΑ ΤΟΥ ΠΑΣΚΑ, Manipulus frugum, ΗΜΕΡΑΙ ΠΕΝΤΗΚΟΣΤΗΣ ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΠΡΩΤΗ, 21. Solennitas finis *Azymorum*. 23. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΔΕΥΤΕΡΑ. 26. Ieiunium. Moritur *Iosue* filius *Nun*. 30. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΤΡΙΤΗ.

*Iiar.* 29

*Iiar* Caurus 7. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΤΕΤΑΡΤΗ. 10. Ieiunium. Moritur *Eli* *Pont* *Max.* & ambo filij eius: capitur arca testimonij 14. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΠΕΜΠΤΗ. 21. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΕΚΤΗ. 23. Solennitas. *Simon* *Gaza* caput. 28. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΕΒΔΟΜΗ. Ieiunium: Moritur *Samuel* Prophetas. plangitur ab omni populo.

*Sivvan.* 30

*Sivvan* plenus 6. ΠΕΝΤΗΚΟΣΤΗ. ΠΛΗΡΩΜΑ ΤΩΝ ΗΜΕΡΩΝ ΤΗΣ ΠΕΝΤΕΚΟΣΤΗΣ, 23. Ieiunium. Desistunt ferre primogenita & primitias *Ierolyma* in diebus *Ieroboam* filij *Nabat*. 25. Ieiunium. Occiditur *Rabban* *Simeon* filius *Gamaliel*. *Rabbi* *Ismael*, *R. Hanania* secundus a pontificib. 27. Ieiunium. Combustus est *Rabbi Hanina* filius *Tardion* una cum libro legis.

*Tamuz.* 29.

*Tamuz* Caurus 17. Ieiunium. Franguntur Tabula legis. Cessat ἐν δειληχοῦς. urbs fissa. *Epistemon* cremat librum legis. Ponit statuam in templo.

*Ab.* 30.

*Ab* plenus. 1. Ieiunium. Moritur *Abaron* *Pontifex*. 9. Ieiunium. Decretum contra patres nostros ne ingrederentur in terram *Iudaam*. Desolatio Templi prioris & posterioris. 18. Ieiunium. Exincta est Lucerna vespertina in diebus *Abaz*.

*Elul.* 29.

*Elul* Caurus. 17. Ieiunium. Moriantur Exploratores qui diffamauerant terram. 22. *Xylophobia*.

As for the Sabbaoths, New-moones, and dayes not solemnized with feasting or fasting, I haue passed ouer in this Kalendar, as impertinent, or needelesse.



## CHAP. VII.

*Of the ancient Oblations, Gifts, and Sacrifices of the Iewes : and of their Priests, and persons Ecclesiasticall, and Religious.*



Although *Moses* doth handle this matter of their Rites and Sacrifices, and is herein seconded and interpreted by the succeeding Prophets, so fully, that it may seeme a powring of water into the Sea, to speake needlessly, or by our Discourse, to obscure, rather than illustrate, that which is so largely and plainly there expressed; yet because of that subiect which we haue in hand, I cannot altogether be silent (at least of the kinds and heads) referring the desirous Reader for his more perfect satisfaction in particulars, to those cleerer propheticall fountaines. Their rites for time and place we haue already described: The next intended part of this Iewish relation shall be of their *Oblations*, which were either *Gifts* or *Sacrifices*. Their sacrifices were such oblations, wherein the thing offered was in whole or part consumed in diuine worship, for the most part by fire or shedding of blood. These were of eight sorts. *Burnt-offerings*, *Meate-offerings*, *Peace-offerings*, *Sinne-offerings*, *Trespasse-offerings*, the offerings of *Consecration*. *Cleansing* and *Expiation*. <sup>b</sup> *Philo* reduceth them to three: *Burnt*, *Peace* and *Sinne-offerings*, according to the three causes of sacrificing; *The worship of God* the obtaining of good things, and a freedome from euill.

<sup>a</sup> *Car Sigon. de Republ. Heb. l. 4.*  
<sup>b</sup> *Philo de Sacrif.*

The *Burnt-offerings* were by fire consumed, the rites and manner hereof is expressed, *Leuitic. 1.* the fire was to be perpetuall on the Altar, being that which *God* miraculously sent from heauen to consume *Aarons* sacrifice; for neglecting which, and vsing other, his two sonnes *Nadab* and *Abihu* were stricken by a reuenging fire from *God*. The *Meate offering* was made of fine flower, without hony or leuen, and with oyle and incense on the altar, or frying panne, or ouen, or caldron, according to the rites prescribed, *Leuit. 2.* partly sacred to the *LORD* by fire, the rest to be the Priests. The *Peace-offerings* are with their proper ceremonies, enioyned *Leu. 3.* and 7; the fat and kidneys were to be burned on the Altar (the fat and blood being vniuersally forbidden them for food) the breast and right shoulder was the Priests: the rest to the sacrificer, to bee eaten the first, or at furthest on the second day: or else on the third to be burnt with fire. The offering for sinnes of ignorance for the Priest, Prince, people or priuate man, is set downe *Leu. 4.* and 6. The *Sinne-offering in case of contempt*, where the sinne is committed against *God* & man willingly, with the due maner therof is expressed, *Leu. 6.* To these were adioyned *Prayers & praises*, with muscull voices, and instruments, cymballs, viols, harpes, and trumpets resounding *For he is good, for his mercy endureth for euer*. The sixth kind of sacrifices was proper to the Priests at their consecration, recorded *Le. 6. 20*. The seuenth mentioned sacrifice is of *purification* or cleansing, as of a woman after child-birth, *Le. 12.* or of a Leper *12. 14.* or for vncleane issues of men and women, *cha. 15*. The eight is the sacrifice of *Expiation* or Reconciliation, on that festiuall or fasting day before spoken of, *Le. 16*. Hereunto may we adde the lights and the daily offering of incense, morning and euening, *Exod. 30* on a golden altar, whereunto the Priests onely had acceffe, with such perfume onely as is there prescribed.

The Gifts, which we haue reckoned a second sort of Oblations, that were not as the former in whole, or in part consumed in their offering, but preserved whole and sound, were giuen, either according to the Law, or by *Vow*, or of free will. The Law prescribed *First-fruits & Tithes*, and the personall halfe-shekel. The first fruits of Man, of beasts, and of the fruits of the earth, the Law exacteth, *Exod. 22. 23.* and are assigned to the Priests, *Num. 5.* and 18. which, of men and vncleane beasts, were to be redeemed, of others to be sacrificed. Of *Tithes*, when we consider the assignement of them to the Tribe of *Leui*, we must so farre acknowledge them *Leuiticall* and *Ceremoniall*. But some, considering the paying of them to a Priest, so soon as we reade of

of a Priest, in Scripture, and that by *the father of the faithfull* (which the Apostle vrgeth against Leuiticall Ceremonies, in that *Leui* himselfe in *Abraham* paid them) and his nephew *Iacob* vowed the payment thereof so soone as *G o d* should giue him whereof to pay Tithes; and that (the first times of the Christian Church excepted, wherein there was no such settled order for things of this and like nature) Tithes were paid to the Church, vntil the Arch-enemy of *G o d* and his Church, in his Antichristian supremacie robbed the Ministers of that due, which in *G o d*s right they before held, impropriating the liuing of the Altar to them that *liued not at the Altar*, but yet ordinarily leauing them to the Church (as they then accounted the Church): cannot so easily subscribe to that opinion perhaps more common then true, which disanull diuine right of the non-paying Tithes, as being then a Iewish and Leuiticall ceremonie. But I leaue the Reader to discusse this matter further, with Master *Carleton* in his Treatise of that Argument; whose reasons, if they want weight in any mans iudgement, yet let the same consider an other supply, not at all fauoring of Iudaisme: namely, that <sup>c</sup> Tithes are due to Christian Ministers by Vow: Christian Common-weales, and Counsells hauing consecrated them to *G o d* and his Church: neither is it now time after the Vowes to inquire, and without Diuine dispensation to alter it, without satisfaction sufficient. But leauing this fore too tender to be touched, and yet little touching and mouing some consciences pretended tender; let vs view the Tythes, as they then were, Iewish. In *Leu. 27. 30.* is a declaration of the Lords right, *All Tythes are the Lords*; and an assignation of the same, *Numb. 18. 21.* *Behold, I haue giuen the children of L e u i all the tenth. &c.* <sup>d</sup> *Hierome* reckons foure sorts of Tithes: first, that which the people paid to the Leuites: secondly, that which the Leuites hence paid to the Priests <sup>e</sup>: Thirdly, that which they reserved for expence in their solemne feasts when they went to the Tabernacle or Temple <sup>f</sup>. The fourth was a third yeeres Tenth, which was then layd vp for the Leuite, and the poore amongst them. The practise hereof *Nehemiah* restored in the reformation of Religion, *Neh. 10.* when the First-fruits and Tenths were brought to the treasury or chambers of the house of *G o d*.

Besides First-fruits and Tithes, they payed to the treasury personall offerings, as *Exod. 30. 12.* euery man payed halfe a shekel, which the Hebrews interpreted to be perpetuall for the maintenance of the Sacrifices; others temporary, then onely put in practise. As for that collection *2. Reg. 12.* made by *Ioas* for the repaying of the Temple, and that after by *Nehem. ca. 10.* the circumstances shew much difference. This treasury, in regard of this Poll-money, grew very rich, as appeared in <sup>h</sup> *Crassus* robbing the same of tenne thousand talents at one time, besides a great beame of gold, which *Eleazarus* the Treasurer, vpon *Crassus* his oath, (afterwards violated neuertheless) to redeeme the rest deliuered to him, weighing three hundred *mina*, euery *mina* being two pounds, two ounces, and a quarter Troy. <sup>i</sup> *Tully* and other Authors mention these Oblations of the Iewes to their treasury yearly.

These Gifts and Offerings the Lawe exacted: they performed many other also, either of their Free-will or of Vow, otherwise little differing from the former, *Leuit. vltim.* Many other Ceremonies of their meates, garments, fastings, trumpets, and in other cases, I hope I shall haue leaue to omit in this place, and remit him that would further know of them to the Scripture it selfe: hauing pointed out the principall.

But by this is apparant, which Doctor *Downam* <sup>k</sup> hath obserued, that all these being deliuered them in the Lords treasury, without their labour or cost, together with their 48. cities assigned them, amounted to a farre greater proportion for the maintenance of that small Tribe, then all the Bishopricks, Benefices, Colledge-lands, or whatsoeuer other Ecclesiasticall indowments and profits in this land, although the prophane Ammonites or hypocriticall Cloysterers had neuer conspired to shauie off our <sup>l</sup> beards, and our garments by the buttocks, not leauing to <sup>m</sup> couer our nakednes, or their shame: And yet how sicke is *Ahab* for *Naboths* vineyard? And would *G o d* we had no *Iezabels* to play the (too cunning) Physicians in this disease. Let me haue a little leaue to say no more then others (for the substance) in Bookes and Sermons haue

c *M. Downam.*

d *Hieron. super Ezech.*

e *Num. 18. 26.*

f *Deut. 14. 22.*

g *Deut. 14. 28.*

h *Isa. 1. 14.*  
12.

i *Cic. Pro Murena.*

k *Downams*  
Sermon of  
the Dignitie,  
&c.

l *2. Sam. 10.*

m *D. Smith* ser.  
Black-Smith.



haue said already: although those *Bellies* to whom wee speake, haue no *eares*. The first stroke which wounded vs, and causeth vs still to halt, was from Rome, *the mother of abominations and whoredomes*. Here, as in the suburbs of Hell, were founded the Churches ruines: our *Bulles of Basban*, (Abbey-lubbers, and Cloysters) with the leaden hornes of those Roman *Bulles* haue pushed downe our Churches, (our Chauncells at least) and made them to fall into those *\*Cages of uncleane Birds*, the Popish Monasteries. Of nine thousand two hundred eighty and foure parishes in England, after M. *Camdens* account, three thousand eight hundred fortie five were (it is properly termed) impropriated. And who knoweth whether those Appropriations did not supplant these Supplanters, and dispropriate them of that which in a iuster proprietie was giuen them in their first foundations, for that three-fold maintenance of *themselves, of learning, and of the poore*: yea happily yet (if we obserue the course of Diuine Iustice) we may see many, whose former inheritances haue by the additions of these, as of a contagious garment, beene infected, and haue either died, or bin sicke at the least, of this plague. How fitly and fully doe those wordes of *Habacuk* agree to the houses founded for religion, by this and like irreligion peruered, and at last subuerted *\* They coneyed an euill conetousnesse to their houses, they consulted shame to their owne houses, by destroying many people, and sinned against their owne soules. The stone hath cried out of the wall, and the beame out of the timber hath answered it, Woe unto him that buideth a towne with blood, and erecteth a Citie by iniquitie*. Thus we see, the stones haue cried out of their walls indeede, and by their demolished heapes may receiue *Labans* name, *Iegar sabadutha*, the *p* heape of witnesse, their ruines remaining testimonies of *G O D*s iudgements. A violent streame (saith maister *Camden*\*) breaking through all obstacles, hath rushed out vpon the Ecclesiasticke state of this Land, and ouerwhelmed, to the Worlds wonder, and Englands grieve, the greatest part of the English Clergie, with their most beautifull buildings; and those riches which the Christian piety of the English had from the time of their first Christianity consecrated to *G O D*, were (as it were) in a moment disperfed, and (if I may so say) profaned.

Let none traduce me as a *troubler of Israel*, and a traducer of our Law and State, which haue thus both changed & fetled these things. I inueigh against *Absolems* conspiracie, and *Achitophels* deuises, which were the troublers of Israel, and so disturbed the iust heart of righteous *Dauid*, that on the sodain hee a little forgot the exact rule: and commanded, *Thou and Ziba diuide the Lands*. So (if loofers may haue leaue to speake) our Parliament (perhaps with some extasie of ioy, for remouing the sinks and stinckes of superstition) had in those busie times but negligent consideration of *Mephibosheths* right: and our Vicar-*Mephibosheths*, the Clergie then, did not much vrgie it, yea we would still say of these our halting *Zibaes*, *Let them take all*, rather then wee should want our *Lord and his Gospel*, to *come home to vs in peace*. And in peace, let them rest which were Authors of this peace to vs; and let vs pray that a worse generation of *vipers* doe not arise, and that the *\*Canker-worme* *eate not what the Grasshopper hath left, and the Caterpillar the residue of the Canker worme*. I meane those Patron-patrons, and Patron-latrons, whereof these extend to the vtmost whatsoeuer might, and whatsoeuer colour of right, in Exemptions, Customes, *\*Priuiledges* and prauileges, whereby euery *Iohn-a-Style* shall intercept the Churches due, or by a weightier fee, force a composition, or wrangle out some broken Title, or break the necke of the Case with a Prohibition: the other hauing a trust committed, maketh himselfe a bawd, and selleth his Church (which cost no meaner price then the blood of *C H R I S T*) for money. Oh Christ, ouerthrow the Tables of these Money-changers, and with some whippe drue them, scourge them out of thy Temple, which supplant thy plantations, and hinder the gaining of Soules for gaine. Withstand these *Balaams*, which for *Balaaks* blessing, care not what curse they bring vpon Israel, which present for presents, and scrape to maintaine their carnall liuing, out of our spirituall Liuing; to bestow on their Hawkes, their Hounds, their!

But

\* Apoc. 18 2.

n Camden Eri-  
tan. Edit. ult.

o Hab. 2. 9, 10,  
11, 12.

p Gen. 31. 47.  
\* Vbi supra.

q 2. Sam. 19. 29

r Joel 1. 4.

\* Let me haue  
the like liberty  
to inueigh a-  
gainst vices  
here, as *Espe-  
raus* was allow-  
ed among the  
Papists, who  
speaking of  
the Romish  
proceedings,  
saith, *Sedis A-  
postolice summa  
inua, hoc est sum-  
me iniuria, pri-  
uilegia hoc est  
abusus, consue-  
tudines, hoc est,  
corruptele: I*  
speake only a-  
gainst abusers  
of law & right.



But whither hath this passion, or zeale (Truth I am sure) transported mee? Truly, the fixed Starres in our Westminster firmament (and may not I so call it, where is such a *Starre-chamber*, shining with the bright beames of Iustice?) I admire, and almost adore in silence: onely those wandering planets, which selfe-guiltinesse accuseth, doe I here accuse.

And for these, and all the Churches enemies, *Let God arise, and his enemies*, (or their enmitie) *bee scattered*, that there be no more such *Ababs*, as I mentioned, which hauing more then enough, seeme to haue nothing, as long as *Naboth* hath something which they can long for: and that there bee no *Eliafisks*, which shall prouide *Tobias* the *Ammonite* a *Chamber in the house of the Lord*: that neyther any abuse the profession of Lawe, directly; nor the possession of Patronage, indirectly; (for abuses onely I taxe) so to discover our Churches nakednesse, that euerie *Cham* (the prophane Atheist, and superstitious Papist) may espie and deride the same, wherein themselves are the most guiltie amongst vs; although none are more readie to *tell it in Gath, or publish it in the streetes of Ashkelon, that the daughters of Babylon may triumph*.

After that wee haue spoken of the Times, Places, and Rites sacred to God, order requireth next to speake of those Persons, whose office and function it was to procure and mannage those Diuine and Religious affaires. And first, amongst the first Hebrewes, wee finde no Priest named before *Abrahams* time, in which *Melchizedech* was interpreted by the most, to be *Shem* the sonne of *Noah*, Father both of this and other Nations: and Maister *Broughton* hath written a whole Booke in confirmation hereof. The heads of Families then exercised the Priestlie office of teaching, praying, and sacrificing in their owne households, as we reade of *Abraham*, *Isaac*, *y* and *Iacob*. After that, the first borne of all the Tribes of Israel were consecrated to this businesse, when as God had destroyed the first-borne of *Egypt*,<sup>a</sup> and these offered Sacrifices<sup>b</sup> vntill that the Leuites were chosen in their room; *c* God turning that propheticall curse of *Iacob*, of *d scattering them in Israel*, into a blessing, for the instructing of the Israelites. The cause of this their consecration was, because they, *e* in a zeale of Gods glorie, had *sanctified their hands* to this ministerie *in the bloud* of the neereft of their idolatrous kinred, that had sinned in adoring the *golden Calfe*.

Now in the third of *Numbers*, where the first-borne of the Israelites, and the Leuites are numbred, appeareth a difficultie, which most of the Interpreters which I haue read of that place, haue neglected: namely, that of the Israelitish first-borne there were found, from a moneth-old vpward, two and twentie thousand, two hundred seuentie and three, and of the Leuites, but two and twentie thousand; so that therefore there must be fise shekels a peece payed for the redemption of euery of those two hundred seuentie and three in surplussage more then the Leuites; whereas yet in the parcells of the Leuiticall accompt, are found more of the Leuites then of the Israelites, as appeareth; the family of the Gershonites containing seuen thousand and fise hundred, the Kohathites, eight thousand six hundred, and the family of *Merari*, fixe thousand and two hundred, which being added together, amount to two and twentie thousand and three hundred; and therefore are seuen and twentie more then the Israelites. To this *\* Lyra*, *Dionysius Carthusianus*, and *Iunius* (for the most are wholly silent) answere, that those three hundred ouer and aboue the two and twenty thousand were first-borne themselves, and therefore in right of the former challenge of the first-borne, were the Lords already. And if it seeme as much wonder, (which Authors obserue not) that of two and twentie thousand were but three hundred first-borne; *\* That* their exploit of executing their kinred for idolatrie (before mentioned) in which sinne, the first-borne, as Priests, were likeliest to haue followed *Aaron*, a chiefe man of their Tribe, might answere for me. And that cruell Edict<sup>f</sup> of *Pharao*, and their miraculous fruitfulnessse, may make it lesse strange, that both in these Leuites there were so few first-borne

f 1.Reg. 21.

t Nchem. 13.

u 2.Sam. 1. 20.

x Gen. 18. 19.

y Genes. 37.

z Gen. 49. &c.

a Exod. 13. 2.

& 15.

b Exod. 24. 5.

c Num. 3. 41.

d Gen. 49. 7.

e Exod. 32. 29.

\* *Lyra* in *Num.*  
*Dionysius Carthus.*  
*Iun.* addeth also in the number of Priests.

\* But one of  
74.  
f Exod. 9.



borne, and in the other Israelites also, with whom amongst 60 & 550. men from twenty yeres old vpwards, there were (though reckoning but from a month old, as is said) but 22273. which is little more then one of seuen and twenty, besides that inequality of the persons numbred. This excursion vpon this occasion, wherein I haue found diuerse Interpreters mute, will (I hope) finde pardon with the Reader, who happily himselfe may finde some better resolution.

To returne to our Historie; G o d had before appointed *Aaron* to be high Priest, and his sonnes s to be Priests, to whom the Leuites were assigned after (as wee haue said) as assistants in inferiour offices of the Tabernacle. *Aaron*, from whom is reckoned the succession of the high Priests in the same office, had appointed to him eight holy garments, a breast-plate, an ephod, a robe, a broidred coat, a miter, a girdle, a plate of golde, and linnen breeches. Also his sonnes had appointed to them coates, and bonets, and girdles, and breeches: which their attire is described at large, *Exo.* 28. *Iosephus* writeth of the Stones there mentioned, That that on the Priests right shoulder shined forth very bright, when G o d was pleased with their Sacrifices, as did also those twelue in the breast-plate, when in the time of warre G o d would assist them, which ceased miraculously to shine two hundred yeres before his time; or as the Talmudists say, from the building of the second Temple.

The consecration of the Priests, and rites thereof are mentioned, *Exod.* 29. The conditions required in the high Priest, as that he should not haue the bodily defects of blindness, lamenes, maimednes, &c. nor should vncouer his head, and many other such like, are expressed, *Leu.* 21. His office was daily to light the Lights, at the evening, and to burne incense at morning and evening, and once euery Sabbath to set the Shew-bread before the L o r d to sacrifice, and once a yere to make reconciliation in the holy place, &c. This office they executed till the Captiuitie, after which they ruled also in the Common-wealth, and the family of the *Maccabees* obtained temporall and spirituall iurisdiction, being both Priests and Kings. But the state being vsurped by others, they also appoynted high Priests at their pleasures: and thus were *Annas* and *Caiphas* high Priests, although *Caiphas* alone administered the office, which was abrogated to *Annas*, the name onely remaining: and thus *Iosephus* saith, that *Anna* was most happie, who had himselfe beene high Priest, and seene all his sonnes in that office, whereas in the institution, and before the Captiuitie, this office continued ordinarily with their liues: which after they enjoyed longer or shorter, at pleasure of the Conquerour.

Next vnto the high Priest, were the Priests lineally descended from *Eleazar* and *Itamar* the sonnes of *Aaron*, as in number many, so in their priestly rayments, consecration, condition, and office, much differing from the former, as appeareth; for their garments, *Leuitic.* 28. their consecration 29. their conditions required in them, *Leu.* 10. and 21. and their office in somethings, as preaching, praying, sacrificing, not much vnlike to the former, but in degree, sometime assisting him in these things, sometime alone, and in some things, nothing participating, as in *Moses* plainly may be seene. These priestly families, being of the house of *Eleazar* sixteen; and of *Itamar* eight, which *Dauid* by lot distributed into foure and twenty orders, according to the number of the heads of families, those foure and twenty men, chiefe of those orders, being to the high Priest, as *Aarons* sonnes were vnto him in their ministry, 1. *Chronic.* 24. and tooke turnes by course, in performing of the same as *Luke* sheweth<sup>b</sup> in the example of *Zachary*. *Iosephus*<sup>i</sup> testifieth the same, and affirmeth, That in each of these ranks were more then fise thousand men in his time: and in the historie of his life, saith, that himselfe was of the first of these orders, betwixt which was no small difference, and the heads of these were called also *Chiefe Priests*<sup>k</sup> in the old and new Testament.

The Leuites had the next place in the legall ministry: all that descended of *Leui*, except the family of *Aaron*, being thus called: and *Num.* 3. according to the descent of the three sonnes of *Leui* had their Offices assigned them, which so continued till the daies of *Dauid*. He distributed them according to their families vnto their seuerall

*Exod.* 29.

\* *Leuit.* 24 4.

<sup>b</sup> *Lut.* 5.  
<sup>i</sup> *Ioseph.* in *App.*  
<sup>c</sup> & in *vita.*  
<sup>k</sup> *Ex.* 28. *Mar.* 14  
*Actes* 4.

seuerall functions, twentie foure thousand to the seruice of the Temple: six thousand to be Iudges and Rulers, foure thousand Porters, and foure thousand which praised the L O R D vpon instruments. These were diuided vnder their Heads or Principalls according to their families. The Leuiticall Musicians, with their Offices and Orders are reckoned 1. *Chron.* 25. and 2. *Chron.* 7. These in stead of the silken stole, which they ware, obtained in the dayes of *Agrippa*, to weare a linnen one, like the Priests. The Porters are in the 26. of 1. *Chron.* described according to their families, orders and offices. They kept, in their courses, the doores and treasures of the Temple: to keep the same cleane, and to keep that which was vn cleane out of the same: and these all are mustered in their offices 2. *Chron.* 35.

m See the institution of them, *Num.* 6. 2

n 2. *Reg.* 1. 8.  
Isai. 20. 2.  
o *Zach.* 13. 4.  
p *Mat.* 3. 4.

The Gibeonites, called after Nethanims, were at hand vnto the Leuites in the meanest offices about the Tabernacle and Temple, *Ios.* 9. 21. and 1. *Chro.* 9. assigned hereunto first by *Ioshua*, after by *Dauid* and the Princes, for the seruice of the Leuites to cut wood, and draw water, for the house of G O D, *Ezra* 8. Besides these Ecclesiasticall persons in the ordinarie ministerie of the temple, were other, which may no lesse be counted holy: either in regard of Vow, as the *Nazarites* for a time: *Sampson* is an especiall example hereof, and *Iames* the Iust, brother of our L O R D: or else they were Prophets by extraordinary calling, as *Samuel*, *Esay*, *Jeremy*, and others: to whome G O D manifested his will by dreames, visions, and reuelations; whose ordinarie habite seemes to be a rugged hairie garment, by the example of *Elijah*, and the false Prophets, and of *Iohn Baptist* afterward. And thus much of those persons, which according to the Law were sacred to G O D: it followeth that we should obserue their superstitious deuoting of themselves, according to their owne deuises and traditions, vnto a supposed seruice of G O D. In a more strict manner then ordinarie, or some-way in opinion and practise differing both from the law, and the rest of the Jewish people. Of this kinde were many Sects, whereof wee are next to speake.

## CHAP. VIII.

## Of the diuers Sects, Opinions, and Alterations of Religion, amongst the Hebrews.

a *Philastrinus* reckoning therein their idolatries, numbrieth 28. Jewish sects: and as *Scaliger* obserueth, and the Scripture will beare it, might by that rule haue reckoned many other.

b *Iud.* 2. 12, 13.  
c *Iud.* 6. 27.  
d *Iud.* 8. 27, 33.  
e *Jud.* 10. 6.  
f *Iud.* 17 & 18.  
g *Iud.* 19.  
h 1. *Sam.* 2. 12.



In this matter of Alterations, and altercations amongst them about Questions and practise of Religion, we are in the first place to obserue their often apostacies <sup>a</sup> from the truth of the Lawe to the idolatrous superstitions of the neighbouring Nations: as the Reliques of their Aegyptian idolatry in the golden Calf *Exo.* 32. their often murmurings in the desert, the presumption of *Nadab* and *Ahihu*, and after of *Aaron* and *Miriam*, the conspiracie of *Korah*, *Dathan*, and *Abiram*, *Balaams* stumbling-blocke, to couple them in idolatrous seruice to *Baal-Peor*, the idoll of the Moabites: And after their possession of the Land, when *Ioshua* and the Elders were dead, they serued <sup>b</sup> the gods of the people that were round about them, as *Baal* and *Ashtaro*th: of the idoles and their rites is before spoken. And although *Gideon* cut downe the groue, and destroyed the altar of *Baal*, <sup>c</sup> yet he made an Ephod of the earrings of the prey, and put it in *Ophrah* his Citie, and all *Israel* went a whoring there after it <sup>d</sup>: and after his death, made *Baal-berith* their god. They serued also the G O D s of *Aram*, *Zidon*, *Moab*, *Ammon*, <sup>e</sup> and the *Philistims*: *Michah* <sup>f</sup> an Ephramite made an house of gods, an Ephod, and Teraphim, and consecrated one of his sonnes to be his Priest; and after set a Leuite, *Ionathan*, in his roome, the occasion of apostacie to a great part of the Tribe of *Dan*, all the while the house of G O D was in *Shiloh*: besides the corruption of state and religion by the *Beniamites* <sup>g</sup> and by *Hophni* and *Phinehas* the sonnes of *Eli*. <sup>h</sup>

But



But after the reformation of Religion by *Samuel*, *Dauid*, and *Salomon*, (who yet became after an idolatour) befell their greatest Apostasie, to wit, of the tenne Tribes, from *G o d*, their King, and Religion, by the ouer-wise policie of *Ieroboam*, which corrupted and subuerted both it and himfelfe. He (least thofe reuolted Ifraelites fhould, by frequenting *G o d*'s appointed worfhip at Ierufalem, reckonnowledge their former and truer *L o r d*) consecrated two *Egyptian* Calues at Bethel and Dan<sup>i</sup>, and made an Houfe of High Places, and Prieftes of the loweft of the people. i 1. King. 12.

Iudah alfo made them, in the fame times, High Places, Images, and Groues, on euerie high Hill, and vnder euerie greene Tree. Yet had the Kingdome of Iudah their entercourfes of corruption and reformation; according as they had good or bad Kings; but in Ifrael, the Commonwealth and Church receiued, by that finne of *Ieroboam*, an vncurable wound and irrecoverable loffe, vntill that, in *G o d*'s iuft punifhment, they were carried away by the Affyrian Kings into Affyria, and into Hala, Habor, and the Cities of the Medes, as 2. King. 17. appeareth; where is recorded a summarie collection of thefe and other their idolatries. Of thefe exiled Ifraelites (if wee beleue the reports and coniectures of diuerfe Authors) are defcended thofe Tartarians, which fince ouer-ran, with their Conquefts, a greater part of Asia and Europe, then euer any other Nation, before or fince; of which their Originall and Exploits, wee fhall in fitter place further difcours. The other Kingdome of Iudah, although it receiued fometime fome breathing and refreshing vnder her more vertuous and religious Kings, yet for the moft part, groaning vnder Tyrannie and Idolatrie, was at laft a prey to the Babylonians: from which feruitude being freed by the Perfian Monarches, vnder varieties of aduerfe and prosperous fortunes, it was afterwards rent and torne by the Macedonians, being made a common Stage for the Armes and Armies of the fucceffors of *Ptolomy* in *Egypt*, and *Selencus* in Asia, remaining meede vnto the Conquerour; and receiuing no fmall impreffions and wounds in Soule as well as Bodie, in Religion as in Politie. But being after deliuered from Macedonian thraldome by the Familie of the *Macchabees*, the Gouernment, Ecclefiafticall and Temporall, became theirs, but the mindes of this Iewifh people was in thofe Times diuided in diuerfitie of Sects and Opinions, of which the Euangelicall and other Hiftories make mention.

The opinions of the Iewes may bee reduced <sup>k</sup> into thefe two generall Heads: the one were fuch as contented themfelues with the Law of *G o d*, and were called *Karraim*, or *Koraim*, of which fort there are diuerfe at this day in Constantinople, and other-where: The other *Rabbinifts*, Supererogatorie (as Mafter *Hall* calls them) and Popifh Iewes, called *Hafidim*, profefling a more ftrict Holineffe then the Law required. Yet at firft thefe both pleated themfelues, and did not, *by oppofition of Science*, difpleafe each other, and difagreeing in opinion, they yet in affection agreed. But when thefe voluntarie Scrui-ces began to be drawne into Canons, and of arbitrarie became neceffarie, they were rent into fundrie Sects. Of thefe and their originall let vs heare *Scaliger* fpeake.

There were <sup>l</sup> (fayth hee) before the times of *Hafmōnai*, two kinde of Dogmatifts, men holding differing opinions, among the Iewes: the one onely accepting the written Law; the other Tradition, or the addition to the Law. Of the former kinde arofe the *Karraim*, of whome came the Sadducees; of the later, the Pharifees. Thefe Pharifees were the iffue of the *Hafidees*.

The *Hafidees* were a Corporation, Guild, or Fraternitie, which voluntarily addicted themfelues to the Offices of the Law, 1. *Macchabees*. Chap. 2. *verse* 42. <sup>m</sup> Their originall was from the times of *Ezrah*, or *Efdras*, *Haggai* and *Zacharie*, the Prophets, being authors of this Order. Thefe, in regard of their inftitution, were called *Holy*, *Hafidim*; and in regard of their Combination, *Haf-*

<sup>k</sup> *Halls* Phari-  
faifme and  
Chriftianitie.  
*Synagoga Iu-  
daic. cap. 2.*  
<sup>l</sup> 196. *Scal.*  
*Elench. Tribar.*  
*Nich. Se. var.*  
*c. 22.* He calls  
thefe two fefts  
*cap. 2. Karraim*,  
of *Kara*, which  
fignifieth the  
Scripture: and  
*Rabbinim*,  
which were  
the *W. se-men*,  
*Zepeh*, after  
called Phari-  
faes.  
<sup>m</sup> *Iunius* tran-  
slateth it *Af-  
chidai*, & fayth,  
they were fuch  
as for religion  
were fattered  
and difperfed  
about forfeare  
of the King.

*dei*. And besides that which the Law enioyned (which is iust debt) they supererogated, and of their owne free accord disburied vpon the Temple and Sacrifices. They professed not onely to liue according to the Prescript of the Law, but if any thing could by interpretations and consequences be drawne thence, they held themselves bound to satisfie it, and when they had done all, to seeme to haue done nothing, but accounted themselves *unprofitable seruants* notwithstanding.

Euery one paid a tribute to the reparations of the Temple, from the times of *Esdra*s and *Nehemias*.<sup>n</sup> The *Hafidæans* added further (of their owne free-will) to the Sanctuarie, Walles, and Porches, neuer (almost) going from the Temple, which they seemed to hold peculiar to themselves, and by which they vsed to sweare, *By this Habitable*, or, *By this House*: Which the Pharisees, their posteritie, also did<sup>o</sup>, as likewise they learned of them *to build the Sepulchres of the Prophets*. They were therefore called *Hafidim*, either because their Colledge was instituted of the Prophets; or of their holy and religious workes, and the sacred buildings by them either repaired or reared from the foundations. And therefore, when wicked *Alcimus* had killed threescore men of this Corporation or Guild, the people thought their death was prophesied in the *P* Psalme, such reputation was there of their holinesse.

<sup>n</sup> *Neh. 10. 32.*

<sup>o</sup> *Mat. 23. 16.*  
*& 29.*

<sup>p</sup> *Pf. 79. 2.*

<sup>q</sup> *Abr. Zachuth*  
*lib. Tobiasin.*

<sup>r</sup> *Scal. ibid.*  
*cap. 24.*

<sup>s</sup> *Ier. 35. 19.*  
<sup>t</sup> *2. Reg. 10. 15.*

<sup>u</sup> *Luk. 2. 37.*

<sup>x</sup> *Drus. de 3 ser.*  
*l. 1. c. 11.*

<sup>y</sup> or *Tobiasin*  
*Ab. Z. 16.*

These *Hafidæi* were not in proper sense a Sect, but a Fraternitie, which euerie day assembled in the Temple, and offered in daily Sacrifice a Lambe, which was called *the Sinne-offering of the Hafidim*. One day was excepted, the eleuenth of *Tisri*, in which that Sacrifice was omitted. They offered not themselves (for they were not Priests) but the Priests in their name. *Abraham Zachuth* <sup>q</sup> sayth, That *Baba*, the sonne of *Buta*, daily of his owne accord offered a Ramme for a Sinne-offering, except one day, which was the day after the *Expiation*: And this was called *the Sacrifice of the Saints for Sinne*: And he sware, *By this Habitable*, that is, the Temple. Of this kinde, or much like thereto, *Scaliger*<sup>r</sup> thinketh the *Rechabites* were, which *Ieremia* <sup>s</sup> mentioneth, whose immediate father hee accounteth *Ionadab*, (not him which liued <sup>t</sup> in the dayes of *Iehu*, but another of that name) and that their austere order began but a little before it ended (namely, in the same Prophets time) quickly ending, because of the Captiuitie. After the Captiuitie, those sonnes of *Ionadab*, renewing their former obseruations, were called *Hafidæi*, which went not from the Temple, and obserued the orders aboue-mentioned: so *Scaliger* interpreted *Ieremies* Prophecie, that *Ionadab* should not want one to stand before the *LORD*, that is, to minister and attend holy duties in the Temple, like to *Anna* the Prophetesse<sup>u</sup>. This (sayth he) is the true beginning of the *Hafidæi*, which abstained from wine, as did also the Priests, as long as they ministred in the Temple. Thus much *Scaliger*.

*Drusius* <sup>x</sup> proueth, That diuers of the Pharisees and Essæes also were of these *Hafidæi*, whereby it appeareth, that it was rather a Brotherhood, as *Scaliger* calleth it, then a Sect. He sheweth their Rites and Discipline, out of *Iuchasin*.<sup>y</sup> They spent nine houres of the day in prayer. They beleued that a man might sinne in thought, and therefore they had care thereof; their will was not without the will of Heauen, that is, of *GOD*. Tenne things were peculiar to them: Not to lift vp their eyes aboue tenne cubits: secondly, Not to goe bare-headed: thirdly, To stablish three refectiōns: fourthly, To dispose their hearts to prayer: fifthly, Not to looke on either side: sixthly, To goe about, that they might not be troublesome to any companie: seventhly, Not to eat at the Tables of great men: eighthly, If they had angred any man, quickly to appease him: ninthly, To haue a pleasant voice, and to descend to the interpretation of the Law: tenthly, To accustome themselves to their Threads and Phylacteries.

*Rab* (one of this Fraternitie) did not lift vp his eyes aboue foure cubits. Tenne or twentie daies before their death they were diseased with the Collicke, and so all cleare and cleane they departed into the other life.



To returne vnto *Scaliger*. touching the originall of Sects, and to leaue those *Hafidæan* obseruants. As long (sayth he) as Supererogation onely was vsed, there was no Sect in the people of *G o d*: but when the Precepts thereof were brought into *Canons*, and committed to writing, then arose many doubts, disputations, altercations, growing and succeeding daily, from whence sprang two Sects, differing in opinion; the one admitting onely the Law, the other embracing the interpretations and expositions of their Rabbines. The former, in proesse of time, was diuided into two. For at first the *Karraim* were onely such as obserued the Law and the Prophets, till the times of *Sadok* and *Boethi* or *Baithi*, who first doubted of the punishment of sinnes, and rewards of good workes, from whome sprang the Haresie of the *Sadducees*. The *Karraim* were not, before this, diuided in Sect from the *Hafidim*, but onely in those voluntarie Functions and Supererogations, wherein the Law, by Iniunction, ruled the former, and these, as is said, supererogated. But when Canons and Iniunctions began to be written, then of these *Hafidim* arose Dogmatists, which called themselves *Perushim*, *Holy*, and *Separated* both from the other *Hafidim*, and from the Vulgar; making a necessitie of that obseruation, which before was voluntarie. This sort was againe diuided into those which retayned the name *Perushim*, or *Pharisees*; and the *Essens*; both receiuing from their Authors the Rules and Precepts of their Sect. After this, the Pharisees were diuided into many kindes: The Iewes reckon seuen. The *Essens* also were diuided first into *Cloysterers*, or Collegians, which liued in a common Societie; and *Eremites*, or Solitarie persous; and those former into such as *married*; and others which remained *continent*.

Now let vs consider of these more particularly; and first of the Pharisees. *Drusius* <sup>a</sup> deriueth the name from the Syrian, as most of the names in the New Testament are, and not from the Hebrew; for then it should not be Pharisees, but Pharusees: as after the Hebrew, it should rather be *Masias*, then *Messias*. The Etimologie some fetch from *Phares*, which signifieth Diuision, as *Epiphanius*, and *Origen*, with others <sup>a</sup>: against which, *Drusius* excepteth, because in *Phares* the last letter is *Tsaddi*, here it is *Schin*. Others <sup>b</sup> deriue it from *Parash*, signifying to explaine, because they did all things openly, to be seene of men: it is not likely: for Hypocrisie loues her *workes* should be seene, but not her *humour* (then should it not be hypocrisie;) theee would not be seene in her affection to be seene: and this name, in this sense, would haue beene to their infamie, and not to their reputation, which they most aymed at. A third deriuation of this name is from another signification of the same Verbe, to expound. But to expound the Law, was more proper to the *Scribes*; and some of the Pharisees were not Expositors. Howbeit, the most probable opinion is, that they were so called of *Separation*; because they were, or would seeme to be, separated from others: first, in cleaneesse of life; secondly, in dignitie; thirdly, in regard of the exquisitenesse of those Obseruations, whereto they were separated; fourthly, in their habite, wherein they were (as our Monkes) distinguished from the people; yea, they did abhorre the garments of the people.

Their opinions are gathered by *Iosephus* <sup>c</sup>, and others, out of whome *Drusius*. They attributed (sayth *Iosephus*) all things to Fate. *Abraham Zacuth* interpreteth their opinion thus, They beleeeue that *G o d* knoweth and disposeth all things, and the Starres helpe; yet so, as free-will is left in the hand of man. And if a man by his free-will chuseth the good, *G o d* will helpe him in his good way. They say, That there is no Hearbe in the Earth which hath not his proper Planet in Heauen.

They ascribed immortalitie to the Soule, holding, that iudgement passed on it vnder the Earth; and that if it had done euill, it was adiudged to perpetuall prisons: if well, it had easie returne vnto life by a transmigration<sup>d</sup>, or going into another bodie. So *Zacuth*: The good Soules take delight of their good workes; the bad descend, and ascend not. They beleecued that there were both Deuils and good Angels.

<sup>a</sup> *Drusius de*  
<sup>3.</sup> *Sectis, li. 2.*

<sup>a</sup> *Ambros. in*  
*Luc. l. 3.*  
*Damascen. de*  
*heres.*  
*Suidas.*

<sup>b</sup> *Fr. Forerius,*  
*Es. l. 10. Forster*  
*rus lexic.*

<sup>c</sup> *Ioseph. de An-*  
*tiqu. l. 18. de bell.*  
*Iud. l. 2.*

<sup>d</sup> *μετεμίσχον*  
*ος.*  
Thus Christ  
was, after this  
opinion, called  
*Elias*, or one of  
the Prophets.

c *Burgens. Ad-*  
*dit. 1. in epist.*  
*la. 2. 10.*

f *Drus. l. 2.*  
*c. 14.*

g *Hierom. ep.*  
*ad Alg.*  
h *Orig. cōt.*  
*apōv l. 4. c. 2.*  
i *Th. oph. in*  
*Luk. 13.*

k *Scalig. Elench.*  
*Ser. cap. 7.*

l *Mar. 7. 4.*

m *Drus. lib. 2.*  
*vbi supra.*

n *Luk. 7. 39.*  
*Es. 65. 5.*

o *Epiph. her. 16.*

\* Of these  
read the 15.  
chapter fol-  
lowing.

p *Scal. Elench.*  
*c. 8.*

They conceiued, that he which kept the most of the Commaundements, although he transgresse in some, is *iust before* G O D: against which opinion *c Burgensis* thinketh, that *Iames* alledged that saying in his Epistle, *He that faileth in one, is guiltie of all.* He citeth *Rab. Moses* for this Pharisaicall opinion, That G O D iudgeth according to the pluralitie or paucitie (to vse his owne words) of merits or demerits. Like stufte haue I read in *S. Francis* Legend, of the ballance wherein mens deedes are weighed, and the Deuill lost his prey by the weight of a Chalice, which one had giuen to the Saint; which heauie mettrall caused the Scale wherein his good deedes were put (before too light) to weigh heauiest. They (the auncienter Pharisees) confesse the Resurrection of the flesh. Hereof are three opinions *f*: one, That all, good and bad, shall rise againe; another, That the iust only shall rise; a third, That the iust, and part of the wicked, shall rise.

They call their Traditions the Law giuen by Word, and the vnwritten Law, which they equall to the written, deriuing both from *Moses*, as more fully elsewhere shall be said. These Traditions they called *Δευτερώσεις*, as both *Epiphanius* and *Hieronymus* witnesse: the Teachers thereof *Σοφοί*, or Wise-men; and when they Lectured, they were wont to say, *Οι Σοφοί Δευτεροῦσιν*, i. *The Wise-men teach Traditions*. Of these Traditions were, concerning the Sabbath, That they might iourney from their place two thousand cubites; (*Hierome* s accounteth feet, *Origen* *h* Elnes) That none might carrie any burthen that day; but they interpreted, if one carried on one shoulder, it was a burthen; if on both, it was none; if his shooes had nayles, they were a burthen, otherwise not. Concerning Fasting, the Pharisee boasteth, *Luk. 18. 12. I fast twice in the weeke*: which they obserued (sayth *Theophylact* *i*) on the second and fifth day, Mundayes and Thursdayes. Happily our Wednesdayes and Fridayes succeeded in this Penance, that we might not seeme to be behind them in dutie, howsoeuer wee disagree with them in their time. And yet *Mercerus* sayth, The Iewes fasted the fourth day, Wednesday, because they held that vnluckie, in which children are taken with the Squinancie. Further, the Pharisees eat not vnwashed, *καὶ μὴ πύγμῃ νίονται*, *Mark. 7. 3. Except they wash with the fist*, as *Beza* translateth. *Scaliger* *k* expoundeth it, not by washing one fist in the other, but composing the fingers into such a frame, that all their ends meet on the toppe of the thumbe, which for want of another name is called *πύγμῃ*, a Fist, although it be not properly so. In this forme they hold vp their hands in washing, that the water may slide downe to the elbow, and thence fall to the ground, as the Iewes vse to this day. They washed *l* when they came from Market, because sinners and vncleane persons were there, whose touch might pollute them. They washed also *Cups and Brasen Vessels and Beds*, not chamber-beds to lye on (*Drusius* *m* expoundeth) but dining-beds, which they vsed in stead of Tables.

They would not *n* eat with *Publicanes or Sinners*, yea they accounted themselues polluted with their touch.

Their Hypocrisie in prayer *CHRIST* mentioneth, that it was *long*, and open in the streetes &c. It was thrice in the day, at the third, sixt, and ninth houre: Their wordes submisle and softly, as of *Hannah*, *1. Sam. 1.* and toward the Temple.

They tythed all, *Luk. 18. Matth. 23.* euen the smallest matters. For Tythes (sayth *Aquila*) are the Hedge of thy Riches. And another Prouerbe (learne it) *Tythe, that thou mayest be rich.* *Epiphanius* *o* addeth, they payed First fruits, thirtieths, and fiftieths, Sacrifices, and Vowes.

Their Phylacteries or Seruatories, Defensiuies (so the word signifieth) in Hebrew *Totaphoth* *\**, they vsed as Preseruatiues, or Remembrancers of the Law, and ware them larger then other men. *Hierome* calls them *Pittaciola*, resembling to them herein some simple superstitious women, wearing little Gospels, and the wood of the Crosse, and such like, of zeale not according to knowledge, straying a Gnat, and swallowing a Cammell. This superstition, then complained of by *Hierome*, yet remaineth (sayth *Scaliger* *p*) among Christians, and Mahumetanes, which ware about them the Gospell of *S. Iohn*. *CHRIST* condemneth not the Rite, but their ambition, for



for dilating, not for wearing them, to which all the Iewes were bound, and all the Iewes and Samaritans obserued. They vsed the like ambition in their Fringes or twisted Tassels, which the Iewes call *Zizis*, and vse them still, as after shall appeare. Their oathes were, By Ierusalem, the Temple, the Heauen, Earth, their Head, by the Law. *Fagius* q obserueth, That the Iewes, in swearing, lay their hand on the booke of the Law, at this day. Other oathes are little esteemed. Hence it seemeth came our corporall Oathes on a Booke. The Iewes (sayth *Capito* r) thinke it no oath, if one forswear by Heauen or Earth, vnlesse he say by him which dwelleth there, &c. And none is subiect to that Curse, in which the Name of G o d is not added.

That of *Corban* pertaineth to this place, mentioned *Matth. 15. 5. & Mark. 7. 11.* which some interpret, as if a Iew should say to his parents, That he had alreadie dedicated all that to G o d (to whome vowes are to be performed) wherewith hee might haue helped them. Doct<sup>r</sup> *Rainolds* f sayth, That the Iewes, as they were f *Rain. & Hart. c. 7. d. 4.* prone to vngodly vowes, so this was an vsuall vow amongst them, and they would bind it with an oath, That such or such a man should haue no profit by them. The oath which they herein vsed as most solemne, was, *By the Gift*: for so they were instructed, r *Matth. 23:* *That if any sware by the Altar, it was nothing, but if By the Gift, he was a debtor.* The Pharisees therefore taught, if any had said to his father, *By the Gift thou shalt haue no profit by me*, then he might in no case doe them any good, against the Commaundement, *Honour thy Father, &c.* The Iewes vsed to bind their vowes with a Curse, as they which vowed u *Pauls* death, vsing yet to suppress the Curse u *Ast. 23. 14.* it selfe, as, \* *if they shall enter into my rest*: So these, *By the Gift, if thou haue any profit by me*, meant they should haue none. Thus the Talmud (sayth he) the booke of their Canon Law, and Schoole-Diuintie, sayth, That a man is bound to honour his father, vnlesse he vow the contrarie. *Masius* y explaineth it thus, That y *Mas. in Ios. ap. Dr.* they did consecrate by saying *Corban* all, wherewith they should haue benefited their parents: as if they had said, Let it be Anathema, or deuoted, whatsoever it be, with which I may profit thee. And therefore those Rabbines, vnder pretext of Religion, allowed not to spend on his parents that which hee had thus vowed to G o d. *Scaliger* z thus interpreteth the place, as if a sonne being by his parents admonished of his dutie, should put them off with this exception; *vnlesse that which I haue offered for thee*, free me of this burthen. But let the more curious read it in himselfe. z *Scal. Elench. c. 9.*

The Pharisees were esteemed pitifull; the Sadducees more cruell. a They were a *N. Iyra. in Mat. 16.* much addicted to Astrologic, and the Mathematickes: whose names of the Planets *Epiphanius* b rehearseth, as also of the twelue Signes. b *Epip. her. 16.*

There were c seuen sorts of the Pharisees, which the Talmud reckoneth: first, *Sichemita*, which measure pietie by honour and profit, as the *Sichemites*, which for the marriage of *Dina* endured Circumcision: secondly, *Nacphi*, which lifted not his feet from the ground: the third *Kisai*, Draw-bloud, which smiteth his head to the wall, to cause the bloud to come; and also shutteth his eyes, that he behold not a woman: the fourth, that standeth on his perfection, called *Mahchobathi*: *What is my sinne?* as if there wanted nothing to his righteousness: the fifth, *Meduchia*, which goe lowly and stouping: the sixth, the Pharisee of *Loue*, which obeyeth the Law for loue of vertue or reward: the seuenth, the Pharisee of *Feare*, which is holden in obedience by feare of punishment. This they call *Iobs Pharisee*, the former *Abrahams*. c *Drus. de 3. sec. l. 2. c. 22.*

*Epiphanius* d describeth their strict obseruations. Some (sayth hee) prescribed to themselves tenne yeares, or eight or foure yeares continence. Some lay on planks, which were only nine ynches broad, that when they slept, they might fall to the pavement, so to be awakened againe to prayer, and keepe themselves waking. Others put stones vnder them for the same end, by pricking to awake them: others lay on thornes for that purpose. *Scaliger* e reproueth *Epiphanius* for affirming, that the Pharisees ware e *Scal. El. c. 13.*

womans attyre, as not agreeing to their austeritie, which despised all beds, beat themselves against wals, and put thornes in the fringes of their garments, to pricke them: he thinketh him deceiued by some Iewes report; and addeth, that the moderne Iewes haue little or no knowledge of those auncient Pharisees, but as they learne it of the Christians, or of *Pseudo-Gorionides* (so he calleth the Hebrew Booke, ascribed to *Ioseph ben Gorion*, whome *Drusius* esteemeth, and *Scaliger* proueth to be, a counterfeite.)

f *Scal. Elench.*  
c. 10.

g *Act. 22. 3.*

Wee may here also insert the <sup>f</sup> manner of the Iewish Schoole or Academie, with their promotion therein to the degree of a *Doctor*: which whosoever affected, was first a *Disciple* and being prostrate at the feet of the *Doctor*, heard him teaching: for the *Disciple* did reade, being layd on the Floore or Pauement, and the *Doctor* interpreted what he read. All the time which he learned on this manner, was called his *Minoritie*, and the Scholler was called *Katan*, à *Minor*. Thus *Paule* sayth hee <sup>g</sup> was brought up at the feet of *Gamaliel*. All this while he was called by the name of his father, his owne name not added; which, after laying on of hands, was annexed to his Title: as *Ben Bethira* before laying on of hands; after, *Rabbi Iosua Ben Bethira*, &c. For by laying on of hands he was promoted to his Mastership; which was done with a set forme of words, whereof *R. Inda*, the sonne of *Baba*, was Author. But although he had now receiued the Degree, he was not presently intituled *Master*, but *Chaber*, as *γνώειν* with the Greekes, *Spensippus γνώειν* *Platonis*, that is, such a Scholler as is able to teach. This word *Chaber* therefore is not put alone, but hath alway his Relatiue adioyned, as *R. Ismael Chaber of R. Eleazar*. And whiles hee was so called, hee neuer sate whiles his Master sate, but prostrate on the pauement: And when they were both Masters, the younger stood, while the elder sate and taught: as in the Primitiue Church the younger Bishop called the elder *Papa*. Such was the reuerence to their Rabbines. CHRIST at twelue yeares was otherwise honoured amongst them; but this was extraordinarie.

h *Ar. Mont. in*  
*Euang. Mat. 23.*

The Pharisees in a selfe-conceit and singularity called all but themselves, in a disgracefull scorne, <sup>h</sup> *Other men*: so said he, *Luk. 18. I am not as other men*: whereas they accounted themselves maisters of others, on whome also they bound heauie burthens, in their Rules and Cases, the breach whereof they iudged Sinne in the people, but yet held not themselves bound thereto. For example, Euery Israelite ought euerie day, by their Rule, to say ouer the tenne Commaundements, and that in the first Watch, which might not be deferred, for danger of sinne; and yet amongst themselves they esteemed it lawfull at any houre of the night. But vpon the Profelytes they imposed more then on the other Israelites, all which they were bound to (in their censure) vnder paine of Hell-fire; and therefore CHRIST sayd, *They made them twofold more the children of Hell then themselves*; for they freed themselves from many of those impositions they layd on the consciences of others. And these Profelytes they lesse trusted, and therefore burthened them with more obseruations.

\* *Sadducees.*

i *Rel. in Act. 3.*

k *Epiph. her. 12.*

l *Ysa in Act. 3.*

m *Burgen. ibid.*

n *Drus de 3.*  
*Sec. 1. 3. c. 3.*

After wee haue spoken of the Pharisees, which loued the first roomes (which they haue here obtained) it followeth to speake next of the Sadducees\*, who in the New Testament are often mentioned. <sup>i</sup> *Beda* giueth an vniust interpretation of their name, saying the Sadducees are interpreted *Iust*. *Epiphanius* <sup>k</sup> also fetcheth their name from *Sedec*, which signifieth Iustice. *Lyra* <sup>l</sup> alledgeth a reason, because they were seuer and rigorous in iudgement, they gaue this name of *Iust* (not iustly) to themselves. *Burgenius* <sup>m</sup> otherwise; as of *Arrius* were the Arrians, so of one *Sadoch* (sayth he) are the Sadducees called, who was the first inuentor of their Heresie. The Pharisees were esteemed more iust then they, as appeareth *Luk. 18. 9*. They counted themselves iust, and despised others; *Summum ius, summa iniuria*. Their rigorous iustice was vniust rigour. This <sup>n</sup> *Sadoc*, or rather *Saduc*, liued vnder *Antigonus Socheus*, who succeeded to *Simeon the Iust*: His fellow-scholler was *Banhus*, of whome came the Baithosæans. So sayth *Abraham ben David* in his Historicall Cabbal: *Antigonus* said, *Bee yee not as seruants, which minister to their Prince on condition*



to receive reward. Sadoc and Baithos asked him of this thing, and hee answered that they should not put confidence in the reward of this life, but in the world to come. But they despised his words, and said, Wee never heard any thing of the world to come; for they had beene his disciples: and they dissented from him, and went to the Sanctuary of Mount Garizin, where the princes were. They vpbraided the Pharisees with their Traditions, saying; The Tradition is in the hand of the Pharisees, to vex themselves in this world, whereas in the world to come they haue no reward. *Antonius* his words are in the Treatise *Aboib*. Be ye not seruants which minister to a Prince, to receive of him reward: but be ye as seruants which minister to their Prince, with this condition, that they receive no reward, and let the feare of God be vpon you.

*Baithos* had a diuers family fro *Sadoc*, otherwise held the same opinions, as *Hellel* and *Sammai* among the Pharisees; so these were two chiefe Masters of the Sadducean Schooles. The Baithusæans ministered to *Baithos* in vessels of siluer and gold. These Sadducees were called *Minim* or *Minai*, that is, Heretikes. They are called *Karraim*, because they would seeme *Textuall*, and Scripture-men, disallowing Traditions, of *Kara*, which signifieth the Scripture: which was called *Kara* or *Cara*, of *Cara* to reade, saith *Drusius*,<sup>p</sup> because of the diligence, which ought to be vsed in reading the Scriptures, whereunto men should designe (after the Iewish precepts) the third part of their life. *Abraham Zachuth* calles them *Epicures*. The Scriptures they interpreted after their owne sense, nor regarded they the words of the *Wisemen*; that is, the *Pharisees*. They were of the ancient *Caraans*, or *Karraim*, but not of those which now are so termed; which as *Zachuth* confesseth, confesse the Resurrection, and Reward. *Scaliger* affirmeth, by the testimonie of *Philp Frederike* a Christian Iew, who had great familiaritie with these *Karraim* at Constantinople, and had beene often present at their Synagogue, that they differ nothing from the other Iewes, but in reiecting Traditions, and are farre more honest and faithfull then the *Rabbanim*, of whom they are no lesse hated for their integritie, then for reiecting Tradition.

Concerning the *Karraim* now remaining, it is reported that the other Iewes, and they, will not speake one to another: so inexpressible hatred do the other Iewes conceiue against them. And *Postellus* saith,<sup>r</sup> There are three principall Sects of the Iewes in the Easterne parts; *Thalmudists*, *Caraim*, which reiect those Glosses. They are rich, but so hated of the rest, that a great part of their virgins remaine vnmarried: And if (saith the common Iew) it should so happen that a *Caraim* and a *Christian* should fall together into the water, with like possibilitie of sauuing either, he would make a bridge of the *Caraim* to saue the *Christian*. The third sort is the Samaritan, of which afterward, *Buxdorf*,<sup>s</sup> saith, that there are of these *Caraim* also in Poland; and *Leo*<sup>t</sup> mentions some places in Barbary, where this sort of Iewes doth inhabit; as you may hereafter reade in our sixth Booke, and the eleuenth Chapter.

First, their difference from the Pharisees was about the future reward, which being denied, they by consequence of that error fell into the rest, to deny the Resurrection: the subsistence spirituall, &c. They couped vp *G o d* in Heauen, without all beholding of euill. They denied *Fate*, which the Pharisees held. They denied *Spirit* altogether, saith *Lira*,<sup>u</sup> for they held *G o d* to be corporeall: the soule to die with the bodie: Angels and Diuels they denied: Good and euill they ascribed to a mans free-will. They were inhospitall and cruell: and as cruelly, hated of the people. They are charged (the Diuell may be slandered) to deny all Scripture but *Moses*:<sup>x</sup> But first in Scripture, this opinion of theirs is not mentioned: and *Iosephus* affirmeth, that they receiued the Scriptures, and reiected Tradition. Neither would the Zealous people of the Iewes, haue endured them in the Temple, if they had denied their Prophets, for feare of whom, they durst not professe otherwise of *Iohn Baptist*, although hee had left no monument of miracle, or Scripture. *Drusius*<sup>z</sup> would reconcile this opinion of the Fathers, which say they denied all but *Moses*; and the other, saying, that some of the Sadducees liued in Iudæa, others in Samaria. These later happily, with the Samaritans, denied all saue *Moses*. Amongst these were the *Apostata's*, which liued in Sicheim, mentioned by *Iosephus* *Antiq. lib. 11. cap. 8.* and *Ecclesiasticus* 50. 27. *Iunius* thinketh that

o Scal. Elen.  
Tribes. cap. 2.

p Drus. quest.  
lib. 1. q. 44.

q Scal. quosup.

r G. Postel. Al-  
phab. 12. ling.  
ap. Dr.

s Buxdorf. Syna-  
gog. Iud. cap. 2.  
t Leo. Africa.

u Lira in Aff.  
23.

x Ioseph de Bel.  
Iud. lib. 2. 7.

y Reade this  
Argument  
handled by  
Scaliger. Elen.  
cap. 16.

z Drus. de 3.  
scilicet. 3. cap. 10.



that they fell from the Iewish religion with *Manasses*, in the time of *Nehemias*.

The Sect of the Sadducees was diminished, if not worne out, after the destruction of the Temple, till in the yeare 4522. or after *Scalig.* 4515. and *A. D.* 755. one *Anan* and *Saul* his sonne renewed that Doctrin, because he had not receiued his expected promotion to the degree of *Gaon* \*. Hee wrote bookes against the other Iewes. The like did one *Carcasani*. But of these Sadducees too much.

\* *Gaon* was a degree, as a Doctor with vs, created by imposition of hands, &c.

\* *Essens*.

a *Scalig. Eleus.*

cap. 26.

b *ἔσσην* to be written *Hessees* not *Esses*.

c *Baron. Annal.*

tom. 1.

d *Bil. de Mon.*

lib. 2. cap. 5.

e *Cent. 1. lib. 2.*

cap. 3.

Of the \* *Esses* or *Hessees*. followeth in the next place. Their name *Scaliger* a deriucth of a <sup>b</sup> word which signifieth *Rest*, or *quietnes* and *silence*: both which well agreed to their institution. He diuproueth that opinion of *Eusebius*, &c others, that therein followed him, which thought these Iewish Heretikes were Christian Monks and Catholikes. Such Catholikes, let *Baronius* c and *Bellarmino* d boast of, as the authors of their Monkes, for so they would haue them; which you may beleue as well as before the Floud, *Enosh*; and after, *Elias*, *Iohn Baptist*, the Nazarites & Rechabites, were Monkish Votaries, as the Cardinall would haue you. As for these *Esses*, he makes no small addoe against the Centuries, e for vnderstanding *Philo* of Iewish, and not of Christian Monkes. But the loue to Monckery hath dazeled the eyes of men too much: and euen their historie (which followeth) will conuince that opinion of falshood. Besides, Christianitie should haue small credit of such associates. Indeed the later Monkes are much like them in superstition and Idolatrie, though farre behind in other things. But hee that will see this Argument disputed, let him reade *Scaliger* his Confutation of *Serarius* the Iesuite. He sheweth also that the Offens, *Sampsæans*, *Messalians*, and diuers heresies amongst the Christians, sprang from these *Esses*: that the Egyptian *Esses*, of which *Philo* speaketh, out of whom *Eusebius* first collected that conceit, and that *Philo* himselfe had no skill in the Hebrew, but knew only the Greeke tongue; that *Paulus* the Eremite in Thebais, was the first Author of Monasticall liuing. But now to come to our historie of these men.

f *Plin. l. 5. c. 17.*

These *Esses*, *Hessees*, or *Essens*, are placed by *Pliny* on the West of the Dead-sea f, a people solitarie, & in the whole world most admirable, without women, without money, and a nation eternall in which none is borne, the wearinesse of others fortunes being the cause of their fruitfull multiplyings. *Philo* in that Booke which he intituled, *that all good men are free*, saith that there were of them aboue foure thousand, called *Essai*, *quasi ἅγιοι*, that is, Holy, not sacrificing other creatures, but their mindes, vnto *G o d*. Some of them are Husband-men, some Artificers, for necessitie, not for abundance: They make no weapons of warre, nor meddle with Merchandize. They haue no seruants, but are all both free, and mutually seruants to each other. They liue perpetually chaste, siue are not at all, nor lie: esteeming *G o d* the Giuer of all good, and Author of no euill: Their societie is such, that one garment, one house, one food, one treasure, one getting, one spending, one life, is in common to them all; carefully prouiding for their sicke, and holding the elder men in place of parents.

g *Ioseph. de bel. Iud. lib. 2. cap. 7.*

*Iosephus*, who himselfe liued among them, doth more largely describe them. s Hee reporteth that they were by Nation Iewes, auoiding pleasures and riches as Sinnes; accounting continence and contentednes great vertues. They marrie not, but instruct the children of others, respecting them as their kindred, in their manners: not denying the lawfulness of marriage, but the honestie of women. Hee which becommeth one of their fraternitie, must make his goods common. Oyle and neatnesse they shunne, yet weare alwaies a white garment. They haue Officers for their common prouision. They haue no one certaine Citie, but in each, many of them haue their houses: to strangers of their owne Sect, they communicate their goods, and acquaintance; and therefore carrie nothing with them in their iorneyes, but weapons for feare of the eues: and in euery Citie haue of the same Colledge an especiall Officer which prouideth for strangers. The children vnder tuition of Masters are alike prouided for; nor do they change their raiment till the old be worne: They neither buy nor sell, but mutually communicate. Deuout they are in the seruice of *G o d*. For before the Sunne riseth, they speake of no prophane or wordly matter, but celebrate certaine Prayers, as \* praying him to rise. Then by their Officers are each appointed to their workes, till the fifth houre, at

which

\* The *Esses* were worshippers of the Sunne: hence came the *ἡλιόποιστοι*, and *Σαμαρείται*.



which time they assemble together, and, being girded with linnen garments, wash themselves in cold water. Then do they go into their dining roome, as into a Temple, where no man of another Sect may be admitted; and there staying with silence, the Pantler sets them bread in order, and the Cooke one vessell of broth. The Priest giueth thanks, as after dinner also. Then laying aside those their holy garments, they plie their worke till the euening; and then suppe in like manner. There is neuer crying or tumult, they speake in order, and obseue euen without the house a venerable silence. In other things they are subiect to their Ouerseer, but at their owne choice may helpe and shew mercie to others. To their kindred they cannot giue without licence. What they say, is certaine: but an oath they hate no lesse the periury. They studie the writings of the Ancient, thence collecting such things as may benefit the manners of the mind, or health of the bodie. They which are studious of their Sect, must a yeares space endure triall, and then after that probation of their continencie, must be probationers yet two yeeres longer, and then vpon allowance of their manners are assumed into their fellowship; making first deepe protestation of religion towards God, and iustice towards men, to keepe faith to all, but especially to Princes, and if they shall come to rule ouer others, not to abuse their power, not to exceed others in habit, not to steale, not to keepe any thing secret from them of their owne Sect, or communicate it to another, although vpon perill of life: not to deuise new doctrines: to keepe the bookes of their owne opinions, and the names of the Angels. Offenders they put from their fellowship: and he which is thus excommunicate, may not receiue food offered of any other, but, eating grasse and herbes, is consumed with famine, except they in compassion receiue him againe, in extremitie. They giue no sentence of iudgement, being fewer then an hundred. If ten sit together, one speakes not without consent of the rest. They may not spit in the inidest, or on the right-hand. They will not so much as purge Nature on the Sabbath\*, and on other dayes do it very closely, for offending the Diuine light, and couer it with an instrument in the earth, and that in the most secret places; and are washed after.

They are of foure rankes, according to the time of their profession; and the yonger sort of these are so far inferiour to the rest, that if one of these do touch them, he washeth himselfe, as if he had touched a stranger. They liue long: feare not death: nor by any tortures of the Romans, could be compelled to transgresse their lawes; but derided their tormentors rather: beleeuing to receiue their soules againe presently, holding the bodies to be corruptible, and the prisons of the immortall soules: which if they haue bene good, haue a pleasant place assigned them beyond the Ocean, but the euill to be in tempestuous stormie places of punishments. Some of these *Effees* also foretell things to come. And another sort is of the which allow of marriage, but make a three-yeares triall first of the women, and if by a constant purgation they appear fit for child-bearing, they wed them, not for pleasure, but procreation: and therefore after conception do not accompany with them. These women when they wash, haue their sacred linnen garments also, as the men. Thus farre *Iosephus*: who in his *Antiq.* addeth to these, their opinions of Gods prouidence ruling all things: and that they thinke their Ceremonies more holy then those of the Temple, and therefore send thither their gifts, but do not there sacrifice, but by themselves following the same course of life, which the *Plisti*<sup>i</sup> do amongst the *Dacians*.

Some of these *Effees* liued solitary, like to Hermits, as is said before. Happily that *Banius* was of this sort, to whom *Iosephus*<sup>k</sup> resorted for imitation. He liued in the wilderness, cloathing and feeding himselfe with such things as the trees and plants of their owne accord yeelded him, and with often cold washings in the night and day, cooling the heat of lust. With him *Iosephus* abode three yeares.

The *Gaulonites* or *Galileans*,\* had their<sup>l</sup> beginning of *Iudas* (elsewhere he calleth him *Simon*) a Galilæan, whose doctrine was, That, *Onely GOD was to be accounted their LORD and Prince*: in other things they agreed with the Pharisees: but for their libertie they would rather endure any the most exquisite tortures, together with their kindred and friends, then call any mortall man their LORD. *Thendas* happily, mentioned

\* They go not to stoole on the Sabbath, because of that instrument which they could not vse to digge and couer their excrement, without Sabbath-breaking. *Scaliger*.

<sup>h</sup> *Ios. Antiq. lib. 18. cap. 2.*

<sup>i</sup> *Scaliger* readeth not *Plisti*, but *Polistiæ*; called also *Cistiæ*, *Scythian Nomades*.

<sup>k</sup> *In vita Ioseph.*

\* *Galileans.*

<sup>l</sup> *Ioseph. de Antiq. lib. 18. cap. 2. de Bello Iud. lib. 2. cap. 7.*

ned, *Act. 5.* and that Egyptian, *Act. 21.* were of this rebellious and traitorous Sect, and those *Sicarij* which wore short weapons vnder their garments, therewith murdering men in assemblies. That Egyptian <sup>m</sup> *Iosephus* calls a false Prophet, who vnder pretence of Religion, and name of a Prophet, assembled almost thirtie thousand men to Mount Oliuet: he was defeated by *Felix* the Gouvernour. Such were their *Zelota* in the siege of Ierusalem, vnder the mantle of Religion, all of them harbouring and cloking Treason and villany.

\* *Scribes.*

The *Scribes*\* are not a Sect, but a function: of which were two sorts, *γερματῆς τῆ νόμου*, and, *γερματῆς τῆ λαῶ*, the one expounders of the Law, the other publike Notaries or Actuaries, Recorders, Secretaries. *Epiphanius* maketh difference betwixt the Scribes that were *νομοδιδάσκαλοι*, Teachers of the Law, and the *νόμικοι*, or Lawyers, which prescribed formes of Law, Law-cases, and taught Ciuill actions. But these are often taken one for the other. *Ezra* is called a Scribe, whose Pulpit is mentioned, *Nehem. 8.* and *Moses* <sup>n</sup> Chaire was the seat of the Scribes; that is, they taught the Law of *Moses*, which they vsed to do fitting: as *CHRIST* also did, *Mat. 5. 2.* Their expositions, *Epiphanius* saith were offoure sorts, one in the name of *Moses*; the second in the name of their Rabbine *Akiba* (he is said to haue liued an hundred and twentie yeares, and to be Standard-bearer to *Barchozba*) the third in Andan or Annan; the fourth after the *Assamonai*. But little is to be said of these Scribes, more then what is before said of the Pharisees, this being not a differing Sect, but an Office or Ministerie, whereof the Pharisees also were capable, and are for false teaching blamed by our *S A V I O R*, together with the Scribes.

p *D. Hall, Pharisee & Christian.*

The Scribes are said in their expositions <sup>p</sup> to haue been more textuall, the Pharisees more in their Glosses and Traditions: the Scribes had chiefe reputation for learning, the Pharisees for holines, taking more paines (saith our English *Iosephus*) to go to hel.

q *Ar. Mont. in Euang. Mat. 15.*

The Scribes professed both disputation and obseruation of many things, saith *Arias Montanus* <sup>q</sup>, but not so exact as the Pharisees. For the Pharisees, though not so learned as the other, thought themselves more holy then them, because they obserued not only those things, which in the common opinion were thought meet, but those things which were least, which the people obserued not, which others had added. This they were ambitious of, as of some great perfection. For there was a threefold state of men, The *Doctors, Pharisees, and People of the Land*. The prouerb was *The people of the Land are the foot-stool of the Pharisees*. The people were tied to obserue the precepts mentioned, or by necessity of consequence drawne out of the Bible. The Pharisees (as is said) added their Traditions. The Scribes manner<sup>r</sup> of teaching was cold and weake, consisting in certaine arguments, which rather afflicted, then affected the minds of the hearers; in certain niceties, & scrupulous questions, sometimes inextricable. And therefore the people heard *Christ*, as *speaking with authority, and not as the Scribes*. But to let passe these *School-mē*, & those *Canonists*. let vs come to their other sects & sort of professiōs.

r *Ar. Montan Marc. 1. 22.*

\* *Hemerobaptists.*

† *Epiph. her. 17.*

z *Scal. Elench. cap. 31.*

The *Hemerobaptists*\* are numbred by *Epiphanius* <sup>r</sup> among the Iewish heresies, which, saith he, in other things differ not from the Scribes and Pharisees; but in their doctrine of the resurrection, & in infidelity, are like to the Sadducees: And euery day in al times of the year they are baptised or washed, whence they haue their name. But this custome of daily washing, saith *Scaliger*, <sup>z</sup> was comon to al the ancient Iewes, which would seeme better thē their fellowes, & not only obserued of the Pharisees, Essēes, & Hemerobaptists (if such a sect may be added). At this time in Palestina many do it, not once, but often in the day. The Mahumetans obserue it. The Priests whē they kept their courses in the Temple, abstained from wine, and eat not of the Tithes before they had washed their whole body. The Pharisees and Essēes composed themselves to this sanctity: the greater part of the Pharisees, and all the Essēes abstained from wine, & both vsed daily washings, especially before they are. And as many heretikes professing themselves Christians, retained many things of Iudaisme; so these Hemerobaptists learned them this daily washing. It seemeth by him, that these were Christiā rather thē Iewish heretikes.

\* *Nazareans.*

And so were the *Nazareans*\* also, which some reckon among the Iewish sects, who embraced the Gospell of *CHRIST*, but would not relinquish their Iudaisme; vnlesse



we say with *Hierome*, that whiles they would be both Iewes and Christians, they were neither Iewes nor Christians. These Nazaræans, or Nazoræans, *Scaliger* affirmeth, were meere *Karraim*, Scripture-Iewes, but because of their obstinacie in the Law, the first Councell of the Apostles determined against them. As for the Nazarites of the old Testament, *Moses* describeth them and their obseruations: Not to cut their haire, not to drinke wine and strong drinke, &c. Such was *Sampson*. But these could be no Sect, holding in euery thing the same doctrine with the Iewes, and only, for a time, were bound by vow to these rites. But for those Nazaræans, *Epiphanius* <sup>u</sup> maketh them a Iewish Sect, not without cause, if such were their opinions, as he describeth them. Their dwelling was beyond Iordan in Gilead and Bashan, as the same goeth (saith he) by Nation Iewes: and by obseruing many things like to the Iewes. Herein they differed: They did not eat any thing which had life: they offered not sacrifice: for they counted it vnlawfull to sacrifice, or to eat flesh. They disallowed the five Bookes of *Moses*: they indeed confessed *Moses*, and the Fathers by him mentioned, and that he had receiued the law, not this yet, which is written, but another.

Next to these doth \* *Epiphanius* place the *Offens*\*, dwelling in Ituræa, Moab, and beyond the Salt or Dead sea: to these one *Elxai* in the time of *Traian* ioyned himselfe: he had a brother named *Iexai*. *Scaliger* (here and euery where acute) saith <sup>y</sup> that the *Essens* and *Offens* are the same name, as being writtē with the self-same Hebrew letters, differing only in pronuntiation, as the *Abyssines* pronounce *O israel*, *Chrostopos* for *Israel*, *Christus*. And the Arabian *Elxai*, and his brother *Iexai*, were not proper names, but the appellation of the Sect it selfe; as he proueth. But they agreed not so well in profession, as in name, with the *Essens*, for they were but an issue of those ancient *Essens*, holding some things of theirs, others of their owne: as concerning the worship of Angels, reproued by the Apostle, *Col. 2. 21*, in which the *Essens* and *Offens* agreed, & other things there mentioned, *Touch not, taste not, handle not*: and in worshipping of the Sunne, whereof they were called *Sampfæans*, or *Sunners*, *Sun-men*, as *Epiphanius* interpreteth that name. Those things wherein they differed, were brought in by that Innouator, who (of this his Sect) was called *Elxai*.

He was, saith *Epiphanius*, a Iew, he ordained, *Salt*, and *Water*, & *Earth*, and *Bread*, and *Heauen*, and the *Skie* & the *Winde*, to be sworne by in Diuine worship. And sometime he prescribed other seuen witnesses; *Heauen*, and *Water*, and *Spirits*, and the *holy Angels* of prayer, and *Oile*, and *Salt*, and *Earth*. He hated continencie, and enioyned mariage of necessity. Many imaginations he hath, as receiued by reuelation. He teacheth hypocrisie, as in time of persecution to worship Idols; so as they keepe their conscience free: and if they confesse any thing with their mouth, but not in their heart. Thus ancient is that Changeling, *Equiuocation*. He bringeth his author, one *Phineas* of the stocke of the ancients *Phineas*, the son of *Eleazar*, who had worshipped *Diana* in Babylon, to saue his life. His followers esteeme him a secret vertue or power. Vntill the time of *Constantine*, *Marthus* and *Marthana* (two women of his stock) remained in succession of his honor, and were worshipped in that country for gods, because they were of his feed. *Marthus* died a while since, but *Marthana* still liueth: Their spittle, and other excrements of their body, those Heretikes esteemed, and reserued for reliques, to the cure of diseases, which yet preuailed nothing. He mentioneth *CHRIST*, but it is vncertaine whether he meaneth our *LORD IESVS*. He forbids praying to the East-ward, and bids turne towards Ierusalem from all parts. He detesteth sacrifices, as neuer offered by the Fathers: he denieth the eating of flesh among the Iewes, and the Altar, and Fire, as contrary to *GOD*, but water is fitting. He describeth *CHRIST* after his measure, foure and twentie Schæni in length, that is, fourescore and sixteene miles, & the fourth part thereof in breadth, to wit, six Schæni, or foure and twenty miles; besides the thickness, and other fables. He acknowledgeth a *HOLY GHOST*, but of the female sexe, like to *CHRIST*, standing like a statue aboue the clouds, and in the midst of two mountaines. He bids none should seek the interpretatiō, but only say these things in praier: (words which he had taken out of the Hebrew tongue, as in part we haue found). His prayer is this, \* *Abar, and moib nochile daasim ani daasim nochile moib anid abar selam*. Thus *Epiphanius* relateth it, and thus construeth, I cannot say expoundeth (although they

<sup>u</sup> *Epiph. her. 18.*

\* *Offens.*

x *Heret. 19.*

y *Scal. Elenc. cap. 27.*

\* *Scaliger* thinketh they are three sentences, and not a prayer.



they, like our deuout Catholikes, needed no exposition) *Let the humility passe from my fathers, of their condemnation, & conculcation, and labour; the conculcation in condemnation by my fathers, from the humility passed in the Apostleship of perfection.* Thus was *Elxai* with his followers opinionate: otherwise Iewish. *Epiphanius* speaketh of his sect els-where often, as when he mentioneth the *Ebionites* \*, and the *Sampfæans*: This booke both the *Ossees* and *Nazoræans*, and *Ebionites* vsed.

y *Epiph. her. 53.*

\* *Sampfæans.*

The *Sampfæans* \* had another booke (they said) of his brothers. They acknowledge one *God*, and worship him, vsing certaine washings. Some of them abstaine from liuing creatures, and they wil die for *Elxai* his posterity; which they had in such honor, that if they went abroad, the people would gather vp the dust of their feet for cures, & their spittle, & vsed the for amulets & preferuatiues. They admit neither the *Apostles*, nor *Prophets*: they worship *Water*, esteeming it as a god, belieuing that life is fro thece.

\* *Maffalians.*

*Scaliger* also affirmeth, that the *Maffalians* \* (which word *Epiphanius* interpreteth *εὐχόμενοι*, *Such as pray*, according to the opinion and practise of those Heretikes) were first a Iewish sect, and a slip of the *Essees*, and after by marriages with some false *Christiā*s, made such a galli-maufrey, as after when we come to speak of the *Pseudochristiā* sects (shall (*God* willing) be related: for of Iewish they became Christian Heretikes.

z *Scal. cle. c. 28.*

\* *Herodians.*

a *Epiph. her. 20.*

The *Herodians* \* were Iewes, <sup>a</sup> otherwise agreeing with the rest; but they thought *Herod* to be the *Messias*, moued by *Iacobs* prophecie falsely interpreted, *That the Scepter should not depart from Iuda till Shilo came.* When as therfore they saw *Herod* a stranger to possesse the kingdome, they interpreted as aforesaid. Some make question whether this was the name of a sect, or of *Herods* souldiers. *Drusus* <sup>b</sup> obserueth out of a Commenter vpon *Persius*, *Sat. 5. Herodis uenere dies*, &c. these words, *Herod reigned among the Iewes in the parts of Syria, in the daies of Augustus. The Herodians therfore obserue the birth-day of Herod, as also the Sabbaths: in the which day they set lampes burning, and crowned with violets in the windoues.* *Arias Montanus* <sup>c</sup> thinketh that the *Herodians* were politicians, that little respected religion. They thought the Common-wealth should be established, and that could not stand without Princes, nor could Princes nourish themselves or theirs without money, and therefore propounded that question to our Sauour touching *Cæsars* tribute. Others thinke they made hotchpotch of *Iudaisme* and *Gentilisme*, as *Herod* had done: in which it is like his successors succeeded him. This coniecture is mentioned by *Beza*, <sup>d</sup> who yet rather thinketh that the *Herodians* were *Herods* courtiers, moued thereto by the Syrian translation, which hath *debeth Hirauidis*, *Herods* domesticals. Thus thinketh *Iunius* <sup>e</sup> of them also, who saith that when the Pharisees could not intrap him in the Law, they sent their disciples to question him of Tribute, hauing before agreed (which vsually they did not) with the *Herodians* to stand by (vnknowne) as witnesses, if he had answered any thing, whereat *Cæsar* might haue been offended. And this seemeth most likely: for after *Herods* death, how could they hold him for *Messias*?

b *Drus. de 3. sec. lib. 1. cap. 3.*

c *Ar. Mont. in Fueng. Matth. 22. 16.*

d *Beza Annot. in Mat. 22.*

e *Iun. in Annot. Syr. Trans.*

f *Euseb. hist.*

*Eccles. 1. 4. c. 21.*

\* *Masbothai.*

Another sect amongst these of the Circumcisiō, *Eusebius* <sup>f</sup> out of *Hegesippus* nameth the *Masbothai* \* or *Masbotheani*; for *Thebalus* (saith *Hegesippus*) was of their number, which arose out of seuen sects in the Iewish people: Which sects had their beginning *Symon*, of whom the *Symonians*; and *Cleobius*, of whom the *Cleobians*; *Dositheus*, of whom the *Dositheans*; and *Gorthius*, of whom the *Gorthians*; and *Masbothus*, of whom the *Masbothians*. And from the same fountaines issued the *Menandrians*, *Marcionists*, *Carpocratians*, *Valentinians*, *Basilidians*; and *Saturnilians*. And a little after, *There were diuers sects amongst the Israelites; Essees, Galileans, Hemerobaptists, Masbothians, Samaritans, Sadducees, Pharisees.*

g *Scalig. Eleuc. cap. 3.*

The word *Masbothai*, *Scaliger*s saith, signifieth *Sabbatists*, or *Sabbatarians*, because they professed to haue learned the obseruation of the Sabbath from *CHRIST*, and therein differed from the other Iewes.

\* *Genites.*

\* *Merissæans.*

\* *Hellenians.*

\* *Cleobians.*

\* *Theobulians.*

He there nameth (and little else haue we but their names, *euē the name also of the wicked shall rot*) diuers other sects, if they may beare that name: as the *Genites* \* or *Genists*, which stood vpon their stocke and kindred: the *Merissæans* \* or *Merists*, which were (as the name importeth) sprinklers of their holy-water: the *Hellenians* \*, of *Hellenius*: the *Cleobians* \* and *Theobulians* \* wee can but mention. Of the

*Tubiens*



*Tubiens* \* as little; saue that they are said to be a Colledge or fellowship: and lesse of \* *Tubiens*.  
 \* *Ganai*, and such like, if there be any other names that remaine as the rotten bones of \* *Ganai*.  
 the consumed carcasses of heresies and heretikes: and either are vnknowne, or degene- \* *Cælicole*.  
 rated into some or other sect of pseudo-christians, which require another taske.

The *Cælicole* \* were Iewes, <sup>h</sup> but corruptly embracing Christianitie, for they were <sup>h</sup> *Scal elench*.  
*Massilians*, which had their houses or places of prayer abroad in the open ayre, of <sup>tribes. Serar.</sup>  
 whom *Iuuenal* is vnderstood, *Nil prater nubes & cæli lumen adorant*. So *Scaliger* rea- <sup>c. 31.</sup>  
 deth, not *numen*; & *Petronius*, *Iudeus licet & porcinum nomen adoret, Et cæli summas ad-*  
*nocet auricular*. These also were an off-spring of the *Essees*: and from these proceeded  
 the *Massilians*. They being baptised, reuolted to their former Iudaisme, and bearing  
 the name of Christians, retained the rites of those *Cælicole*, or Heauen-worshippers.

The \* *Cannæes* were a deuout Societie & order, giuen to holines of life, and obseruation \* *Cannæi*.  
 of the Lawe: of whom was *Simon Kannæus*, *Mat. 10.* called *Zelotes*, the inter-  
 pretation of the former as <sup>i</sup> *Beza*, <sup>h</sup> and *Scaliger* shew. *Suidas* calleth them obseruants  
 of the Lawe, whom *Ananus* shut in the Temple. Their *ἑβρωῶν*, or Mourners \* were <sup>i</sup> *Beza. Annot.*  
 such as lamented with continual fasting, praying, and weeping, the destruction of their <sup>in Mat. 10.</sup>  
 Citie, \* Temple and Nation: as else-where is said. <sup>k</sup> *Scal Elc. 1.*  
 \* *Mourners*.  
 \* *See. cap. 10.*

## CHAP. IX.

## Of the Samaritans.

It remaineth to speake of the Samaritane Sects.

**S**amaria was the Citie royall of the ten Tribes, after that *Omri* (who,  
 as other his predecessors, had reigned before at *Tirzah*) had bought the  
 mountaine *Shomron* <sup>a</sup> of one *Shemer*, for two Talents of siluer, and built  
 thereon this Citie, which hee called after the name of *Shemer*, Lord of  
 the Mountaine. In vaine therefore is it to seeke the name of the Samaritans from the  
 signification of the word (which is keeping) seeing they were so called of the place, and  
 the place of this their ancient Lord. It remained the chiefe seate of the kingdome as  
 long as the same indured, and namely till the dayes of *Hoshea* their last King, in whose  
 time <sup>c</sup> *Salmanasar* the Assyrian carried the Israelites thence. *Esarhaddon* the son of *Se-*  
*nacherib*, other wise called *Osnappar* (thus saith *Hezra*: <sup>d</sup> and therefore *Epiphanius* was  
 deceiued in ascribing this act to *Nabuchodonosor* in the time of the captiuitie fortie  
 yeeres before the returne) sent to inhabite that region, Colonies from *Babel*, and from  
*Cutha*, and from *Aua*, and from *Hannah*, and from *Sepharuaim*. *Babel* is knowne:  
*Cutha* and *Aua* <sup>e</sup> are esteemed parts of the desert of Arabia, the other of Syria and Me-  
 sopotamia. It seemeth that most of them were of *Cutha*, because all of them after pas-  
 sed into that name, and were of the Iewes called *Cuthæi*, as witnesseth *Iosephus*.

These heathens serued not the LORD, and therefore the LORD sent Lyons a-  
 mong them which slew them: Wherefore they sent to the King of Assyria, who sent  
 thither one of the captiued Priests of Israel to teach them how to worship GOD (*Epi-*  
*phanus*, calleth his name *Esdra*. <sup>g</sup>) He dwelt at *Bethel*: and as some conceiue, taught  
 rather that idolatrous worship, whereof *Bethel* had before been the *Beth-aen*, where  
*Ieroboam* had placed his golden Calfe, then the true worship of the True *Iehonab*.  
 Howsoeuer, euery Nation (saith the Text) *made them Gods, & put them in the houses of*  
*the high places, which the Samaritans had made. The men of Babel made Succoth Benoth:*  
*and the men of Cutha made Nergal, and the men of Hamath, Ashima: and the A-*  
*uims, Nibhaz, and Tartak: & the Sepharuaims burnt their children in the fire to A-*  
*drammelech, and Anammelech their gods. Thus they feared the LORD, and ser-*  
*ued their gods after the manner of the Nations, and so continued: a mongrell re-*  
*ligion begotten of a bastard or hereticall Iudaisme; and wilde paganisme. What*  
*those gods were, it is vncertaine, and interpreters agree not. Of Succoth Be-*  
*noth is spoken already: Wolphius interpreteth Nergal a wilde hen, Ashima a goate,*  
*Nibhaz a Dogge, Tartak an Asse, Adramelech a Mule, Anammelech a Horse:*  
*thus (saith he) the Hebrewes expound them: and he supposeth these creatures were*  
 thus (saith he) the Hebrewes expound them: and he supposeth these creatures were  
 among

a 1. Reg. 16. 24.

b Epiph. her. 9.  
Chyr. Onomast.

c 2. Reg. 17.

d Ex. 4. 2. 10.

e Tremclannot.  
in Reg. 2. 17.Iosephus thin-  
keth Cutha to  
be Persian.f Ioseph. Antiq.  
1. 9. 14. & 1. 11. 4g The He-  
brewes call him  
Dosthai, as Dru-  
sius citeth. Se-  
nacherib sent to  
Samarita R.Dosthai, the son  
of Iannaï to  
teach them the  
Lawe. Dru. l. 3.  
de sec. c. 4. Ter-  
tullian calls him  
Dositheus and  
so doth Hierom,  
fathering the  
Samaritan sect  
on him.

h L. 1. c. 13.

i Wolph. in

2. Reg. 17.

Ezra. 4.

1 Jos. Antiq.  
11. 7.m Wolph. in  
Nehem.n Drus. de 3. sec.  
l. 3. c. 2.

among them Canonized and sacred: as the Persians are said to worship a Cocke; the Proembari of Africa, a Dogge: other people, other creatures. Thus their Religion continued till after the returne of the Iewes from captiuitie, to whom they would haue beene officious helpers in building of the Temple: which being refused they became their enemies, and hindred the building a long time. But the Temple being built, and religion established among the Iewes, and their state flourishing, *Sanballat* gaue<sup>1</sup> his daughter *Nicaso* to *Manasses*, the brother of *Iaddus* the High Priest, in the time of *Darius* the last Persian Monarch. This *Nehemia* mentioneth, but deigneth not to name him, affirming that he chased him from him, of which some<sup>m</sup> descant whether it were by exile, or excommunication, or some other punishment. *R. Salomo* interpreteth it of exile, *Pelican* of excommunication.

*Drusius*<sup>n</sup> hath a discourse out of a Iewish Author, which relateth the forme of that first Anathema and iudiciall curse, (not vnmeet here to be mentioned) denounced against the Samaritans for hindring the worke of the Temple. *Zorobabel* and *Ioshua* (saith he) gathered all the Congregation into the Temple of the LORD, and brought three hundred Priests, and three hundred Trumpets, and three hundred bookes of the lawe, and as many children, and sounded. And the Levites singing and playing on instruments cursed with all kinds of Anathema's the Chutheans, in the secret of the name *Tetragrammaton*, and in Writing written vpon tables: and with the Anathema of the house of the higher iudgement, and the Anathema of the house of the lower iudgement, that none of Israel should eate the bread of the Chuthean (wherevpon it is said *he which eateth a Samaritans bread, be as he that eateth swines flesh*) and that a Chuthean should not be a Profelyte in Israel, nor should haue part in the Resurrection of the dead. This they writ, and sealed, and sent vnto all Israel which were in Babylonia, which heaped vpon them Anathema vpon Anathema. That, concerning their becoming profelytes, *Drusius* doubteth whether it may not bee translated, that *a stranger Chuthean should not abide in Israel*: which is more likely. The other had been more impious: their zeale to make profelytes of all Nations is knowne.

To returne to *Manasses*, *Iosephus* saith that the high Priest and the Elders put him from the Altar, who therefore went to *Sanballat* his father in lawe, and told him that he loued his daughter well, but would not for her loose his Priesthood. *Sanballat* replied, that if he would retaine his daughter, he would not onely maintaine him in his Priesthood, but procure him a high Priests place, and make him Prince of all his province: and would build a Temple like to that of Ierusalem in mount Garizin, which looketh ouer Samaria, higher then the other hils, & that with the consent of *K. Darius*. Hereupon *Manasses* abode with him, and many Priests and Israelites being intangled with like mariages revolted to him, and were maintained by *Sanballat*. But now *Alexander* preuailing against *Darius*, *Sanballat* (whose Religion was *Policie*) rebelled, and tooke part with *Alexander*, and in reward thereof obtained leaue to build his Temple, whereof *Manasses* enioyed to him and his successors the pontificall dignitie. Then was the Circumcision diuided, some (as said the Samaritan woman)<sup>o</sup> worshipping in this mountaine, others at Ierusalem. The Zeale which the Samaritans had to their Temple appeared<sup>p</sup> in the time of *Ptolomens Philometor*, when at *Alexandria Sabbans* and *Theodosius*, with their Samaritans, contended with *Andronicus* and the Iewes, these challenging to Ierusalem, those to Garizin, the lawfull honour of a Temple, both parties swearing by God and the King, to bring prooffe of their assertion out of the law; and beseeching the King to doe him to death that should not make his part good: and thereupon the Samaritans failing in prooffe, were adiudged to punishment.

The Samaritans in the prosperitie of the Iewes professed themselves their kinsmen & allies: in aduersitie disclaimed them, & their God also, as appeareth<sup>q</sup> in their Epistle to *Antiochus* that figure of Antichrist & persecutor of the Iewish religion, in which they call themselves Sidonians dwelling in Sichem, and say, that moued by ancient superstition they had embraced the Feast of the Sabbath, and building a Temple of a namelesse Deity had offered therein solemne sacrifices: whereas therefore their originall was *Sidonian* and not Iewish; pleased him to enact that their Temple might beare

name

q Antiq. l. 12.  
c. 7.



name of *Iupiter Græcicus*, and they might live after the Greekish rites. These things *Antiochus* easily granted.

*Hircanus* by force tooke both *Sichem* and *Garizin*. Two hundred yeares after the foundation of this Temple, as testifieth *Iosephus*,<sup>r</sup> hapned this desolation thereof. The zeale yet continued as appeareth by many testimonies of Scripture. The Jewes medled not with the Samaritans, which made the woman wonder that *CHRIST* asked drinke of a Samaritane. Another time the Samaritans would not receiue him because his *behaviour was as though he would goe to Ierusalem*, for which fact of theirs the sons of thunder would haue brought lightning frō heauen vpon them. And the Iewish despite could not obiekt worse in their most venomous slander, then, *"Thou art a Samaritane."* This Ierusalem-journey through the Samaritans countrey caused bloody warres and slaughter betwixt the Galileans & them, in the time of *Cumanus*, to the destruction of many. And before that in the daies of *Pilat*,<sup>a</sup> couising Prophet abused their zeale, bidding them to assemble in mount *Garizin*, with promise there to shew them the sacred vessels, which, said he, *Moses* had there hidden. Wherevpon they seditiously assembling, & besiedging *Tirabatha*, *Pilat* came vpon them with his forces, & cut them in peeces.

Their opinions (besides those aforesaid) were,<sup>z</sup> that onely the fīue bookes of *Moses* were Canonicaill Scripture, the rest they receiued not. They acknowledged not the Resurrection, nor the *Trinitie*: and in zeale of one *GOD*, abandon all idolatries, which it seemeth was receiued of them after the building of the Temple, and mixture with the Apostata Jewes; the Scripture testifying other wise of their former deuotions. They wash themselues with *Vrine*, when they come from any stranger, being (forsooth) polluted. And if they haue touched one of another Nation, they diue themselues, garments and all, in water. Such a profanation is the touch of one of another faith. They haue a dead corps in abomination presently.

The Samaritan<sup>a</sup> if he meeteth a Iew, Christian, or Mahumetan, he saith vnto them, *Touch me not.* *Scaliger*, out of the Arabian Geographer, telleth of an Island still inhabited with these Samaritans, in the red Sea, which appeareth by their custome, when any comes on shore, forbidding to touch them. This arrogant superstition remaineth with them.

The Samaritan Chronicle is cited by *Eusebius Chron. grac. l. 1.*<sup>c</sup> *Sealiger* saith he had a copy of their Chronicle translated out of Hebrew into Arabian: it differeth somewhat from the Hebrew account. The Jewes confound the Samaritans and Sadduces, as if they were but one Sect. The difference hath appeared, for the Sadduces accept all the Bible; the Samaritans, *Moses* onely. The Sadduces denied the foules immortalitie and reward. The Samaritans in their Chronicle acknowledge both a place of reward, & punishment after this life. But whether they belceue the Resurrection or no, he doubteth. The Sadduces deny spirits, Angels, Diuels; the Samaritans confesse them. The Samaritans also vse still those ancient Letters called Phenician, which the Hebrewes vsed before the captiuitie, which who so listeth to view, let him see their Characters, and *Sealigers* large notes thereon in his Annotations vpon *Eusebius* Chronicle.

The Samaritans were diuided also into diuers sects, as *Epiphan.*<sup>d</sup> rehearseth: one whereof were called \* *Dositheans*: if it be lawfull to reckon them Samaritans, which acknowledged (as *Epiphan.* acknowledgeth of them) the Resurrection of the Dead. They abstaine from such things as haue life: some of them from Mariage after they haue beene before married, and some continue in Virginitie. They obserue Circumcision and the Sabbath: and they touch no man, but hold euery man in abomination. Report goeth also of their fasting and exercises.

They had name of *Dositheus*: who being a Iew, and hauing well profited in their law, but not receiuing promotion futable to his ambition, reuolted to the Samaritans, and hatched this sect amongst them. And when afterwards in a singularitie he had gone aside into a Caeue, and there mewed vp himselfe, and persisted in hypocrisie & fasting, he there died (as the same goeth) through his wilfull want of bread and water. After a few daies, some resorting to him found his dead body crawling with wormes, and compassed with flies. § Of this name *Dositheus* there were diuers.<sup>e</sup> Two of them liued af-

<sup>r</sup> Ant. l. 13 c. 17.

<sup>s</sup> Io. 4. 9.

<sup>t</sup> Luk 9. 52

<sup>u</sup> Iob 8. 42.

<sup>x</sup> Ios. Antiq. l. 20. 5.

<sup>y</sup> Antiq. l. 19. c. 5

<sup>z</sup> Epiphan. har. 9.

<sup>a</sup> Drus. de 3.

sect. l. 2.

<sup>b</sup> Scal. de Em.

<sup>c</sup> Tem. l. 7.

<sup>c</sup> Scal. Annot. in

Eus. Chron. & in

Isag. Can.

<sup>d</sup> Epiph. hare. 13

\* *Dositheans*.

<sup>e</sup> Drus. de 3. sec. l. 3. 6.



f Orig. cont.  
Cels. l. 2.  
g Iohasim. Ab.  
Zach.  
h Lib. Ilmedenu

i Ter. prescrip.  
aducis ber. l. 1.

k Ap. Drus. pag.  
260.  
l Orig. de prin-  
cip. 4. c. 2.

q Scd. Elench.  
Serary. tribet.  
c. 15.  
\* Sebuzeans.

r Epiph. bar. 11.

s Scal. canon.  
Isagog. l. 3.  
pag. 218. 219.

\* Esseni.

\* Gortheni. or  
Gorthaieni.

ter the coming of CHRIST. One a Jew, sonne of R. Iannai, the other a Samaritan which endeoured to perswade his countrey men that hee was the CHRIST which Moses had prophesied of, as *Origen* reporteth, and saith: of him are the *Dositheans* named. Another is mentioned in *Iohasim*, who lived in the time of CHRIST, the disciple of *Sammas*. And before these was another *Dosthai*, the sonne also of *Iannai*, of whom it is said in *Ilmedenu*, that *Senacherib* sent R. *Dosthai* to Samaria to teach the Samaritans the lawe. This seemeth to be he, whom before out of *Epiphanius* wee haue called *Esdra*, the first founder of the Samaritan heresie. And so *Tertullian* saith of him; *Dositheus* the Samaritan, was the first that reiected the Prophets, as not having spoken by the HOLY GHOST. The like testimonie *Hierom* giueth of him. His colleague and companion is said to be one *Sebua*, the supposed Author of the *Sebuzeans*. In *Ilmedenu* he is called *Sebaia*: or *Sebua*. *Dositheus* also taught, that how and in what position of body he was in the Sabbath morning, in the same he ought to continue all that day, without change of gesture or place: that if he did sit, he should sit in the same place all day long, and so of lying or other habite of body. The Authour of this *Dosithean* sect, (properly so called) lived, as *Scaliger* thinketh, about or at the destruction of the Temple, and could not be that first *Dustai* or *Dosthai*.

The *Sebuzeans* \* you haue heard, in *Drusius* opinion, haue their name of *Sebua*, the companion of *Dosthai*, sent by *Senacherib*, or rather by *Esharhaddon*: which if it be so, it seemeth this sect is auncient, haply nothing differing from the other Samaritans. *Epiphanius* maketh a difference, † but the cause he alledgeth, was the Iewes refusall of their helpe at Ierusalem, which was common to all the Samaritans. The difference he alledgeth is the transposing of their solemnities (for that quarrell betwixt them and the Iewes) from the Iewish times, so that they kept their Passeouer in *August* (which they made the beginning of their yeare) Pentecost in Autumne, and that of Tabernacles, when the Iewes kept their Passeouer: neither might they sacrifice in Garizin, obseruing such differing solemnities. *Scaliger* ‡ (whom I shame not thus often to name, in relation of these things too intricate for mine owne, or for common wits to finde) both in his Treatise against *Serarius*, cap. I. & 2. I. and in his *Canons Isagog.* l. 3. dissenteth from *Epiphanius*: saying, that they dissented not from the other Samaritans, but that the name was a common name, which the Iewes ascribed to the Samaritans: It signifieth Εβδομασίται. *Weekers*: which name they gaue them because that euery weeke betweene the Passeouer and Pentecost, they obserued that day of the weeke, in which the computation of the fifty dayes began, with as great solemnitie as the feast of Pentecost it selfe. This day, from which the reckoning began, was called *δεύτερα*, the second, because it was the next day after the Azyma or Feast-day. But the Samaritans reckoned the second after the Sabbath, and so in all that space of fiftie dayes, kept the first day of the weeke, that is, Sunday, holy. Thus they kept seuen Pentecosts in a yeare. And perhaps (hee but coniectureth) as they had these imaginarie Pentecostes, so they might at other times of the yeare haue such imaginarie solemnities of other Feasts. From that word *δεύτερα*, the second day, and next to the Feast of vneleuened bread, the Sabbaths, saith *Scaliger* in the same place, were called in order, the first *δευτεροπρώτον σάββατον*, the second Sabbath after that day, *δεύτερον δευτερον*, and so the rest: and thus he expoundeth those words of *Luke* c. 6. v. 1. *secundo-primum Sabbatum*, that is the first Sabbath after that *δεύτερα*, or first day of the fiftie which began to be reckoned the next day after Easter till Pentecost. A place hitherto very obscure. *Epiphanius* doth number for Samaritane sects, The *Essens*, \* of which is before shewed that they were Iewes, and otherwise heretical and idolatrous in respect of their morning-deuotions to the Sunne, for which it seemeth they might not, (certaine they did not) communicate with other Iewes in the Temple and sacrifices. These pertaine not to this place; as not Samaritanes. A fourth Samaritane sect he accounteth the *Gortheni*, \* which differed from the rest, at least from the *Sebuians*, in keeping their solemnities, Paschall, Pentecost, and of Tabernacles at the Iewish times, and obserued but one day holy: as likewise the fasting day.



## CHAP. X.

*The miserable destruction and dispersion of the Iewes, from the time of the desolation of their Citie and Temple to this day.*

**T**HE Curse threatned vnto this superstitious and rebellious Nation, *a Madnesse, blindness, astonishment of heart, to grope at noone dayes as the blinde gropeth in darknesse, to bee a wonder, a proverbe, and a common talke among all people, among which they should be scattered from one end of the world to the other, is this day fulfilled in our eyes, both in respect of their Politie and Religion, Gods iust iudgement sealing that their owne imprecation* *b his bloud be on vs, & on our children, and pursuing them in all places of their dispersion through the revolutions of so many ages. Odious are they, not to the Christians alone, but to the heathen people that know not God: nor will the Turke receiue a Iew into the felowship of their Mahumetane superstition, except he hath passed first from his Iudaisme through the purgation of a Christian profession, vnto that their no lesse ridiculous and miserable deuotion, d GOD they please not (saith Paul) and are contrary vnto all men.* This their wretchednes although it seemed to begin, when *Herode a stranger sealed their state, yet was that infinitely more then recompenced, when their Messiah, so long before prophesied and expected, came among his owne, but his owne receiued him not: yea, they crucified the Lord of glory.* But euen then also did not the long-suffering God reiect them, **C**H R I S T prayed for them, the Apostles preached to them remission of this and all their sinnes, till that (as *Paul* chargeth them) they *e putting these things from, and iudging themselves unworthy of eternall life, God* *c remooued this golden candlesticke from amongst them to the Gentiles, and let out his Vineyard to other husbandmen.* Famine, sword, and pestilence at once assailed them. (And what shall not assaile, what will not preuaile against the enemies of God?) *Ierusalem, sometimes the glory of Earth, the type of heauen, the citie of the great king, and mother-citie of the Iewish kingdome, from this incomparable height, receiued as irrecoverable a fall, besieged and sacked by Titus, and yet more violently tortured with inward convulsions and ciuil gripes, then by outward disease, or forraine hostilitie. Iosephus and Iosippus\* haue handled the same at large, both which can acquaint the English Reader with the particulars. Besides many thousands by Vespasian and the Romans slaine in other places of Iudea, Ierusalem the holy Citie was made a prison, slaughter-house, and graue of her owne people. First had diuine mercy f by Oracle removed the Christians to Pella our of the danger, that without any impediment the flood-gates of vengeance might be set wide open for Desolations black guard to enter. Here might you see the strong walles shaking and falling, with the pushes of the iron ramme; there the Romans bathing their swords in Iewish entrails: here the seditious Captaines disagreeing in mutuall quarrels, written in bloud; there agreeing in robbing and burning the Citie, and in slaughter of the citizens: here hunger painted with pale colours in the ghastly countenances of the starued inhabitants; there, died in red with the bloud of their dearest children, which the tyranny of famine forceth to re-enter into the tenderest-hearted mothers wombe, sometime the place of Conception, now of buriall: Euen where the eye is entertained with differing spectacles of diuersified Deaths, the Eare with cries of the insulting Souldiour, of the famished children, of men and women, euen now feeling the tormenting or murdering hand of the seditious: the sent receleueth infectious plague and Contagion from those humane bodies, with inhumanitie butchered, whom no humanitie buried: the taste is left a meere and idle faculty, saue that it alway tasteth the more distastefull poison of not-tasting and emptinesse: what then did they feelee, or what did they not feelee? where all senses seemed to bee reserued that they might haue sense of punishment? where all outward, inward, publike, priuate, bodily, ghostly plagues were so ready executioners of the Divine sentence. The continuall sacrifice first ceased for want of Priests of the last course, to vvhom in order it had descended; after for want of a Temple before*

a *Deut. 28. 28.*b *Mat. 27. 25.*c *P. Galat. 1. 4.*

c. 28.

Bidelph. letter.

d *1. Thes. 2. 15.*e *Act. 13. 46.*\* *Ioseph. de Bel-*  
*lo. Iud. & Anti-*  
*quit.**Iosippus Hebr.*

both Englished

f *Ex. 28. 35.**Ecclesi. 3. 6. 5.*



polluted with Ethnicke sacrifices, and murders of the Priests and Souldiours, and lastly ruined, the sacred vessels thereof being carried to Rome for ornaments of the Temple of Peace which *Vepasian* had there \* erected.

\* *Ios. de Bel. Iud.*  
l. 7. c. 24.

Eleuen hundred thousands are numbred of them which perished in this destruction: The remnant that escaped the Romane sword, for the most part, perished after in wars, or killed themselves, or were reserved either for solemnitie of triumph, or (if they were vnder seuentene yeares of age) sold vnto perpetuall slavery. \* 97000. of these Iewish slaues were numbred: *Galatinus* accounteth 200000. And that the hand of God might be the more manifest, they which at their Pascheouer-feast had crucified the sonne of God, are at the same time gathered together in Ierusalem, as to a common prison-house of that whole Nation: and they, which had bought *CHRIST* of the Traitor *Iudas* for thirty peeces of siluer, were sold thirty of them for one peece. *Galatinus* tells of two false prophets, whom, coming in their owne name, they received for their Messias, hauing before refused *IESVS* that came in his fathers name: both these were called *Ben-or Barchosba*, that is, the sonne of lying. The one, not long after the passion of *CHRIST*, (if the Iewes be not the *sonnes of lying* which write it) the other in the time of *Adrian*, *Rabbi Akiba*, (famous for his wisdom, for his 24000. Disciples, and for his long life) received both in their succeeding ages: and interpreted to the first, that place of *Haggai*, *I wil shake the heauens, &c.* But afterward they slew him as the *Talmud* witnesseth, which also affirmeth <sup>k</sup> that *Titus* enioyned the Iewes which he suffered to remaine, that from thence they should no more obserue Sabbaths, nor abstaine from menstruous women.

h *Sanhedrin.*  
lib. c. Helech.

k *Moses ben.*  
*Maimon.*

i *Hag. 2. 7. 8.*

k *Tractat. Meg-*  
*hila.*

Fortie eight yeares after the destruction of Ierusalem the Iewes made the Citie *Bitter* \* to be their chiefe Citie, and rebelled by the perswasion of *Bencochab* (so he called himselfe) that is the sonne of the Starre. Of him did *R. Akiba* (which had been armour-bearer to the former) interpret <sup>l</sup> that prophetic of *Balaam. Num. 23. There shall arise a Starre of Iacob.* *Adrian* then Emperour besieged them in Bitter, (where if you beleue the Iewish <sup>m</sup> fables) were 80000 which sounded Trumpets, every one of them Captaines of many bands, which helped *Barcosba*, (so they called him after) that is, the sonne of lying, who had 200000. souldiours, which to testifie their loue and valour had cut off euery man a finger from his hand. After three yeares and sixe monethes the Citie was taken, and <sup>n</sup> this their Messias slaine, together with such multitudes that the blood reached to the horses mouthes, and carried downe great streames vvith the streame thereof, running to the Sea foure miles from Bitter. And *Adrian* had a Vineyard eightene miles square, which he hedged with those slaine carcaffes, as high as a man can reach (a reacher I thinke.) There were two Riuer <sup>o</sup> in the region of *Ierico*, and the third part of them by estimation of the Wise-men was the blood of the slaine: and seuen yeares together did the people of the Gentiles fatten and harden their Vines, onely with the blood of the Iewes. *Adrian* slewe also at *Alexandria* in Egypt, 700000. Iewes.

\* *Bethoron.*

l *Talmud. Jero-*  
sol. l. Taanith.

m *Tract. Bee-*  
ressith rabb.

n *Lib. Echa.*  
rabbethi.

o *Lib. Masse-*  
beth Gvittin.

p *Dion. Nicei*  
*Adrianus.*

*Dion Niceus* <sup>p</sup> (a more credible Author) affirmeth that *Adrian* sent *Seuerus* against the Iewes, who in regard of their multiudes would not try it with their ioynt forces in set battell, but taking his occasions and best opportunitie, proceeded more slowly and more surely: tooke fiftie of their fortified Castles, rased nine hundred and fourescore of their best townes, slew at sundry times 580000. of their men, besides innumerable multitudes, which perished of famine, sicknesse, and fire, these gleanings being greater then the other haruest. *Salomons* sepulchre by falling downe had fore-signified this their downefall: and *Hyæna's* and *Wolues* prodigiously entering their cities, seemed to howle their Funerall obsequies. All *Iudæa* was left almost desolate. <sup>q</sup> *Eusebius* out of *Ariston Pellæus* addeth, that *Adrian* prohibited the Iewes by an Edi&t to come neere to Ierusalem, or once from any high place to looke towards the same, or the region adjoining. We haue already shewed how he destroyed this Citie, and built a new (the present Ierusalem) called of his owne name *Aelia*. He made swine ouer the gates of this new Citie, which images were most faithfull porters to prohibite the Iewes (faithfully superstitious in their faithlesse superstitions) to enter. And as he had erected a temple

q *Euseb. hist.*  
*Ecclesi. 4. c. 6.*  
*Niceph. l. 3. 24.*  
*Ces. Baron. anal.*



ple to *Iupiter*, in, or neere the place where the Temple had stood, so (to afflict the Christians also) he built another Temple of *Iupiter* in *Golgotha*, and of *Venus* at *Bethleem*; which continued till the time of *Constantino*. The Christian Iewes gained by this losse: for when as they might not come to *Ierusalem*, they afterwards relinquished their wonted Iewish ceremonies. This was the end of *Barchosba*. And such is the end of all which fight against God and their Soueraigne, their arrowes which they shoote against the clouds fall downe vpon themselves: he proues a *falling Starre*, which being but a groser elementarie exhalation, is eleuated by his owne aspiring course (not to the firmament, but) to some higher region of the ayre, where it shineth with the fire which burnes it, and moueth with some short glaunce, till with selfe-ruine it returneth (whence it had beginning) to the Earth.

Thus haue we seene the Iewes banished their countrey (about the yeare 135.) agreeing to which their miserable Estate was that order of men, mentioned by *Scaliger* called *hplwōdēi Mourners*, *Heracitus* his heires, which spent their time in weeping, and intended nothing but Lamentation for the Desolation of their Sanctuarie. These haue beene among the Iewes (saith he) euer since this destruction, and were once a yeere, on the ninth day of the moneth *Ab*, allowed entrance into *Ierusalem* by *Adrians* Edict. And it is written in an auncient Iournall of *Burdeaux*, \* that not farre from the Images there is a stone boared through, to which the Iewes come yearly, and annoint it, lamenting grievously, and renting their garments, and then depart. *Beniamin* \* (an Hebrew Author) relateth of these *Mourners*, that they giue Tithes of all which they possesse to the Wise-men, alway sitting in the Schoole, and to the *humbled Israclites* and deuout persons which lament *Sion*, and bewaile *Ierusalem*. These dwell in *Cauces*, or in ruined houses, fasting all the dayes of their life, except on the *Sabbaths* and *Festiualls*, beseeching mercie continually at the hands of *God*, touching the banishment and deportation of *Israel*. And so let them mourne which refuse the glad tidings of great ioy to all people, that vnto vs is borne *IEVS* a *Sauour*, which is *CHRIST* the *LORD*. † Luc. 2. 11.

But yet what rockie heart can but mourne with them, and for them, thus made spectacles to the world of bodily & spirituall misery, which both in these times mentioned, and (before) in the time of *Traian*, and in all ages since, hath pursued them in all places of their habitation, if that name may be giuen to this world-wandering and vagabond-people? In the time of *Traian*, <sup>n</sup> *Adrians* predeceffour, the Iewes had rebelled in *Egypt*, and *Cyrene*, where they committed much outrage and mischief, vnder one *Luke* their captaine, against whom the Emperour sent *Martius Turbo*, who destroyed many thousands of them; and fearing that the Iewes in *Mesopotamia* would doe the like, commanded *Lucius Quietus* to destroy them vtterly; in recompence of which seruice, executed to his minde, hee made him President of *Iudæa*. *Dion* \* saith, That the Captaine of the Iewes was named *Andrew*, and that they slue many Greekes and Romans, did eate their flesh, girt themselves with their guttes, were imbrewed with their blood, and clothed with their skinnies; many they sawed asunder, from the crowne downewards, many they cast to the beasts, and many were found to kill one an other with mutuall combats, so that two hundred and twenty thousand persons perished by this vnspokeable cruelty. In *Egypt* and *Cyprus*, vnder their Captaine *Artemion* they destroyed two hundred and fortie thousand. They were subdued by *Traians* Captaines, specially by *Lucius*: and it was made a capitall crime for a Iew (although forced by tempest) to set foote in *Cyprus*, *Africa* was repeopled (where they had destroyed) with new Colonies. No maruel if the Romans (thus prouoked) both in the time of *Traian* & *Hadrian* destroyed so many thousands of them. *Iulian* afterwards gaue them leaue to returne into their countrey, and rebuild their Temple, more for hatred of the Christians, then for loue to their Nation: whose wickednesse and answerable successe herein is plainly detected and detested by *Gregorie Nazianzene*, y and other Fathers, as \* we before haue related. y Greg. Naz. Orat. 4. cont. Iulian. \* Cap. 3.

To adde further of their bodily confusions and illusions of their bewitched minds: Nicephorus

† *Scal. Elenct. tribet. Ser. c. 13.*

\* *Itinerarium Burdegal.*

\* *Beniamin.*

u *Euseb. li. 4. c. 2.*

x *Dion. N. Traianus.*



*Nicephorus* mentioneth a *Pseudo-Moses* of the Iewes in the parts of Arabia destroyed by the forces of the Empire, together with his Complices in a like rebellion. *Socrates* <sup>2</sup> describeth a further madnesse of theirs (for true is that saying of Saint *Paul*, *That they which will not beleue the Truth, are ginen over to strong delusions to beleene lies.*) In the Ile of Creete was \* a false prophet, that affirmed himselfe to be *Moses*, which led the Israelites through the red Sea, and to bee sent from heauen to those Iewes to conduct them through the red Sea, into the continent of the Holy Land. This hee perswaded them for the space of a whole yeere, going from citie to citie: and at last induced them to leaue their riches to them that would take them, and to follow him: at a day appointed hee went afore them vnto a Promontorie of the Sea, and there biddes them leape in; which many obeying, perished in the waues, and many more had perished, had not some Christian Merchants and Fishers beene at land; which saued some, and forbade the rest to follow. The Iewes seeking to be reuenged of this counterfeite *Moses*, could no where finde him: and therefore thought him to be some Deuill in humane shape, which sought their destruction, and thereupon, many of them became Christians.

Of their miseries sustained in all places of their abode, all histories gaue mention. And yet their superstition is more lamentable then their dispersion, as also their pertinacie and stubbornnesse in their superstition. And certainly mee thinkes, that euen to him that will walke by sight, and not by faith, not obliging his credite to meere authoritie, as the case standeth betwixt vs and the Scriptures, but will bee drawne by the cords of Reason onely and Sense, euen to such a one mee thinkes this Historie of the Iewes may be a visible demonstration of the truth of Christian Religion: not onely because the truth of the prophecies of <sup>a</sup> *Isaac*, of <sup>b</sup> *Moses*, of <sup>c</sup> *Esa*, and other the Prophets is fulfilled in them; and because *Gods* iustice still exacteth the punishment of *the betraying and murdering that Iust one*; but especially in this, that the bitterest enemies, cruellest persecutors, and wilfullest haters that euer were of the Christian truth, are dispersed into so many parts of the world, as witnesses of the same truth, holding and maintaining to death the Scriptures of *Moses* and the Prophets; then which, euen Reason being iudge (as is said before) we will not desire sounder and fuller proofes of our profession. Neither is our Gospel wherein we differ from them, any other then the fulfilling of their Lawe: and *CHRIST* came not to destroy the Lawe, but to fulfill the same. In him the Promises, in him the Figures, in him the righteousness of the Lawe, righteousness in doctrine, righteousness in practise, righteousness of doing, righteousness of suffering, to satisfie the debt, to merite the inheritance, are the witnesses, that *in him they are all, yea and Amen*, haue receiued their perfect being and accomplishment. But \* *the veile is ouer their hearts; eyes they haue and see not, eares and heare not*: They holde out to vs the light of the Scripture, themselves walking in darkenesse, and reserued to darkenesse; like to a Lampe, Lanthorne, or Candlestick, communicating light to others, whereof themselves are not capable, nor can make any vse.

But to returne, to consider further of their dispersions. Wee haue shewed how they were vtterly cast out of their Countrey: and Italie, and the Empire was filled with Iewish slaues. Nor was this their first dispersion: but as the Assyrians had carried away the other tenne Tribes, whose ofspring, as is thought, about the yeare of our Lord God, one thousand two hundred, founded that mightie Empire of Cathay; so the Babylonians carried away the two Tribes remaining, which might haue returned vnder the Persian Monarchie; but many remained in those Countreies till the dissolution of that Iewish state, and after. They had a famous Vniuersitie at Babylon, which indured till the yeere of *CHRIST* one thousand three hundred (so writeth *Boterus*.<sup>d</sup>) At which time they fleeing the persecutions of the Arabians dispersed themselves into India, where many are found at this day. These, through continuall conuersing with the Gentiles and Christians, haue small knowledge of the Lawe, and lesse would haue but for other Iewes, that resort thither out of *Aegypt*. Before that time also, if wee beleue the *Ethiopian* Historie, twelue thousand

<sup>2</sup> *Socr.* li. 7. c. 37

\* *Anno* 434.

<sup>a</sup> *Genesis* 49.

<sup>b</sup> *Deut.* 28.

<sup>c</sup> *Esa.* 6.

\* *2. Cor.* 3. 15.

<sup>d</sup> *G. Botero*  
*Ben. Terz*  
*part. libr. 2.*



land • Jewes (of each Tribe a thousand) went with the Queene of Saba's sonne, which they say she had by *Salomon*, into that countrey, and there remaine their posteritie to this day. Thus is Asia and Africke fraught with them, but Europe much more. *Adrian* banished fivie hundred thousand into Spaine, where they multiplied infinitely, and founded an Vniuersitie at Corduba, about the yeare of our Lord one thousand: and at Toledo was a Schoole of twelue thousand Jewes, about the yeare of our Lord, one thousand two hundred thirtie and fixe, as writeth *Rabbi Mosche Mikkotzi*: from hence it seemeth they swarmed into England and France. Their miseries heere in our Land indured, are by our Authors mentioned in the dayes especially of king *Richard* the first, and King *Iohn*: and the whole Land gaue a fift part of their goods to King *Edward* the first to banish them, *Ann.* one thousand two hundred ninetie and one.

Out of France they were thrice banished by three *Philips*, although in Auinion there still remaine some of them. Being expelled France, they sought habitation in Germany, where *Conradus* the Emperour admitted them into the countrey of *Sueuia*: and thence they flowed into other parts, into Bohemia (in the citie of *Prage*, are about fifteen thousand of them) and into Austria, and into Hungaria, whence, for the crucifying of a childe, they were banished by King *Matthias*: as at Trent for the like fact, and poysoning of Wells, they sustained much trouble in Germanie: and many passed to Venice; many also went from thence into Russia (where the people cannot abide to heare them named) and Poland, where *Casimere* the Great for loue of an Hebrew Lasse, gaue them many priuiledges. They liue disperfed in the townes and villages, occupied in handicrafts, and husbandry. They haue great Synagogues in Cracouia, Leopold, and at Trochi, a towne of Lituania: and Maister *Barkley* a Merchant of London, who hath spent many yeeres in Liuania, Polonia, and other of those colde countries, told me, That the Jewes farme the Custome of the Kings, and at Samaiden in Curland one of these Iewish Customers beat out the braines of a Polonish Merchant, for deferring to open his packe: but in regard of the peoples hatred, prouision is made, vnder great penalties, for their securitie; and yet many Jewes were there executed by occasion of a murren, procured (as was suspected) by Iewish exorcismes intending a plague to the men, and not a murren to the beasts, if their working had sorted: but the Jewes said it was but a pretence to depriue them of their riches. They were cast out of Spaine by *Ferdinand* and *Isabella*, in the yere, one thousand foure hundred ninetie and two. It is thought\*, that there went out of Spaine a hundred and twentie thousand families of them (besides Moores) and out of their kingdomes of Naples and Sicill. Hence they passed *Anty no Domini* one thousand fivie hundred thirtie nine, into Tuscare, and the Popes Dominions, whence they were banished by *Paul* the fourth, and *Pius* the fift; and receiued againe by *Pius* 4, and *Sixtus* the fift; Rome and Venice hauing great store of them. This is the Popes holinesse: hee that would not willingly indure a Protestant in the world; besides the Stews vnder his Holinesse nose, can indure the Græcians: yea and these Jewes, Rome it selfe hauing tenne thousand, or\*, after others reckoning, twentie thousand of them priuiledged, with their fine Synagogues, Liturgies and publike Sermons; and to straine vp their Vsurie to eighteen in the hundred: hauing also in some places (it may be in all) a peculiar magistrate to decide controuerfies between Christians and them, with particular direction to fauor them in their trade. *Dulcis odor lucri ex re qualibet* The beastly trade of Curtifans and cruel trade of Jewes is suffered for gaine, these paying a yearly rent for the heads they weare, besides other meanes to racke and wracke them in their purses at pleasure, they being vsed as the sponge-like Friars, to sucke from the meanest, to be squeezed of the greatest; insomuch that the Pope, besides their certaine tribute, doth sometimes (as is said) impose on them a Subsidie for tenne thousand crownes extraordinarie for some seruice of State. So well is the rule of *Paul* obserued by this Bishop, not to be a louer of filthy lucre.

Out of Spaine they went into Barbarie and diuers other Countries; and some into Portu-

e *Damian* a  
Goes. *Ludovic.*  
Car.  
f *Boter.* *Ibid.*  
g *Rab. Mosche*  
*Mik. apud*  
*Ruxd. ca. 1.*  
h *Fox* A& and  
Monuments.  
Hystorie of  
*Barnwell, &c.*

They heere in  
Poland print  
what Bookes  
they list.

\* *Ioannes Reu-*  
*clinus Cabal. l. 1*  
saith 420000.  
persons.  
*Ghachamim.*

\* *Relat. of Rel.*  
*west.*



\* *Theatrum  
urbium Ad. Ro.*

\* *Let. Bidulp.*

Portugal: where *Iohn* the second made them pay eight crownes for a poll, and yet limited them a short time of departure. *Emanuel* his successor did the like 1497. except they would become Christians, for which hee assayed diuers meanes. But not preuailling, he caused their children, vnder the age of foure and twenty yeares, to be baptised; some rather hurling their children into pits, some killing themselves: many for feare were baptised; some went into Italie and abode in Ferrara, Mantua, Venetia, in the name of Maranes, and haue a Synagogue at Pisa. But the greatest part of them went into the East to Constantinople and Salonichi, in which two Cities there are about a hundred and sixtie thousand of them. There are of them in all the chiefe Cities of traffike in the Turkish Empire. \*Tyberias is wholly inhabited with Iewes, which City *Zelim* gaue to *Gratiola* a Iewish matron. In Ierusalem there are about a hundred houses of them. There abide not many, because of a superstitious opinion, That before the *Messias* shall come, a great fire from heauen will consume that Citie and Country, to purge it of the abomination committed there by profane Nations. At Zante they are so hated, that from Mawndy Thurseday vntill Saturday noone, they dare not come abroad: for the people, in a foolish zeale, would stone them: and some refuse to eate of their meate or bread. The Turkes in their reproach vse such a kinde of imprecation; *If this be not true, would God I might die a Iew.* The old Testament is read of them in these parts in the Hebrew, but their *Cakamin* and *Cobens*, that is, their Wise-men and Priests preach in Spanish. Only at Salonichi (anciently Thessalonica) in Macedonia, and at Safetta in the Holie Land, (two Vniuersities) they speake Hebrew. They will rather in blasphemie testifie their hatred of C H R I S T, then be able to dispute.

## C H A P. XI.

## A Chronologie of the Jewish Historie from the beginning of the world, briefly collected.

1656.



He Flood happened (as *Moses* reckoneth the parcells in the Ages of the Patriarchs) in the yeare of the world 1656, which are thus accounted. *Adam* at the 130 yere begat *Seth*. *Seth* at 105 begat *Enos*. *Enos* at 90 *Kainan*. He at 70 *Mahalaleel*, who at 65 begat *Iared*. *Iared* being 162 yeares old begat *Henoah*, who at 65 begat *Methuselah*: and he at 187 begat *Lamech*, who in his 182 yeare begat *Noah*: in the six hundredth yeare of whose life the Flood came.

The second age of the world is reckoned from the Flood to *Abraham*: whose birth was after the Flood 292 yeares: *Sem* two yeres after the Flood begat *Arphaxad*. He at 35 yeres *Selah*, who in his thirtieth yeare begat *Heber*. *Heber* at 34 *Peleg*, who being thirty yeres old begat *Regu*, and he at 32 *Serug*, in whose thirtieth yeere *Nahor* was borne, who at 29 begat *Terah*, who at 70 yeares begat *Abram*. Thus *Scaliger*, *Caluissius*, *Buntingus*, *Arias Mont.* *Genebrard*, *Pererius*, *Adrichomius*, *Opmeerus*, &c But *Iunius*, *Bronghton*, *Lydyat*, *Codomannus* &c. adde 60 yeares more. For *Moses* saith, *Gen.* 11. 32. That *Terah* died in Charan, aged 205 yeres, and then *Abram* (as it is in the next chapter) was 75 yeres old; so that *Terah*, when *Abram* was borne, was 130 yeres old. Whereas therefore he is said at 70 yeres to beget *Abram*, *Nahor*, and *Haran*; it is to be vnderstood, that he then began to beget: \**Abram* being named first for diuine priuiledge, not because he was eldest. The like phrase is vsed *Gen.* 5. 32. *Noah* being five hundred yeeres old, begat *Shem*, *Ham*, and *Japhet*: and yet neither were they all borne at once, nor was *Shem* the eldest; let the Reader chuse which of these opinions he best liketh.

\* *Anno mundi  
2008.  
Abram borne.*

In the 75 yeere *Abram* went out of Charan, hauing receiued the promise: from whence, to the departure of the Israelites out of *Aegypt*, are numbred 430 yeares. Rather herein we are to follow *Pauls* interpretation of *Moses*, then *Genebrards*, who *Gal.* 3. 17. accounts those 130 yeeres mentioned by *Moses*, *Exo.* 12. 40. from the promise



mise made to *Abraham*, and not from the time that *Iacob* went downe with his familie into Egypt. So that the departure out of Egypt, after *Scaligers* computation, and some others, *Perkins*, *Adrichomius* &c. hapned in the yere of the world 2453; where-to if we adde those sixtie yeres of *Terahs* life before mentioned, it amounteth to 2513. And so *Broughton* reckoneth. *Iunius* and *Lydyat* account 2509. The difference seemes to arise from hence, that one accounteth from *Abrams* departing out of Vr of the Chaldees; the other from his departure from *Haran* after his fathers death about five yeres after. But it were an endlesse work to reconcile Chronologers in their different computations. Some reckon the 25,<sup>a</sup> *Scaliger* the 15 of Aprill, the day of their departure. And then the Hebrews beganne their yere at the Spring-Æquinoctiall, which before they beganne in Autumne.

From this departure, to the building of *Salomons* Temple, <sup>b</sup>*Scaliger* reckneth 480. yeeres, whose first foundations (he saith) were laid the 29 of Maie, being Wednesday; Anno Mundi 2933, and of the Great Iulian Period (which differeth 764 yeeres from the yere of the world) 2697. In this computation of 480 yeeres betwixt the departure and foundation of the Temple, many Chronologers agree, *Arias Montanus*, *Adrichomius*, *Broughton*, *Perkins*, *Lydyat* &c. although some dissent much. The summe ariseth of these parcells. *Moses* died fortie yeres after their deliuerance. *Ioshua* ruled seuentene; *Othoniel* forty; *Ehud* foure score; *Gedeon* forty; *Abimelech* three; *Thola* twenty three; *Iaer* twenty two; *Icpho* six; *Ibsan* seuen; *Elam* ten; *Abdon* eight; *Sampson* twentie; *Hel* forty; *Samuel* and *Saul* forty; *Dauid* forty; *Salomon* in the fourth yere and second month began to build his Temple, after which he reigned thirtie seuen yeeres.

\* From thence to the destruction of the Temple vnder *Zedekias* are accounted 427. This agrees with <sup>c</sup>*Ezekiels* account, reckning a day for a yere, 390 daies or yeres after the apostacie of Israel frō God, the rebellion against the house of *Dauid*. in the beginning of *Rehoboams* reigne, by the means of *Ieroboam*; to which if we adde 37 yeeres which *Salomon* reigned, after the foundation of the Temple, the summe is 427. The same appeareth thus; *Roboam* reigned 17 yeeres; *Abiara* three; *Asa* 41; *Iehoshaphat* 25; *Iehoram* eight; *Ahaziah* one; *Athaliah* six; *Iosab* forty; *Amazia* 29; *Azaria* or *Vzzia* 52. Betwixt *Amazia* and *Azaria* the kingdome was ruled eleuen yeres by the states, as some gather out of 2. Reg. 15. 1. (others reckon it not.) *Iotham* 16. *Abaz* sixteene, *Ezekiah* 29. *Manasses* 55. *Amon* 2. *Iosias* 31. *Iehoahaz* three months; *Eliakim* or *Iehoiakim* eleuen yeeres; *Iehoiachin* 3 months; *Zedekiah* or *Mattaniah* eleuen yeres. The little difference from the former number may be ascribed to the current and vnfinished yeres of some of their reignes.

From this time of *Sedekias* ruine, some begin the reckoning of the seuentie yeeres captiuitie; in which time others comprehend all *Sedekias* reigne, and account the returne vnder *Cyrus* to be fifty nine yeres after this desolation; and from thence 108. to the Ediēt of *Darius Nothus*; from which time are numbred 259 to the Dedication of *Iudas Maccabens*; and from thence 162 yeres to the birth of CHRIST. So <sup>d</sup>*Scaliger*.

It were a worke irksome to my selfe, and tedious to the Reader, to recite the variable opinions of Chronologers, or to trauerse their arguments about these points.

To recite here their high Priests and later Kings, with the time of their pontificalitie and reigne, out of *Arias Montan*. I holde not vnfit. First *Iesus* returned with *Zorobabel* & built the Temple, whose time of priesthood, after *Scaliger*, *Iunius*, and those that reckon vpon the Ediēt of *Darius Nothus*, must needes be very longe. To leaue that therefore, his son *Ioachim* succeeded in the priesthood 28. yeeres, besides twenty yeeres, with his father. *Eliasib* held the priesthood 41 yeres; *Ioiada* 25; *Ionathas* 24; *Ieddo* 27. till the time of *Alexander*; *Onias* 27, after *Philo*; but *Eusebius* saith 23; *Simon Justus* 12; *Elezar* twentie; *Manasses* twenty seuen; *Onias* thirtie nine.

Afterwards the Syrian Kings appointed high Priests: of whom, *Iason* was Priest 3 yeeres; *Menelaus* twelue yeres; in whose seuenth yere, *Iudas Maccab.* began to administer the common-wealth. *Ionathas* brother of *Iudas* ruled eighteen yeres; *Simon* his brother was both Priest & Captaine eight yeeres; *Ioannes Hircanus* his sonne 21.

*Aristobu-*

a *Iof. Scaliger*  
annot. in *Euseb.*

b *Iof. Scaliger*  
*De Em. T. lib. 9.*  
2933.  
*Lydyat*, 2988.

\* *An. M. 3360.*  
*c Ezk. 4. 5.*  
*Lydy. 3417.*

d *Scal. de Em.*  
*lib. 7.*

e They which  
list to see the  
varietie of opi-  
nions of Iew-  
ish, Greek, La-  
tine, old and  
new Chrono-  
logers, may see  
*Euseb. Chron.*  
*lib. 1. in fine.*

Likewise, see  
our 4. Booke  
chap. 4.

f *Ioseph. Antiq.*  
& *Car. Sigo. de*  
*republ. hebr. lib.*  
5. haue set  
downe the ca-  
talogue of his  
Priests, from  
the first to the  
last.

*Aristobulus*, son of *Hircanus*, first after the captiuitie called himselfe *King*, & reigned one yere; *Ioannes Alexander* his brother 27 : after him, his wife *Alexandra* nine; *Hircanus* her son, three months; *Aristobulus* his brother, three yeres. *Ierusalem* was taken of *Pompey* and *Hircanus* recouered the Priesthood, which he held 22 yeres; *Antigonus*: by aid of the Parthians possessed *Iudæa* fīue yeres; and in his second yere *Herod* was proclaimed King by the Romans, who tooke the citie the fift yere of *Antigonus*, and reigned foure and thirtie.

*Scaliger* ascribeth 8 to *Herods* kingdome the number after *Eusebius* account, reckoning from the birth of *Abram* 1977; he died 2016. *Archelaus* his sonne was made, by *Augustus*, Tetrarch of *Ierusalem* 2016, and was banished 2025. *Agricola* was made King by *Caligula* 2053. *Agrippa* his sonne, by *Claudius* 2060, and died 2116, thirtie yeres after the destruction of the Temple. The Dynastie of the Herodians lasted 139 yeres. Thus *Scaliger*. He attributeth the natiuitie of *CHRIST* to the 3948 yere of the world.

Heere we must leaue the Chronologers contending of the yere of the world, in which this blessed Natiuitie hapned; some adding many more yeres, some not allowing so many. It is certaine by the Scripture, that he was borne in the 41 or 42 of *Augustus*; baptized in the fift of *Tiberius*, then beginning to be about thirty yeres of age: in the 33 yere he was crucified. In the 72 as *Baronius*, and 71 yere of *CHRIST*, as *Bentinus*, & *Lively* account, *Ierusalem* was destroyed by *Titus*, in the second of *Vespasian*. *Ar. Mont.* reckoneth this the yere of the world 3989, and saith, that the Hebrews reckon it the 3841, which must needes be false. The fault ariseth from the false computation of the Persian & Græcian monarchies<sup>b</sup>. *Iosephus* counteth from the time of *Herod*. to the destruction of the Temple. 28 high Priests, and 107 yeres. After *Scaliger* in his *Can. Isag. li. 2.* this yere 1612 is the 1614 of *CHRIST*, of the world 5561, after the Iewish account of *Hillel* 5372, of the Arinenians 1061, of the Iulian Period 6325, of the Hegira 1021; *Anno 4. Olymp.* 597.

<sup>h</sup> *Ios. Antiqu. lib.*  
20.18.

## CHAP. XII.

Of the Iewish Talmud, and the Composition and Estimation therof: also of the Iewish learned men, their succession, their Scriptures, and the translations of them.

<sup>a</sup> *R. Mos. in Sopher. mitzuos gadol.*

<sup>b</sup> *Synag. Iudæic. Buxd. latine reddit. ab Herm. Germberg. c. 1. c Exod. 12. 15.*

*Deut. 16. 3. &*

*Leuit. 23. 6 Ex.*

*19. 11. & Exod.*

*20. 22 &c.*

<sup>d</sup> *Legend of*

*Saint Francis,*

where hee is

said to preach

to the beasts

and speake to

the Swallows

&c.

<sup>e</sup> *Pircke seu*

*capita R. Eliezer*

*c. 2. 40.*

<sup>f</sup> *R. Aben Ezra*

*R. Salom. Iarchi,*

*& alij in Deut.*

*4. 14.*

<sup>g</sup> *R. Bechai Ex-*

*od. 34.*



*Abbi Mosche Mikkotzi*, <sup>a</sup> in a Worke of his, set forth anno 1236, as *Buxdorsius* citeth him, <sup>b</sup> saith, That the *Written Lawe* which *God* gaue to *Moses*, and *Moses* to the *Israelites*, is obscure & hard, because it speaketh some things contradictory (which he seeketh to prooue by some places <sup>c</sup> mis-interpreted) & because it is imperfect, and containeth not all things meet to be knowne. For who shall teach vs (saith he) the notes of Birds and Beasts? (a *Franciscan* might answer him <sup>d</sup> out of the Legend of *S. Francis*, the Patron of this Order) who shall teach them the propriety & nature of points, and accents, and of letters? also, what eat might be eaten, what not? &c. Many such things are defectiue in the *Law*, and therefore there is need of some other *Exposition* of the written *Law*, whence these things might be learned. This *Exposition* (forsooth) must be their *Talmud*, the generation of which viper, touched before, we will here more fully declare.

They say, that *Moses* on mount *Sinai* was not with *God* 40 daies and 40 nights, to keepe geese. And *God* could haue written those Tables of the *Law* in an houre, & sent him away with them; so to haue preuented that *Idolatrie* with the *golden Calfe*. But *God* brought *Moses* into a Schoole, <sup>e</sup> & there gaue him the *Law* in writing, first, and then in all that long time expounded the same, shewing the cause, manner, measure, foundation, and intention thereof in the true sense. This vnwritten and Verball *Law* did *Moses* <sup>f</sup> teach *Ioshua*; he, the Elders; from these it was deriued to the Prophets. After *Zachary* and *Malachy*, the last of these, it came to the great *Sanhedrin*: and after them, by Tradition, from father to sonne.

And <sup>g</sup> *Rabbi Bechai* saith, That *Moses* learned the *Lawe written*, in the day time; and



and this *Traditionall Law* by night: for then hee could not see to write. Rabbi *Mosche Mikkoz* sheweth the cause why G o d would deliuer the same by mouth onely, and not in writing, lest (I wisle) the Gentiles should peruert this, as they did the o-ther which was written. And in the day of Iudgement, when G o d shall demand who are the *Israelites*, the Gentiles shall make challenge; because of the *Law written*, but the Jewes onely shall be accepted, as hauing this *Sumari*, this verball exposition. G o d also (say they) gaue them *Chachamin*, Wisemen, authors of diuers ordina-ces amongst them, as to blesse G o d at the Sunne-rising, and Sunne-setting; and of Schooles where children should be taught the Law of *Moses* in euerie Citie, and where the Law of *Moses* should be read weekly: and that the Israelites should not eate or drinke with the Gentiles; nor what they had dressed; after the example of *Daniel*<sup>h</sup> &c.

h Dan. 1. 8.

But when the Temple was destroyed, and the Jewes carried away captiues, then a-rose vp Rabbi *Iuda Hannasi*, who is called (for his humilitie and godlinesse) *Our great Master*; to whom G o d procured such fauour in the eyes of *Antoninus* the Empe-rou, that he had authoritie to assemble out of all places of the Empire the most lear-ned Jewes, to consult in this their almost desperate estate, what course to take for the preseruation of the Law amongst the people. And although this *Kabala* or Law, giuen by word of mouth, might not be committed to writing; yet in consideration, and commiseration of their miserie, whatsoever thereof was remaining in memorie, hee writ in a booke which he called *Mischna*, that is, a *Deuteronomie*\*, or Law reiterated, containing sixe summes, diuided into sixtie lesse parts or tractates, and these into 532. chapters. Thus farre R. *Mikkoz*.

\* δευτερονομία.  
i Chron. Heb.Tzemach Da-  
uidk The Talmud  
is (in manner)

In this booke were contained the Traditions and Ordinances of the *Elders*, accor-ding to the prescript whereof, the Iewish Synagogue was to bee ordered: and it was receiued and approued of the Iewish Synagogue, in the yeare of CHRIST 219.

Some yeares after, Rabbi *Iochanan*, Rector of the Vniuersitie of Ierusalem for the space of eightie yeares, enlarged that booke, and called it the *Talmud of Ierusalem*, which for the difficultie and obscuritie thereof was not had in such estimation as the former, nor is it at this day. After him, Rabbi *Assè* read in the Schooles those Tra-ctates, handing cuery yeare two of them; so in the sixtie yeares of his Rector-ship, he went twice through it all; but finished in writing onely fiue and thirtie Tractates. After him in the yeare 427. *Meremar* was made Rector, to whom *Mar* the sonne of Rabbi *Assè* adioyned himselfe. These perfected that which Rabbi *Assè* had left vnfinished. And that which they thus added was called *Gemara*, or the complement.

nothing but a  
commentaryon that *Misna*:

a worke full of

diuine, natural

and politicall

wildome, taith

*Galatinus*, of

the parts ther-

of, see his first

booke, chap. 5.

Io. Picus taith it

was comported

about the

yeare 150.

Others say in

the yeare 120.

Io. Wolf. lection.

Memorab. Cen-

tenar. 2.

1 Pet. Galat.

hath 436.

\* Talmud is the

same that Do-

ctrina, or disci-

plinatio.

m Ab. Ezra in

Proem. Pentateu-  
b.n Sic Tridentis  
na Synodus scil.

4. de o. i. ut de in:

o Semak, vel

Sephar mitzvos

katon R. Isaac.

p Exod. 34. 27.

q Psal. 1. 2.

Esa. 59. ult;

the Ierem. 33. 25.

Thus the *Mischna* and *Gemara* made vp the whole Talmud. These two spent in their labors threescore and thirteene yeres. And so in the yere of our LORD 500. the Talmud was perfected, receiued for authenticall, and called the *Babylonian Talmud*, according to which the Jewes, to this day, behaue themselves in cases spirituall and temporall.

And this is that Law verball, or deliuered by word of mouth, which is equalled to the other, without which the written Law cannot be conceiued or vnderstood: The ioy of the heart (saith *Aben Ezra*<sup>m</sup>) and refreshing of the bones; betwixt which and the written Law he can find no difference, but being deliuered to them from their Elders. In one of their bookes, printed at *Cremona*, 1556, is this sentence. Thinke not that the Law written is the foundation, but rather the Law Traditionall is the right foundation: and according to this Law, did G o d make couenant with the Israelites, for G o d foresaw their captiuitie in time to come, and therefore lest the peo-ple, among whom they should dwel, should write out & interpret this Law, as they did the other, G o d would not haue it written. And although in proceffe of time this Law be now written, yet it is not explained by the Christians, because it is hard, & requireth a sharp wit. That which is spokē of the Law, is applied to cōmend their Talmud: *If you can frustrate (saith the LORD) my Couenant with the day & the night*, that is, according to their book *Tanchuma*, whe you wil no longer learne & obserue the Talmud, And in



† Tract. Bz-  
uamazjab.

the Talmud is thus recorded: To studie and reade in the Bible is a vertue and not a vertue, that is, a small vertue: but to learne their *Mischna* or Talmud-text is a vertue worthie reward: and to learne by heart *Gemaram* (the complement of the Talmud) is a vertue so great that none can be greater.

Hence it is that their Rabbines are more exercised in their Talmud, then in the Bible: as on which their faith is founded more then on the other: and according to this doe they expound the Scripture. And as their Talmud is most certaine, so also is that (whatsoever) exposition of their Rabbines, according to the same. Thus saith Rabbi *Isaac Abbuhabb*, whatsoever our Rabbines in their Sermons and mysticall explanations haue spoken, wee are no lesse firmly to beleue, then the *Law of Moses*.

† Tract. de Sab-  
bal. c. 2. pa. 30.

And if any thing therein seeme repugnant to our sense, wee must impute it to the weakenesse of our conceit, and not to their words: as for example, it is written in the Talmud, † that a Rabbin once preached, that the time would come, when a woman should euery day bee deliuered of her burthen: according to the saying, *Ierem. 31. 7. Conceptit statimque peperit*. One not beleeuing this, the Rabbin answered that hee spake not of a common woman, but of a henne, which should euery day lay an egge.

† Cap. 26. 2.

Such are their expositions, I know not, whether fitter to be heard of *Heraclitus*, or *Democritus*, more lamentable or ridiculous; and yet is it there said, that their words are the words of the *living GOD*, whereof not one shall fall to the ground; and must not be derided either in word or thought, whether ye respect the persons, or workes of their Rabbines. Therefore in a Dutch booke printed in Hebrew characters at Cracouia, 1597. it is written, that the Iewes are bound to say Amen, not onely to their Prayers, but to all their Sermons and Expositions, according to the Prophet *Esay*, † *Open the gates, the people commeth (schomer amunim) which keepeth righteousness*, that is (say they) which saying *Amen*, beleueth all things which the wise Rabbines haue written. And if any be so simple, that he cannot vnderstand, yet must hee beleue.

u a R. must be  
beleued,  
though he say  
the right hand  
is the left.  
x Talmud tract.  
de Sabbat.

When two Rabbins (saith their Talmud) maintaine contrarie opinions, yet must not men contradict them, because both of them hath his Kabala or tradition for the same: and this is a rule in their Rabbines, Remember rather the word of the Scribes, than of the Lawe of *Moses*. *R. Salomon Iarchi* vpon Deuteronomie chap. 17. verse 12. *Thou shalt not decline from the word that they shall shew thee, to the right hand or to the left*, hath these words; And when hee saith vnto thee of the right hand, that it is the left; and of the left hand, that it is the right<sup>u</sup>, thou must beleue it: how much more if hee saith, the right hand is the right hand, &c. They haue a Storie in their \* Legend for the same, That there came a *Goi* a Gentile to *Sammai*, and asked him, how many Lawes they had, who answered, two, a Written and a Verball. Hee replied; The Written Lawe I acknowledge no lesse then thou; make mee therefore a Iew, and teach mee the other. *Sammai* refused: and hee went to *Hillel*, (these both liued a little before the time of CHRIST) who admitted and instructed him; after hee bade him pronounce the Letters in order, *Aleph, Beth, Gimel, &c.* which hee did. The next day he bade him say the same Letters backward, *Gimel, Beth, Aleph*. The Gentile said, Rabbi, yesterday you taught me otherwise: And yet said *Hillel* you beleue mee, and so learne of me; which you must no lesse doe in the traditionall Lawe, beleeuing all that is therein. I had almost thought in reading of this *Hillel*, I had beene reading the life of *Ignatius Loiola* the Iesuite-founder (so like is the Storie, though the names differ) who practised himselfe, and trained vp others, *Ad sapientem hanc sanctamque stultitiam caca, ut ipse appellabat, obedientie*, saith *Maffaeus* in a large Discourse hereof: *PAVLVS Omnia probate was in these daies; but prudentiam non obedientis, sed imperantis esse respondit Ignatius: negabat obedientis nomine dignum haberi oportere qui legitimo superiori non cum voluntate indicium quoque submitteret; in superiorum iussa examinando*

y Ignatij vita  
lib. 3. cap. 7



*examinando esse arrogantiam.* And this wise and holy folly of blind obedience is with all rigour obscured still in his followers who submit their mindes and iudgements, as well as affections, to their superiours in all things. And what more could old *Hilcel* say to his disciples? Or doth *G o n* himselfe exact? *Bernard*, throughout his seventh Epistle, teacheth more soundly of the Pope, and those religious Superiours; *Nec dico preceptorum mandata esse à subditis indicanda, ubi nihil inbere deprahenduntur diuinis contrarium institutis. Sed necessarium esse dico & prudentiam qua aduertatur, si quid aduersetur & libertatem qua ingenuè contemnatur. Hanc ego nunquam a uuler obedientiam: talem mihi nunquam libeat modestiam, vel potius molestiam imitari. Talis siquidem obedientia omni est contemptu deterior: talis quoque modestia ultra omnem modum extenditur. --- O patientia, omni digna impatientia!* But to leaue this question and our Iesuites till fitter time; the Iewish Rabbines auerre, that whosocuer mocketh or contemneth their sayings, shall bee punished in hot and boyling *Zoah*, or excrement in hell. And thus much of their Talmud, the originall, and authoritie thereof. More modest yet were those Fathers of Trent, \* that would ascribe but equality of ieuence and respect to their Traditions with the Scripture, which must needs acknowledge themselves beholding to them; lest they complaine they follow not their Traditionarie Masters in making them sit lower: and they haue their Anathema as readie as the Rabbines their *Zoah*; and their Traditions, Canons, and Constitutions, must interpret as well as their *Kabala*.

But before wee leaue their Talmud (thus highly esteemed amongst them) I thought meete also to speake more largely, both of that, and of their learned Rabbines, out of *Petrus Galatinus*, who thus writeth thereof.

The <sup>a</sup> Traditionall Law they call *Tora scebeal pe*, that is, the Law which is in the mouth, or deliuered by word of mouth. Rabbi *Moses Aegyptius* telleth the passages thereof thus: *Ioshua* receiuing it of *Moses*, deliuered it to *Phineas*, the sonne of *Eleazar* the Priest: *Phineas*, to *Heli* the Priest: hee, to *Samuel* the Prophet: *Samuel* to *Dau d*: hee, to *Achias* the Prophet, who deliuered the same to *Elias*, the teacher of *Elisba*: *Elisba* or *Elisau* to *Isaada* the Priest: this *Torada*, to *Zacharias*; *Zacharias* to *Hosea*; and hee, to *Amos*; *Amos*, to *Esay*; of whom *Micheas* receiued it, and of him *Isael*; *Nahum* from him; and from him againe, *Habacuck*, who taught it *Scaphanie* the instructor of *Ieremie*, of whom *Baruch* the Scribe learned it: *Baruch* taught it *Ezra*. Vntill this time the Iewes had none other but the written Scripture.

Now for their Scriptures: they call the same *Arbaa Vcesrim* (that is, the foure and twentie) of the <sup>b</sup> number of the bookes after their computation, all which they reduce to foure parts. The first of which they call *Tora*, the Law, or *Humas*, the Pentateuch or five bookes: and call euery booke after the first words in the beginning thereof. The second part hath foure bookes; *Ioshua*, *Iudges*, *Samuel*, and *Kings*. The third part comprehendeth foure other, which they call the last Prophets; *Esay*, *Ieremie*, *Ezekiel*, and the booke of the twelue smaller Prophets. The fourth part is called *Chetunim*, and hath eleuen bookes, Paralipomenon or Chronicles: the Psalmes; the Prouerbs; *Iob*; *Ruth*; *Ecclesiastes*; Lamentations; Canticles; *Ester*; *Daniel*; *Ezra*, which they make one with *Nehemia*. *Ecclesiasticus*, *Iudith*, and *Tobias*, and the first booke of *Maccabees* they haue, but reckon not among the foure and twentie. The third and fourth bookes of *Ezra* I haue not seene in Hebrew; but some of them say, that they are lately found at Constantinople: But the second of *Maccabees*, and the booke of *Philo* (called the Wisdome of *Salom n*) I neuer saw but in Greeke, nor those additions to *Daniel*. But after the Babylonian captiuitie, *Ezra* writing out the Law, which had bene burned in the destruction of the Citie, other wise-men writte out the Exposition of the Law, lest, if another destruction should happen, the same might perish. And from that time, all the Wise-men, which are called the men of the Great Synagogue, in their teaching the Law, deliuered the same both in word, and writing, vntill the Talmud was written.

These mens authority hath the next place to the Prophets. And are in this order

<sup>z</sup> Bern. epist. 7.  
\* Sess 4. deo. 1.  
Parip etatis as-  
suetu & reue-  
rentia traditio-  
nes una cum  
libris veteris &  
Noui Testamen-  
ti suscipimus &  
uereremur.  
a Galat. de Ar-  
canis lib. 1. per  
totum.

b D. Whitak. de  
script. quest. c. 6.  
Sheweth that  
the Iewes ac-  
counted so ma-  
ny bookes of  
the Bible, as  
they had let-  
ters in the Al-  
phaber, to wit,  
two and twen-  
tie, he alled-  
geth authors  
of this number  
two and twen-  
tie, and the  
concerit there-  
of Gregor. Naz.  
Hilary, Cyrillus,  
Hierosol. Epiph.  
Hieron. Isidorus,  
Niceph. Leontius,  
&c. The  
reason of this  
difference, E-  
pph. b. ref. 8.  
sheweth, that  
some of the  
bookes were  
double, and  
therefore him-  
selfe numbered  
seuen & twen-  
tie, or rather,  
saith he two  
and twentie,  
according as  
more or fewer  
were thus re-  
ckoned toge-  
ther. And in  
lib. de Mens. &  
pond. he hath  
the sam. *Ruth*  
is, saith he, re-  
ckoned with the  
booke of Iud-  
ges, *Nehemia*  
with *Ezra*, and  
*Samuel*, *Kings*  
& *Chronicles*,  
are not diui-

mentioned in their Talmud. *Ezra* deliuered the same to *Simon* the Priest called *Iad-dus*, who was honored of *Alexander*. This *Simon* deliuered this explanation to *Antigonus*; *Antigonus* to *Iosephus* the sonne of *Iohn*, and to *Iosephus* the sonne of *Iohazer*: They to *Nitans Arbulensis*, and *Ioshua* the sonne of *Peratria*, whose auditour the Iewes falsely affirme that *I E S V S*, our blessed *S A V I O V R*, was, which liued an hundred and ten yeares after. Those two deliuered the same to *Iuda* the sonne of *Tibbaus*, and *Simon* the sonne of *Sata*: These to *Samaia* and *Abatation*: and they to *Hillel* and *Samaus*. *Hillel* flourished an hundred yeares before the destruction of the second Temple; and had eightie schollers or disciples, all of excellent wit and learning. Thirtie of them, for their excellence, had the Diuinitie descending vpon them as *Moses*: and other thirtie obtained, that the Sunne should stand still for them, as *Ioshua*: The rest were accounted meane. Of these, the greatest was *Ionathas* son of *Uziel*, the least *Iohn* the sonne of *Zachaus*, which yet knew the Scripture and Talmud, and all things else to the examples of Foxes, and Narrations of Diuels.

c Luke 2.28.

*Hillel* and *Samaus* deliuered this explanation to this *Iohn*, and to *Simeon* the Iust, sonne of the said *Hillel*, who after receiued *C H R I S T* in his armes, and prophecied of him in the Temple. Rabbi *Moses* proceedeth, and saith that *Simeon* taught *Gama-liel*, *Pauls* Master; and *Gama-liel* instructed his sonne *Rabban Simeon*, who was slaine of *Hadrian* the Emperour, after hee had taught his sonne *Iudas*, whom the Iewes for his learning and holinesse call *Rabbenu Haccados*, (that is, our holy Master) of which honorable name there had beene another in the time of the Roman Consuls. These for the most part, besides almost infinite others of their hearers, haue left many things written of the explanation of the Law; of which the Talmud was compacted.

d Calendar. Iud.  
apud Ios. Scalig.  
sec cap. 6.

Of the Authentike Authors of the Iewes before *C H R I S T*s time, *Galatinus* further addeth the threescore and twelue Interpreters, who are said by *Ptolomies* direction to be separated in threescore and twelue cels, or seuerall roomes; and each interpreting by himselfe, did all agree in words, order, and time of their translation, exactly. <sup>d</sup> But howsoeuer *Iosephus*, writing in Greeke, boasteth of this translation, yet the Iewes (I know not whether of enuy at the effect thereof among the Christians) keepe the eight day of *Tebeth* fasting, for griefe of that Greeke translation. *Iesus Sirach* mentioneth his Grand-father and other writers. And an hundred and sixty yeares before *C H R I S T* flourished *Aristobulus*, a Iew, and Peripatetike Philosopher: who by *Ptolomeus Philometers* perswasion writ Commentaries on *Moses*, and spake many things of the Messias: as did also Rabbi *Iodan*, and R. *Ibba* not long after: and after them, R. *Simeon ben Iohai*. After these, *Rabbenu Haccados* writ a booke called *Gale-razeya*, that is, the recucler of secrets, very diuinely vttering many things of *C H R I S T*. The like did Rabbi *Nabumias* sonne of *Haccana*, both expounding the Prophets, and affirming that the Messias was to come within fiftie yeares; and writ an Epistle thereof to his sonne, of whom he hoped that he should liue to see him. About the same time (two and fortie yeares before *C H R I S T*) *Ionathas* the sonne of *Vziel*, and scholler (as I said) of *Hillel*, translated all the old Testament into Chaldee, and expounded the same so, that it might seeme rather a Glosse and exposition, then interpretation. This the Hebrewes call *Targum*, that is, the Translation, which hath with them no lesse credit then the text it selfe, and thereby expound all hard places of the text. They tell therefore, that at that time wherein he laboured this worke, if a Flie or such creature did flie ouer him or his paper, presently, without any harine to the paper, it was consumed with fire from Heauen. And although his translation of the Pentateuch be most rare, yet I once saw it: for that which is most common was the worke of *Ankelos* a Proselyte, whom the Hebrewes affirme to be the sonne of *Titus* the Emperour, who also turned all the Bible into Chaldee, and is of no lesse reputation with the Iewes, then the former, and is also called *Targum*.

After the Times of *C H R I S T*, *Philo* and *Iosephus* are famous: and after the resurrection of *C H R I S T*, the Iewes were of three sorts; some true beleeuers, others absolute denyers, the third would haue the Christian Religion and the Iewish Ceremo-  
nies



nies to be conioyned in equall obseruation; against which third sort the first Councel, *Act. 15.* was summoned.

The moderne Iewes insist principally on the literall sense of Scripture; the Elder fought out a spirituall and mysticall sense, accounting this a great matter, the literall, but small, like to a candle, with the light whereof, the other (as a hidden pearle) is found. The Talmudists followed the allegoricall sense; the Cabalists, the Anagogicall.

As concerning this *Cabala*, in old times they communicated not that skill to any, but to such as were aged and learned; and therefore nothing thereof, or verie little, is found written of the Ancient, except of Rabbi *Simeon Ben Iohai*. But the Doctores of the later Iewes, lest that learning should perish, haue lett somewhat thereof in writing, but so obscurely, that few know it, and they which doe, account it a great secret. Amongst the Christians, *Iohannes Picus* began first to suspect, and spie it, as asafarre off. After, *Paulus Israelita*, *Augustus*, *Iustinianus*, *Capnio*, *Egidius Viterbiensis* writ thereof.

Thus much out of *Galatinus* his first booke, *De Arcanis*: out of whom, and out of *Philip. Mornæus*, they which please, may borrow arguments to conuince the Iewish incredulitie, and stubbornenes, and to confound them by their owne testimonies, both from these elder Writers aboue mentioned, and also from the later, both compiled in their Talmud. So great is the Truth, and so mightily it preuaileth, that it extorteth not onely her owne weapons, vsurped and stolne by her enemies: but their owne also, wherewith they come armed against the Truth, and retorteth them on theselues; as *Dauid* serued the Philistims: *Who cut off Goliaths head, with Goliaths sword:* *f 1. Sam. 17. 51.* as *Benaiah* (one of his Worthies) *slew an Egyptian, a man of great stature, five cubites long, and in the Egyptians hand was a speare, like a weavers beame; and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.* Thus did *h Dioxiippus* the Champion (if forrenners delight any) deale with *Horratus* the Macedonian in a set combate: and thus hath our *i Worthie* and Champion come often into the field against the Popish Giants, armed inwardly with Truth, outwardly with Arguments, wrested (without wresting) from his enemies. *g 1. Chro. 11. 23.*

Hee, in his Latine, and English workes, hath obserued the two-fold rule of Policie; *Divide and Rule*, against the Papiests: *Unite and Rule*, for the Protestants: Which Brerely would haue brought into the like briers. But those his troopes are shewed not to bee men, but apes; like those that held *Alexanders* armie in suspence: and like *Semiramis* Elephants, which were but stuffed ox-hides, kill-cow-frayes. But *Macte virtute esto* (worthie Deane) Euen so goe on still, and *fight the Lords battels*: that thy *Sparta* (so happily vnderaken) still adorne, and shew the confusion of Babels babblers, *Divide that societie*, which now in their last age haue hissed with their forked, venomous Tongues. feared and enuied at home, for their arrogance, no lesse then hated abroad, for their heresies and treasons.

Let Saint *Iohns*, Let England, and the whole Church still sing the *ten thousands*, that thou doest thus slay with their owne weapons; and let the Apostolicall Truth escape, whiles her apostaticall enemies, the Pharisees and Sadducees, are set together by the eares. A happie and Diuine stratageme, which (not to detract from others iust prayses, in this or other parts of the battell) had beene singled, and singularly managed by thy prowesse, which speakest (more iustly then hee which vsed those words) to these Babylonians, *k in their owne language, that they may eate their owne dung, and drinke their owne piss together.* *k 2. Reg. 18. 27.*

Doctor *White* also, in (that *Lactea via*, his *Milke-white*) *l Way* to the true Church, chalengeeth in all points of Poperie both authoritie of Scriptures, Fathers, and later Roinanists, to produce the same against the Trent-Councell, and the Iesuites. *l Pag. 342.*

But how hath that fatall and deadly name of Babel transported mee? Truly the likenesse of these Traditionaries, Cabalists, *m muddle* Talmudists, and Legendaries (as *m Talmud Babylonica.*)



n Both Bellar-  
mine and Baro-  
nius approue,  
and proue  
Rome to be  
Babylon.

(as will appeare to an easie obseruer and comparer of this ensuing Historie to their practise) which haue beene mustered from the Easterne and Westerne <sup>n</sup> Babel, and the like manner of their confusion, hath almost made mee forget the Historie and my selfe, but neuer a whit the Truth. And this will bee further manifested in the next Chapter, where their account of their Talmud, and in the rest of this booke, where their superstitious deuotion is related.

o 2. Reg. 7. 7.

As for those testimonies of the Jewes against themselves, besides the Scriptures (which (in regard of the true sense) *the veile over their hearts* will not suffer them to reade, but it is a *sealed booke* vnto them, and they haue left the riches thereof vnto vs, as <sup>o</sup> the Aramites left their tents, with their horses and treasure, to the pined Israe- lites)

p Deut. 28. 29.

Their other Authors are so plaine and plentiful in the mysteries of our Religion, as I know not whether it cause greater pleasure to reade their writings, or astonishment and wonder at the Nation; so stricken with madnesse, and with blindnesse, and with astonishment of heart, since they haue shut their eyes against *the Sunne of righteousnesse*; on whom that threatened plague is come, *Thou shalt groape at noone-dayes, as the blind doth groape in darkenesse*. For out of their Talmud-Authors is plainly deliuered the myserie of the Trinitie, the Incarnation of the **S O N N E** of **G O D**, his two Natures, his Birth of a Virgine, his Spirituall Kingdome, the time of his comming, the truth of his Prophecies, and power of his Miracles; the Redemption of Mankind, by his Death, his Crucifying, Descent, Resurrection and Ascension: and that their Nation was to bee reiected, the old Law to cease, a New to succeed, &c. All which as they agree vnto that sweete and blessed Name, and Person of **I E S V S** (which name, and that of **E M A N V E L**, is also found in their writings) so do they argue the seueritie of **G O D**s Iudgements, when men will not beleue the Truth, *that by the efficacie of error, they shall haue eyes and see not, eares and heare not* (neither ours nor their owne) as **Paul**, and **CHRIST** himselfe often told them. But those particulars, as rather appertaining to disputation, then historie, (and therefore too much impertinent to our purpose) the desirous Readers may at large finde in *Morney* and *Ga-* *latinus*, not to mention <sup>q</sup> others.

q Lud. Vii. de  
U. C. F.  
Seb. Munster. de  
fide Christi. &  
Iud. Censura.

The witnessse of *Iosephus*, being one, whose name we often vse in this Historie, may iustly challenge me, if I should omit him, especially seeing he liued in the very dayes of the Apostles, who, as he witnesseth of *Iohn Baptist*, and of many other things mentioned in the Gospell, fully agreeing therewith: so concerning our **L O R D** and **S A- V I O V R**, hath this testimonie.

r Jos. Antiq. 18.  
cap. 4.

In the time of *Tiberius*, there was one **I E S V S**, a wife Man (if at least wife he was to be called a man) who was a worker of great Miracles, and a Teacher of such as loue the Truth; and had many followers, as well of Jewes as of Gentiles. This was **CHRIST**. Neuertheless being accused vnto *Pilate*, by the Chiefe of the Jewes, he was *crucified*. But yet for all that, those which had loued Him from the beginning, ceased not to continue still. For he shewed himselfe aliuie vnto them three dayes after his Death, as the Prophets had foretold of him, both this and diuers other things. And euen vnto this day doe those continue still, which after his name are called *Christians*. Thus much *Iosephus*. Thus did the Truth force him to confesse, whose Historie of the destruction of his Nation, what is it but as a Commentarie on **I E S V S** Prophecie thereof, and their fearefull imprecation, *His blood bee vpon vs and our children*, shewing that the wrath of **G O D** was come vpon them to the vt- most?

s Matth. 27. 25.

From Mount Oliuet, where **I E S V S** was first apprehended, and where last those blessed feete touched the earth, (as if *Mercie* had there left a print of *Iustice*) was Ierusalem besieged, and at their Feast of Passeouer, (when they had crucified **CHRIST**) they were coup'd vp, as it were, assembled by Diuine Iustice from all quarters to destruction, together with that their Citie, where they had slaine the **L O R D**. But of this before. It will not be vnfaourie to the Reader, obseruing herein Diuine vengeance, to relate as vnfaourie a tale as euer was deuised, which their Talmud tel- leth



leth in derogation of *CHRIST'S* Miracles, in which I know not whether to call them Beasts or Devils, so witlesse, and withall so wicked is their blasphemie. Forsooth in *Salomons* Temple there was (say they) a certaine stone of verie rare vertue, wherein *Salomon*, by his singular wisdome, had engrauen the verie true name of *GOD*, which it was lawfull for euerie man to reade, but not to conne by heart, nor to write out. And at the Temple dore were two Lyons tyed at two chaynes, which rored terribly, that the feare thereof made him to forget the name that had committed the same to memorie, and him to burst asunder in the middest, that had put it in writing. But *IESVS*, the sonne of *MARIE*, say they, regarding neither the Curse annexed to the Prohibition, nor the roaring of the Lyons, writ it out in a Bill, and went his way with it ioyfully. And leaſt he might be taken with the thing about him, he had a little opened the skinne of his legge, and put it in there, and afterward wrought his miracles by the vertue of that name. I should be almost as absurd as they, if I should dispute against it, seeing in this, and most of their braine-sicke dreames, the very recitation is sufficient refutation.

But before wee shake hands with the learned Writers of the Iewes, it is not vnmeet, in my opinion, here to meet with some questions which some haue moued, concerning them and their dealing in and with the Scriptures. For ſince that the Councell of Trent hath decreed, in the yeare 1546, both the diuine authoritie of Scriptures Canonically, to the Apocrypha-bookes, which the Iewes receiue not, nor euer did; and hath made the vulgar Translation Authentically in publike Lectures, Disputations, Preachings, and Expositions, that none, vnder any pretence whatsoever, shall presume to reiect it: it is wonder to see how eagerly (that I say not impudently) diuers of them haue sought to slander the originall Text, and haue blamed, as Authors thereof, in the New Testament, Heretikes, and in the Old, Iewes; couering their malice to vs with pretence of the malice of Heretikes and Iewes, and forgetting the true Rule, *That it is a shame to belie the Deuill*. Thus haue *Camus* and *Pintus*, and *Gregorius de Valentia*, *Sacroboscus*, and others, traduced the Iewes in this behalfe; themſelues refuted by their owne (which yet by conſequent ouerthrow that former Decree) *Sixtus Senensis*, *Ribera*, Cardinall *Bellarmino* himſelfe, *Andradins*, *Arias Montanus*, *Iſaac Leuita*, &c. Beſides, of ours many, and eſpecially our owne learned Countrey-men, *Whitaker*, *Reynolds*, *Morton*, &c.

\* *Bellarmino* hath both taught vs the vanitie of their opinion, that hold, That the Scriptures were all loſt in the Babylonian Captiuitie, and were by *Ezra* renewed miraculoſly (who is rather commended for his induſtrie in interpreting and obſeruing them, and for ordering and compacting them in one volume, then for ſuch needleſſe reuelation to finde that which was neuer loſt: an Author rather, as *Hierome* hath obſerued, of the preſent Hebrew Letters, then of their auncient Scriptures) and hath alſo proued the abſurditie of their conceit, that imagine the Hebrew Fountaines corrupted. Firſt, by the Arguments of *Origen* and *Hierome*. That ſuch corruption muſt haue been either before or after *CHRIST*: if that; *CHRIST* would haue re- proued and not commended their Scriptures to their ſearch: if this; how commeth it, that the teſtimonies, cited by him and his Apoſtles, are found now in *Moses* and the Prophets, as they were then cited? Secondly, out of *Auguſtine*. That it is not likely they would put out both their eyes (in depriuing their Scriptures of truth) that they might put out one of ours: nor was it poſſible that ſuch a generall conſpiracie could be made. Thirdly, from their more then reuerent eſtimation of their Scriptures, for which they would die, if it were poſſible, a hundred deaths, and euen ſtill (as *Iſaac* anſwereth *B. Lindan* his Scholer) they proclaime a Faſt to expiate, if by ſome accident that Book but ſals to the ground. Fourthly, ſome places in the Hebrew are more ſtrōg againſt the Iewes then our Translations are, and the Prophecies, which make moſt againſt them, remaine there vncorrupted. And laſtly, the prouidence of *GOD* would neuer herein faile his Church, but hath left them, with their bookes, to be diſperſed through the world, to beare witneſſe to that Truth which they hate and perſecute.

Theſe

t Sef. 4.

In publicis lectionibus, disputationibus, prædicationibus, aut expositionibus, authentica habeatur: & quod eam nemo rejicere quouis pre-textu audeat vel præſumat.

u Lib. 2. cap. 13.

x Bellar. de vera Deidib. 2. cap. 1.

y Ezr. 4. 14.

z Hier. Prolog. Galeat.

a Bel. ibid. c. 2.



These are *Bellarmines* Arguments ; which, because they are the Truth, are also ours : and therefore we haue bene bold with the Reader to insert them. As for that Emendation or Correction of the Scribes, which *Galatinus* mentioneth, wherein they haue corrupted the Text, he proueth it to be a late dreame of the *Talmud*, and answereth the Arguments of his fellowes, herein not so Catholike as himselfe.

Now although this may seeme more then enough to conuince that folly, yet it shall not be impertinent to adde out of *Arias Montanus* somewhat touching the same, because it openeth another mysterie touching the Hebrew Learning, and the *Masoreth*. <sup>b</sup> When the Iewes (sayth he) returned into their Countrey after the Captiuitie threescore and tenne yeares in Babylon, it befell them partly by occasion of their long troubles, which did distract their mindes, partly by corruption of their native Tongue, which was growne out of kinde, first into the Chaldee, and afterward into the Syriake, that they neither knew nor pronounced so well the wordes of the Scripture, written (as the manner was) without vowels. Whereby it came to passe, that in the writing of them there crept in some fault, either through iniurie of the Times, or by reason of troubles which fell vpon the People, or by negligence of some Scriuners. But this inconuenience was met withall afterward by most learned men, such as *Esdra*s was, and afterward *Gamaliel*, *Ioseus*, *Eleazar*, and other of great name, who prouided by common trauell, with great care and industrie, that the Text of Scripture, and the true reading thereof, should be preserued most sound and vncorrupt. And from these men, or from their instruction, being receiued and polished by their Scholers in the Ages following, there came, as wee iudge, that most profitable Treasure, which is called *Masoreth*, that is to say, a Deliuerie, or Traditionall, because it doth deliuer abundantly and faithfully all the diuers Readings that euer were of the Hebrew Bibles. Wherein there appeareth an euident token of the prouidence of G O D, for the preseruatiō of the sacred Bookes of Scripture whole and sound, that the *Masoreth* hath bene kept till our time these many hundred yeares, with such care and diligence, that in sundrie Copies of it, which haue bene written, no difference was euer found. And it hath bene added in all the written Bibles that are in Europe, Africke, or Asia, each of them agreeing thoroughly therein with other, euen as it is printed in the Venice Bibles, to the great wonder of them, who read it. Thus farre *Montanus* : and by this *Masoreth*, their obiection of *Caari* and *Caaru*, in the two and twentieth Psalme, is answered, in that certaine readings haue the later and truer, as the *Masoreth* testifieth. <sup>c</sup> *Martinus* affirmeth, That these Masorites inuented the prickes wherewith the Hebrew is now read, to supply the lacke of vowels, herein vsing religious care, least by inuēting new Letters to that purpose, they should haue changed that auncient forme of writing, and somewhat impaired the maiestie thereof. They tell, that when a certaine Rabbine had read *Zacár* for *Zécer*, he was slaine of his Scholer *Ioáb*, for violating Scripture.

<sup>b</sup> *Gram. Heb.*  
*τεχνηλ.*

<sup>d</sup> *Genes.*  
*Chron 4.*

<sup>d</sup> *Genebrard* denying their opinion, that make *Ezra de Esdras* Author of these Hebrew prickes and accents, sayth, That they were inuented after the times of *Honorius* the Emperour, in the yeare, after the Temple was destroyed, 436, which is (sayth he) from C H R I S T 476, in Tyberias, a Citie of Galilee ; the chiefe Authors were *Aaron Aseries*, and *Iames*, sonnes of *Nephthali*, whose dissenting one from the other, caused a diuision among the Iewes, the Westerne Iewes following the former, the Easterne, which dwelt in Babylonia, the later.

The Syriake Tongue some hold to haue sprung from the corruption of the Chaldee and Hebrew mixt. The Editions and Translations of the Scriptures, out of the Hebrew into the Greeke, are <sup>e</sup> reckoned nine, besides that which *Clement Alexandrinus*, *Strom. lib. 1.* sayth, was before the time of *Alexander*, whereof *Plato* and the Philosophers borrowed not a little. The first (alreadie mentioned) of the Scuentie. The second of *Aquila*, first a Gentile, after a Christian, and now last a Iew, in the time of *Adrian*. The third of *Theodotion*, a Marcionist, vnder *Commodus*. The fourth of *Symmachus*, first a Samaritane, and after that a Iew.

<sup>e</sup> *Bell q. sup.*  
*cap. 5.*



Of the fift and fixt are not knowne the Authors. Of all these *Origen* compounded his *Hexapla*. The seuenth was the correction rather then a translation. The eight was of *Lucian*, Priest and Martyr. The ninth of *Hesychius*. But the most famous and auncient, which the Spirit of *GOD* hath by often allegations, in some measure, confirmed, is that of the Seuentie.

As for that conceit of the Cells, which *Iustine* <sup>f</sup> sayth were threescore and tenne, in which they were diuided, and which <sup>g</sup> *Epiphanius* placeth by couples, and numbred fixe and thirtie Cells, in which, by miracle, these thus diuided did all agree, in words and sense, <sup>h</sup> *Hierome* derideth the same as a Fable, because neither *Aristeus*, which then liued, nor *Iosephus*, doe euer mention it. Now whereas *Iosephus* mentioneth only the Law translated by them; *Iustinus*, *Irenaeus*, *Clemens*, *Eusebius*, write, That they translated all. And although *Aristeus* name but the Law, yet who knoweth not, that by this generall name they sometime comprehended all the Scripture, as in the New Testament is seene; as *1. Cor.* 14. 21. and *Iob.* 10. 34. &c.

f *Pat. ad Gen.*  
g *Epiph. de Pen.*  
h *Hier. prefat. in Pentateuch. Bellar. l. 2. c. 6. de verbo Dei.*

## CHAP. XIII.

*Of the Moderne Iewes Creed, or the Articles of their Faith, with their interpretation of the same.*

**S**ay <sup>a</sup> your selues and wonder (sayth the LORD, of this people) they <sup>a</sup> *Es.* 29. 9. are blind, and make blind: they are drunken, but not with Wine: they stagger, but not by strong drinke &c. And after, because of their Hypocrisies, And their feare toward me is taught by the Precept of <sup>b</sup> Men: <sup>b</sup> *Vers.* 14. Therefore behold, I will againe doe a marvellous worke in this People; euen a marvellous worke and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. This day is this Scripture (as it hath beene many Ages heretofore) fulfilled in our eyes: as it hath appeared by our former declaration of their Talmud, and further followeth, in rehearsing the thirteene Articles of their Creed, thus briefly expressed in their daily Prayer-bookes.

1. **I** beleene with a true and perfect faith, that *GOD* is the Creator, Gouvernor, and Preseruer of all Creatures, and that he hath wrought all things, worketh hitherto, and shall worke for euer.

2. I beleene with a perfect faith, that *GOD* the Creator is one, and that such an Vnitie as is in him can be found in none other, who alone hath beene *OVR GOD*, is yet, and for euer shall continue *OVR GOD*.

3. I beleene with a perfect faith, that *GOD* the Creator is not bodily, nor inducd with bodily proprietie, and that no bodily essence can be compared to him.

4. I beleene that *GOD* the Creator is the first and last, and that nothing was before him, that he shall abide the last for euer.

5. I beleene that he alone is to be adored, and that none else may be worshipped.

6. I beleene that all, whatsoeuer the Prophets haue taught and spoken, is sincere truth.

7. I beleene that the Doctrine and Prophecie of *MOSES* was true; that he was the Father and chiefe of wise men, that liued then, or before his time, or should be in times to come after.

8. I beleene that all the Law, as it is this day in our handes, was so deliuered by *GOD* himselfe to *MOSES*.

9. I be-

9. I beleue that the same Law is neuer to be changed, nor any other to bee giuen vs of G O D.

Ps. 33. 15.

10. I beleue that he knoweth and vnderstandeth all the workes and thoughts of men, as it is written in the Prophet, Hee hath fashioned their hearts together considering all their workes.

11. I beleue that G O D will recompence to all men their workes: to all, I say, which keepe his Commandements, and will punish all transgressors whomsoeuer.

12. I beleue that the MESSIAS is yet to come, and although he doe long differre his comming, yet will I hope, that he will come, waiting for him euery day, till he doth come.

13. I beleue with a perfect faith; that there shall be an awaking of the dead, at that time which shall seeme fit to G O D the Creator: the name of which G O D the Creator be much blessed and celebrated for euer-more. AMEN.

This is the Jewish Faith, in which with much vexation, doubting, and lamentation, they die; vpon which, their Religion hath beene alway founded: but it was first put in writing, and brought into this order by R. Mosel bar I. Nathan, who died in the yeare after their reckoning 4964, Anno Dom. 1104. And strait charge was giuen, That the Iewes thenceforth for euer confessing it in this order, should, according to the same, liue and die. This their Creed, howsoeuer Charitie may construe much of it to a better sense, yet according to their vnderstanding doth it principally aime at the subuersion of Christian Religion; as appeareth in a more strait examination, after their sense of the 2, 3, 4, and 5, the 7, 8, 9, 10, 11, 12. Articles: all which make against the person or the office of the sonne of G O D, as they vnderstand them; denying his Godhead, and disannulling his office, affirming, as a Iew shamed not to professe and vtter vnto M. Buxtorfius, That it needed not that any should satisfie for them, for euery Foxe must yeeld his owne skinn and haire to the slayer. And the Jewish Faith, sayth R. Ioseph Albu, is founded vpon three foundations: vpon the vnitie of the diuine essence; vpon the Law of Moses, and vpon the eternall reward of good workes, and punishment of euill, concerning the Passion of CHRIST<sup>d</sup>, by whose stripes we are healed, and on whom G O D hath layed the iniquities of vs all. It is written also in their Talmud, that all the Israelites haue their portion in the world to come, not all alike, but he shall haue a greater part that hath done more good workes, and the wicked and impenitent shall be punished twelue moneths in Hell or Purgatorie, after which time they also (and some sooner, if they haue bene lesse sinners) shall haue their part, but a lesse then the former: but to them which denie G O D (which become Christians) their fore-skinne groweth againe, and as vncircumcised eternally are punished in Hell. And the sonne of a deceased Iew is bound to say, for the space of one yeare, f a prayer called Kaddish, thereby to redeeme him from Purgatorie; in which respect the father dieth with ioy. A good woman may doe the like for her husband. But R. Bechai (who excludeth all other Nations from their part in the Resurrection, preferring the Iewes in a foure-fold priuiledge, viz. the Land of Canaan, the Law, the Prophets, and the Resurrection) reciteth out of the great Talmud, That three sorts of men shall rise againe at the day of Iudgement: one, of the best Israelites; a second sort of the wicked and worst; the third of a meane, who haue done as much good as euill. The good shall presently goe into life eternall; the wicked shall be cast into Hell, as in the twelfth of Daniel, and shall be for euer in torments of bodie and soule. The third and meaner sort of sinners shall be tormented for twelue moneths space for their finnes in Hell; at the end of which time their bodies shall be consumed, and the wind shall scatter their ashes vnder the soles of the feet of the iust, &c. And as worthily doe they proue it out of the h Prophet: And in that day two parts shall be cut off, and die, and the third shall be left therein: and I will bring that third part through the fire, and will fine them as Silver is fined, and will trie them as Gold is tried.

d Es. 53. 5, 6.

e Tract. Sanhedrin, c. 1.

f See Cap. 19.

g Tract. de nouo anno, c. 1.

h Zach. 13. 8.

Purgatory  
invention  
of fables  
as by Ruyss



ried. And in another place, *The LORD killeth and maketh alive, bringeth down to Hell, and raiseth up*; iust as fitly applied, as 1. Cor. 3. and such like places by our Purgatorie-Spirits. R. *Dauid Kimchi* vpon the first Psalm, and *Es. 26.* commenteth, That the wicked shall not rise, but in the day of death their soule shall die together with their bodie. And *Aben Ezra* in his exposition of *Dan. 12.* writeth out of *Rabbi Higgaon*, That many shall rise, and many not rise, but suffer euerlasting reproach; and expoundeth it thus, That the good Iewes which die in exile, shall rise againe when the Messias shall come, and shall liue as long as the Patriarchs before the flood: and then they shall make merrie with the great fish *Leuiathan*, and the great bird *Ziz*, and the great Oxe *Behemosk*; of which we shall speake after. When this is done, they shall die, and at the last day shall be raysted vp againe, and shall possesse eternall life, where shall be no eating nor drinking, but glorie &c. *Iacob* desired to be buried in Canaan, not in *Egypt*, for three causes (sayth R. *Salomon Iarchi*) because hee foresaw, That of the *dust* of *Egypt* should be made *Lice*: Secondly, because the Israelites which die out of Canaan shall not rise againe without much paine of their rolling through the deepe and hidden vaults of the earth: Thirdly, least the Egyptians should make an Idoll of him. For the better vnderstanding hereof, let vs heare what is said out of the booke *Tanchum* (an Exposition of the Pentateuch) concerning this subiect. The Patriarchs (sayth hee) desired to be buried in Canaan, because they which are there buried shall first rise in the time of the Messias. And R. *Hananiah* sayth, That they which die out of Canaan, must endure two deaths: and the same appeareth *Ier. 20.* where it is said, *Pashur should goe into Babel, and should there die, and there be buried.* What (quoth R. *Simon*) shall then all the iust perish, which die out of Canaan? No, but G O D will make them *Mechillos*, that is, deepe Clifts and Caues vnder the earth, by which they may passe into the *Land of Promise*; whither when they are come, G O D shall inspire into them the breath of life, that they may rise againe, as it is written <sup>n</sup>, *I will open your Graues, and cause you to come out of your Sepulchres, &c.* The like is written in their *Targum*, or Chaldaean interpretation of the Canticles: When thy dead shall rise, Mount Oliuet shall cleaue afunder, and the Israelites which haue beene dead shall come out of the same, and they which haue died in strange Lands, comming thither by holes vnder the earth, shall come forth. And for this cause I my selfe (sayth our Author) haue heard the Iewes say, That sometime some of the wealthiest and deuoutest amongst them goe into the Land of Canaan, that their bodies may there sleepe, and so be freed from this miserable passage vnder so many deepe Seas and rough Mountaines.

Now to come from their Faith to their workes: Their wise Rabbines persuaide the fillie people, That they are the onely elect people of G O D, who easily can keepe, not the *Decalogue*, or tenne Commaundements alone, but the whole *Law of Moses*. They diuide the whole Law into fixe hundred and thirteene Commaundements, and them againe into Precepts and Prohibitions: Of the commaunding Precepts they number two hundred fortie and eight; iust so many as (according to the Rabbines Anatomie) a man hath members in his bodie. Of the prohibiting Commaundements they reckon three hundred threescore and foue, as many as are dayes in the yeare, <sup>o</sup> or (as in the booke *Brandspiegel*) veines in a mans bodie. Therefore if euery member of a man doe euerie day performe one of the *Precepts*, and omit one of the things prohibited, the whole Law of *Moses* shall be euerie yeare, and so for euer, fulfilled. Their wise Rabbines say further, That the men onely are to obserue those fixe hundred and thirteene Commaundements, the women are onely subiect to the *Prohibitions*; yea, of those prohibitorie Mandates, onely to threescore and foure are they obliged by some, and to fixe and thirtie of the former; and this because of their other household-businesse, and subiection to their imperious husbands. Some of their deeply-wise Rabbines adde to those fixe hundred and thirteene, seuen other Commaundements, making vp the number of fixe hundred and twentie; iust so many as are words in the *Decalogue*, and as arise of the word *Keter* signifying a Crowne; for were it not for the Law, G O D would not haue created the World; and for the obseruation thereof

it yet subsisteth. And they which keepe all the Commaundements, doe set a Crowne on the head of G O D, and he vpon the head of those which crowne him, shall set seuen Crownes, and make them to inherite seuen Chambers in Paradise, and will keepe them from the seuen infernall dungeons, because they haue obtained the seuen Heavens and the seuen Earths.

Their Wise-men affirme, That euerie veine of the bodie of a man doth prouoke him to omit that which is forbidden, and he which doth omit such their vaine veine-warning, hath no good veine in him: euerie of his members also doe prouoke him to performe those *insorie inuentions*. But as vaine should I be as they, if I should not make some end, where they can finde none. Wee would now from these generalities proceed to the particulars of their superstitions, tracing them herein from their birth to their graues, Religion being, in the pretence of their Law, the square of all their (otherwise ciuill) actions; at least to speake of their Superstitions in the same. But first, seeing *Sebastian Munster* hath written a whole booke, both in Hebrew and Latine, of those sixe hundred and thirteene Precepts, taken out of *Moses*, with the Expositions of their Rabbines, I thought good to cull out some, which seeme most remarkable and strange, to entertaine our Reader.

p *Prece. Mos.*  
cum exp. Rab.

### Out of the Negative Precepts expounded by the Rabbines in p MVNSTER.

1. **T**HOV shalt haue no strange Gods in my sight. *Exod. 20.* The Name of G O D is forbidden to be communicated to any creature.
- q *Leuit. 22. 32.* 2. *Thou shalt not violate mine holy name.* The Rabbines say, If any doe against an affirmatiue Precept, and repent, his sinne is forgien him: But he which transgresseth a Negative Precept, is not cleansed by repentance, but it remaineth to the day of *Expiration* (which is the day of their solemne *Fest and Reconciliation.*) But hee which committeth a sinne, whereby he deserueth Death, or Excommunication, is not then purged, but must abide thereunto the diuine chastisements: and hee which violateth the Name of G O D, cannot be absolved from that sinne but by death.
- r *Leuit. 19. 17.* 5. *Thou shalt not hate thy brother in thy heart.* He which is wronged by another, should not hate him, and hold his peace, but reprove him openly; and if he repent, he ought not to be cruell to him: But if any be often reprov'd, and will not amend, it is lawfull to hate him. This C H R I S T confuteth.
- s *Matth. 5. 43.*  
t *Exod. 34. 14.* 19. *No Idoll is to be adored.* If a man haue a thorne in his foot, hee may not bow before an Image to pull it out: and if money fall out of his hand, hee may not there, before an Image, stoop to take it vp, least he might seeme to adore it, but hee must sit downe on the ground to doe it. And if the water of a Fountaine be caused to passe through the mouth of an Image, he may not drinke thereat, least hee should seeme to kisse the Image.
- u *Exod. 20. 23.* 22. *An Image may not be made, viz.* the Image of a Man in Siluer or Gold, if it be embossed or set out, but if it be stamped in mettall (in manner of a Seale) it is lawfull. But of Beasts, Birds, Trees, and Flowers, those prominent Images (which are made standing out) are lawfull. Otherwise of the Sunne, Moone, and Starres.
- x *Deut. 7.* 45. *No commoditie is to be rayed from Idols.* If a Tree be planted neere an Image, one may not sit vnder the shadow thereof, nor passe vnder it, if there be any other way: and if he must passe, it must be running. Things imployed to Idolatrie may be vsed of vs, if the Gentiles haue first prophaned them. It is not lawfull to sell them Waxe or Frankincense, especially at their Candlemasse Feast; nor bookes to vse in their Seruice. Our women may not performe a Midwiues office to them, nor nurse their children.
- y *Exod. 20. 10.* 65. *Thou shalt doe no worke on the seuenth day.* Nothing that belongeth to the getting of Food or Rayment. It is vnlawfull to walke on the grasse, least thou pull it



vp with thy feet; or to hang any thing on the bough of a Tree, least it breake; or to eate an Apple, plucked on the Sabbath, especially if the tayle or wooden substance, whereby it groweth, be on it; or to mount on a Horse, least he be galled; or to goe into water, least thou wipe thy clothes: which holdeth also, if they bee moistened with Wine or Oyle (but not in a woman that giueth sucke) who may wipe her clothes, for the more puritie of her prayers. The stopple of a Vessell, if it be of Hempe or Flaxe, may not be thrust in, though it runne, especially if any other Vessell be vnder. To mixe Mustard-seed with Wine or Water; to lay an Apple to the fire to rost; to wash the bodie, chiefly, with hote water; to sweate; to wash the hands; to doe any thing in priuate, which may not bee publickely done: (but some say, it is lawfull priuately to rubbe off the dirt with his nayles from his clothes, which publickely he may not:) To reade by a Light, except two reade together: To set sayle: (but if thou enter three dayes before, it is not necessarie to goe forth on the Sabbath) to be carried in a Waggon, though a Gentile driue it: If fire happen on the Sabbath, to carrie any thing out, but thy foode, rayment, and necessaries for that day, and that wherein the *holy Booke* lyeth: to put to pasture Horses or Asses, coupled together: to receiue any good by the Light, or Fire, which a Gentile hath made for the Iew; (otherwise, if hee did it for himselfe:) To play on any Instrument; to make a bedde; to Nunber, Measure, Iudge, or Marrie, least they should write any thing: To reade at home when others are at the Synagogues: To speake of Buying and Selling (which it seemeth they obserue not:) To visite Field or Garden: To Runne, Leape, or tell Tales, &c. All these on the Sabbath day are vnlawfull. For dangerous diseases it is lawfull to violate the Sabbath: Such are the three first dayes after a womans trauell, &c. But of this, see also the obseruation of their Sabbath. It is not lawfull to walke out of the Citie, but their limited space: but within the Citie, as farre as they will, though it be as bigge as Ninieue. z Cap. 17.

120. *It is forbidden to hurt the Seed-members of Man or Beast.* Neither Males nor Females may bee gelded or spayed: and yet wee may vse such Beasts. a Leuit. 22.

126. *It is punishable to know, kisse, or embrace one which is forbidden by the Law.* *Leuit. 18.* Therefore our Masters haue forbidden to smile on such, or vse any meanes or tokens of Lust. Likewise they haue forbidden men to know their wiues in the day time, vnclesse it be in the darke, or vnder some Couering. The same is forbidden to a drunken man, and to him which hateth his wife, least they get wicked children betwene them. Also, to follow a woman in the streets, but either to goe before, or beside, her. And hee which is not married, may not put his hand beneath his Nauell, nor touch his Flesh, when hee maketh water.

138. *The fat may not be eaten.* The fat of the Heart may: but not that which is on the Inwards and Reines, and Stomacke, and Guts, and Bladder: the rest may be eaten.

176. *If thy brother be poore, thou mayest not abuse him;* to wit, to base Offices, as to vntie the shooe, or to carrie Vessels to the Bath. b Leuit. 25. 39.

191. *Thou mayest not lend to an Israelite on Vsurie, nor borrow on Vsurie.* Nor be a witnesse or suretie in cases of Vsurie; nor receiue any thing besides the principall, especially on any Couenant going before. c Dent. 23. 19.

201. *He that by constraint doth any thing worthie of death (although he violate the Name of God) ought not to be slaine.*

213. *Wicked men are not competent witneses.* He is accounted wicked which transgresseth any Precept, for which he is worthie to be beaten. A Theefe and a Robber is not sufficient to be a witnesse, after he hath made restitution: Nor an Vsurer, nor a Publican, nor he which is enriched by play, nor children, till they haue beards, except he be twentie yeares old. d Exod. 23. 1.

- c Deut. 17. 17. 222. *The King ought not to multiplie Wines.* Our Masters say, That the King may haue eighteene wiues.
225. *If any of the seven (Canaanitish) Nations shall come in the hands of a Jew, he ought to slay him.*
242. *The father or the husband may disannull the vowes of their children or wines.* And the *Wise-men* may release the vowes of those which repent of their vow. A sonne of thirteene yeares and a day, and a daughter of twelue and a day (if they be out of their parents tuition) haue power to vow.
308. *There are fiftie defects which make a Man or Beast incapable of sacred Functions;* to be either Sacrificer, or Sacrifice: siue in the eares, three in the eyelids, eight in the eyes, three in the nose, sixe in the mouth, twelue in the Seed-vessels, sixe in the hands and feet, and in the bodie foure, &c. Besides, there are fourescore and tenne defects in a Man, which are not in a Beast. No defect, vnlesse it be outward, maketh a man vnfit.

f *Præc. Mos.*  
cum Exp. Rab.

## Out of their <sup>f</sup> Affirmative

### P R E C E P T S.

- g Deut. 11. 19. 12. **E**uerie one g ought to teach his sonne the Law: Likewise his nephew; and *Wise-men*, their Disciples: and he which is not taught it of his Father, must learne it as he can. He which teacheth another the written Law, may receiue a reward; but not for teaching the Traditionall.
- h Lev. 19. 32. 13. *Rise before thine <sup>h</sup> Elder:* that is (sayth R. Ios) a *Wiseman*, although young in yeares. To him thou must arise, when he is foure cubits distant; and when he is passed by, thou mayest sit downe againe.
- i Num. 5. 7. 16. *The sinner must turne from his <sup>i</sup> sinne vnto G O D.* And being returned, he must say, *I beseech thee, O L O R D, I haue sinned and done wickedly before thy face: so and so haue I done, and behold it repenteth me of my wickednesse, I am confounded for my workes, I will doe so no more.* And thus ought all to say, which offer sacrifices for sinne; and they, which are condemned to death for their crimes, if they will that death doe away their offences: But he which hath sinned against his neighbour, ought to make restitution, & aske pardon; otherwise his sinne is not remitted. And if his neighbour will not pardon him, let him bring three other to entreat for him: if he then graunt not, he is to be accounted *cruell*. If the offended partie be dead before, let the offender bring tenne men to his graue, and say before them, *I haue sinned against G O D and this man*, and let restitution be made to his heires.
- k Deut. 11. 1. 19. *Prayer <sup>k</sup> must be vsed every day.* Therefore they of the great Synagogue, *Ezra*, *Zerubabel*, and the rest, ordained eighteene blessings, and other prayers, to be said with euerie Sacrifice. They ordained these Rites of Prayer; the eyes cast downe to the ground; the feet set together; the hands on the heart, in feare and trembling, as a seruant speaketh to his Master: a place where is no dung, especially of an Asse and a Henne: a window in the roome, which looketh toward Ierusalem, turning his bodie that way. He which is blind, let him direct his heart to his *Father*, which is in Heauen.
- l Deut. 6. 9. 23. *The Sentence, Heare Israel, &c. and another Sentence is <sup>l</sup> to be written on the posts of the House.* He which hath his *Phylacteries* on his head and armes, and his knots on his garment, and his Schedule on his dore, is so fenced, that hee cannot easily sinne.
- m Deut. 31. 12. 24. *Every Israelite is bound to write for himselfe a Booke of the <sup>m</sup> Law.*
29. *Sanctifie the Sabbath, i.* Remember those things on the Sabbath which make to the honour and holinesse of that day. And wee are persuaded, that Satan and the Deuils, on the Sabbath, flye vnto darke Mountaines, abhorring the



the holinesse of the day : and after it is past, returne to hurt the children of men.

49. *He which is twentie yeares old, and marrieth not, breaketh the Precept of Increasing and Multiplying: except it be for contemplation and studie of the Law. But if he feele in himselfe Lecher, Lust, to preuaile, he must marrie, least he fall into transgression.*

52. If a man refuse to marrie the wife of his brother deceased without issue, he must, by the sentence of the Iudges, pull off his shooe, which must not bee made of Linnen, but of the Hide of a cleane Beast; and the woman, whiles she is yet fasting, (for then it is most truly spittle) shall spit in his face; saying, *So let it be done to him which will not build his brothers house.*

63. *He which will eat the flesh of Beast or Birds, must kill them after the due manner.* Nor may any be allowed to be a Butcher, except he know our Rites.

98. *When the Iudges dissent in any case, the greater part is to be followed.* When Sentence is past, Execution must follow the same day: and the Crier must goe before, proclaiming the Crime and Penaltie, with circumstances of Time, Place, and Witnesses. If any can say any thing for his innocencie, he may cause him to be carried backe to the Iudges: if he be led againe to death, he must haue two *Wise-men* by to heare his words, that if they see cause, he may be carried backe to the Iudges. If he yet be found guiltie, he must be led to the place of execution, and there slaine by two Witnesses. But before his death, let them exhort him to say, *Let my death be vnto me for the remission of all my sinnes.* After this Confession let them giue him a cup of Wine, with a graine of Frankincense, to drinke, that he may be depriued of the vse of reason, and made drunke, and so slaine.

112. *Honour thy Father and Mother.* R. Simeon sayth, That the Scripture more esteemeth the honour of Parents then of G O D: for wee are bidden honour G O D with our substance; but for thy Parents, if thou hast nothing, thou oughtest to labour in the Mill to succour them.

132. *At this time we can sanctifie nothing, because we haue no Temple.*

I might adde diuers other things of like moment, which (to auoid prolixitie) I omit: and for the same cause I let passe many things which I might hither bring out of the same Author ° in his notes vpon *Matthew*, by him set forth in Hebrew and Latine; where he both relateth and refuteth diuers of the Iewish vanities; especially their blasphemous cauels against C H R I S T.

Such is that their foolerie (by him P recited) in *Matth. 15. Annotat.* about their scrupulous niceties in their Festiualls: They may not then take Fish; Geese and Hennes they may: When one maketh fire, and setteth on the Pot, he must order the stickes so vnder it, that it may not resemble a Building. No more then shall bee spent that day, may then be made readie. No Cheese may then be made, nor hearbes cut. Heat water to wash thy feet; not so for thy whole bodie. Touch not (much lesse mayest thou eat) an egge layd on a festiuall day: yea, if it be doubtfull whether it were then layd, and if it be mixt with others, all are prohibited. But hee which killeth a Henne, and findes Egges in the bellie, may cate them. According to the number of the three Patriarchs, *Abraham, Isaac, and Iacob*, they expect a third Temple, after those two already perished; 9 interpreting the Scriptures: Of the first, *Hee heard mee from his holy Hill*: Of the second, *ISAAC went to meditate in the Field*: Of the third, *The glorie of this last House shall be greater then of the first, &c.* Fit Iewish handling of the Scriptures. But I haue beene so plentifull of their barrennesse, that I feare to ouer-lade, or ouer-loath, the Reader.

*Munster* ° hath likewise written seuerall small Treatises of the Faith of the Christians, and of the Faith of the Iewes, and of the Iewish Cauels against our Religion, and of diuers fabulous fictions which they haue deuised in disgrace thereof: they, that will, may in them further see their blindnesse. For what greater blindnesse then to thinke, that their Messias was borne that day the Temple was

o S. Munster.  
Euang. Matth.  
cum Annotat.

p Annotat. in  
Matth. 15.

q In Matth. 22.

r Munsteri,  
tractatus Heb.  
& Lat. contra  
Iudeos.

destroyed, and to remaine at Rome till that time, when he shall say to the Pope, *Lec my People goe*, as *Moses*, borne so long before, at last said to *Pharaoh*? That hee shall be annointed by *Elias*? That he shall destroy Rome? That *Elias* shall re-vnite the Soule to the Bodie in the Resurrection, which shall be of all the iust, but not of all the wicked; not in the same bodie, but another created like to the former? which Resurrection shall be effected by *Messiahs* prayer: That the Temple at Ierusalem shall be the very middle of the world? That in the *Messiahs* daies Wheat shall grow without renewing by Seed, as the Vine? But of these and the like more then enough in this Booke following.

## CHAP. XIII.

*Of the Jewish Ceremonies about the birth of a Child: Of their Circumcision, Purification, and Redemption of the first-borne, and Education of their Children.*



When a Jewish woman <sup>a</sup> is great with child, and neere her time, her chamber is furnished with necessaries; and then some holy and deuout man (if any such may be had) with chalke maketh a circular line round in the chamber vpon all the walls, and writeth on the dore, and within, and without on euery wall, and about the bed in Hebrew Letters, *Adam, Chana, Chuts Lilis*, i. *Adam, Eue, away hence Lilis*. Hereby they signifie their desire, that if the woman shall be deliuered of a sonne, *G o d* may one day giue him a wife like to *Eue*, and not to *Lilis*: if it be a daughter, that shee may once proue to her husband a helper like *Eue*, and not a shrew, like *Lilis*. This word *Lilis* is <sup>b</sup> read in the Prophet, interpreted a Skrich-owle: but the Iewes seeme to meane by it a deuilish *Spectrum*, in womans shape, that vseth to slay or carrie away children, which are on the eight day to be circumcised. Thus is it read in *Ben Sira*, of the Jewish Edition: When *G o d* had made *Adam*, and saw it was not good for him to be alone, he made him a woman of the Earth, like vnto him, and called her *Lilis*. These disagreed for superioritie, not suffering <sup>c</sup>, *Casar vè priorem, Pompeius vè parem*: *Lilis* (made of the same mould) would not be vnderling, and *Adam* would not endure her his equall. *Lilis* seeing no hope of agreement, vttered that sacred word *I E H O V A*, with the Cabalisticall interpretation thereof, and presently did flye into the Ayre. *Adam* plaining his case, *G o d* sent three Angels after her, viz. *Senoi, Senseioi, Sanmangeleph*, either to bring her backe, or denounce vnto her, That a hundred of her children should die in a day. These ouertooke her ouer the troublesome Sea (where one day the *Aegyptians* should be drowned) and did their message to her: shee refusing to obey, they threatened her drowning: but shee besought them to let her alone, because she was created to vex and kill children on the eight day, if they were men; if women children, on the twentieth day. They neuertheless forcing her to goe, *Lilis* sware to them, That, whensoever shee should finde the name or figure of those Angels written or painted on Schedule, Parchment, or any thing, shee would doe infants no harme, and that shee would not refuse that punishment, to loose a hundred children in a day. And accordingly a hundred of her children, or young Deuils, died in a day. And for this cause doe they write these names on a Scroll of Parchment, and hang them on their infants neckes. Thus farre *Ben Sira*,

In their Chambers alwayes is found such a Picture; and the names of the Angels of Health (this office they ascribe to them) are written ouer the chamber dore. In their Booke <sup>d</sup> *Brandspiegel*, printed at Cracouia, 1597, is shewed the authoritie of this Historie, collected by their Wise-men out of those wordes; <sup>e</sup> *Male and female created he them*, compared with the forming of *Eue* of a Ribbe in the next Chapter, saying, That *Lilis* the former was diuorced from *Adam* for her pride, which she conceiued,

<sup>a</sup> Buxdorf.  
Syn. lud. c. 2.

<sup>b</sup> Isa. 34. 14.

<sup>c</sup> Lucan. l. b. 1.

<sup>d</sup> Brandsp.  
<sup>e</sup> Gen. 1. 27.



ceined, because she was made of earth, as well as he; and God gaue him another, *Flesh of his flesh.*

When this Jewesse is in trauell, shee must not send for a Christian Midwife, except no Iewish can be gotten: and then the Iewish women must be very thicke about her for feare of negligence or iniurie. And if she be happily deliuered of a sonne, there is exceeding ioy through all the house, and the father presently makes festiuall provision against the Circumcision on the eight day. In the meane time tenne persons are inuited, neither more nor fewer, which are all past thirteene yeares of age: The night after her deliuerie, seuen of the inuited parties, and some others sometimes, meete at the Child-house, and make there great cheere and sport all night, Dicing, Drinking, Fabling, so to solace the mother, that shee should not grieue too much for the childs Circumcision. The Circumciser is called *Mobel*, who must be a Jew, and a Man, and well exercised in that Facultie: and he that will performe this office, at the beginning giueth money to some poore Jew, to be admitted hereunto in his children, that after his better experience he may be vsed of the richer. And this *Mobel* may thence-forwards be knowne by his thumbes, on which hee weareth the nayles long and sharpe, and narrow-pointed. The circumcising Instrument is of Stone, Glasse, Iron, or any matter that will cut: commonly sharpe kniues like Rapiers, amongst the rich Iewes closed in Siluer, and set with stones. Before the infant be circumcised, he must be washed and wrapped in clouts, that in the time of the Circumcision he may lye cleane: for otherwise they might vse no prayers ouer him. And if in the time of Circumcision (for paine) he defileth himselfe, the *Mobel* must suspend his praying, till he be washed and layed cleane againe. This is performed commonly in the morning, while the child is fasting, to preuent much fluxe of blood.

In the morning therefore of the eight day all things are made readie. First are two Seates placed, or one so framed, that two may sit in the same apart, adorned costely with Carpets, and that either in the Synagogue, or some priuate Parlour: if it bee in the Synagogue, then the Seat is placed neere the *Holy Arke*, or Chest, where the Booke of the Law is kept. Then comes the Suretie or Godfather for the child, and placeth himselfe at the said Seat, and neere him the *Mobel*, or Circumciser. Other Iewes follow them, one of which cryeth with a loud voice, That they should bring presently whatsoeuer is needfull for this businesse. Then come other children, whereof one bringeth a great Torch, in which are lighted twelue Waxe-Candles, to represent the twelue Tribes of Israel: after him two other boyes, carrying cups full of Red wine. After them another carrieth the circumcising knife: another brings a dish with sand; another brings another dish with oyle; in which are cleane and fine clouts, which after the *Mobel* applieth to the wounds of the child. These stand in a Ring about the *Mobel*, the better to marke and learne: and these their offices are bought with money by those children. Some come thither also with Spices, Cloues, Cinnamon, strong Wine to refresh, if any happen to swowne. These being thus assembled, the Godfather sitteth downe vpon one of those two Seats: right against him the *Mobel* placeth himselfe, and sings the Song of the Israelites, and others. Then the women bring the child to the dore, all the Congregation presently rising vp. The Godfather goeth to the dore, taketh the child, sitteth downe on his Seat, and crieth out, *Baruch habba*. i. Blessed be he that commeth; in their Cabalisticall sence, *habba* being applied either to the eight day, which is the day of Circumcision, or to the coming of *Elias*, whom they call the *Angell of the Couenant* (so they interpret the Prophet) and say, that *Elias* commeth with the infant, and sits downe on that other emptie Seat. For when the Israelites were prohibited Circumcision, and *Elias* complained thus, *The children of Israel haue forsaken thy Couenant*, i. Circumcision, God promised him, That from thence-forwards he should be present at Circumcision, to see it rightly performed. And when they make readie that Seat for *Elias*, then they are bound in set words to say, *This Seat is for the Prophet Elias*: otherwise (as an vnbidden guest) he commeth not. This Seat remaineth for him three whole dayes together.

f In arctum acuminatos ungues. Buxd.

f Exod. 15. 2.

g Mal. 3. 1.

h 1. Reg. 19. 10.

Then when the Godfather holdeth the child in his lappe, the *Mohel* takes him out of his clouts, and layeth hold on his member, and holding the *fore-skinne*, puts backe the top thereof, and rubbeth the *fore-skinne*, so to make it haue the lesse sence of paine. Then he taketh from the boy the circumcising-knife, and sayth with a lowd voice; *Blessed be thou, O GOD our LORD, King of the World, which hast sanctified vs with thy Commandements, and giuen vs the Covenant of Circumcision:* and whiles he thus speaketh, cuts off the fore-part of the skinne, that the head of the yard may be seene, and presently hurleth it into the Sand-dish, and restoreth his knife to the boy againe: taketh from another a cup of Red wine, and driuketh his mouth full, which he presently spirteth out on the infant, and therewith washeth away the bloud; and if he see the child begin to faint, he spitteth out some thereof on his face. Presently he taketh the member of the child in his mouth, and sucketh out the bloud, to make it stay from bleeding the sooner, and spitteth out that bloud so sucked into the other cup full of Wine, or into the dish of Sand. This hee doth at least thrice. After the bloud is stayed, the *Mohel* with his sharpe-pointed thinne nayles rendeth the skinne of the yard, and putteth it backe so farre, that the head thereof is bare. He is more painefull to the infant, with this rending of the remaining skinne, which action is called *Priah*, then with the former. This being done, he layeth the clouts (dipped in oyle aforesaid) to the wound, and bindeth them three or foure times about; and then wrappeth vp the infant againe in his clouts. Then sayth the father of the child; *Blessed be thou, O GOD our LORD, King of the World, which hast sanctified vs in thy Commandements, and hast commanded vs to succeed into the Covenant of our Father Abraham.* To which all the Congregation answereth, *As this infant hath happily succeeded into the Covenant of our Father Abraham; so happily shall hee succeed into the possession of the Law of Moyses, into Marriage also, and other good workes.* Then doth the *Mohel* wash his blondie mouth and his hands. The Godfather riseth with him, and standeth ouer-against him; who taking the other cup of Wine, sayth a certaine prayer, and prayeth also ouer the infant, saying; *O our GOD, GOD of our Fathers, strengthen and keepe this infant to his Father and Mother, and make that his name, in the people of Israel may be named* (here he first nameth the Childe, calling him *Isaac*) *Isaac, which was the sonne of Abraham. Let his Father reioyce in him that hath come out of his loynes let his mother reioyce in the fruit of her wombe, as it is written, Make glad thy Father and Mother, and her that bare thee to reioyce.* And GOD sayth by his Prophet, *I pass'd by thee, and saw thee troden in thy bloud, and I said vnto thee, in thy bloud thou shalt liue, yea I said vnto thee, in thy bloud thou shalt liue.* Here the *Mohel* puts his finger into the other cup of Wine, wherein hee had set the bloud, and moisteneth the childs lippes three times with that Wine, hoping, that according to the former sentence of the Prophet, he shall liue longer in the bloud of his Circumcision, then otherwise he should. *Dauid* also sayth, *He is mindfull of his marvellous acts which he hath done, and of his wonders, and the iudgements of his mouth, &c.* Then he continueth his Prayer for the present assemblie, and that GOD would giue long life to the father and mother of the boy, and blesse the child. This done, he offers the blessed Cup to all the young men, and bids them drinke. Then with the child (who is thus made a Jew) they returne to the fathers house, and restore him to his mothers armes. This last prayer hee makes neere the Arke, and some of the deuouter Iewes, before and after Circumcision, take the Child, and lay him vpon *Elias* pillow, that *Elias* may touch him. \* The skinne cast into the sand, is in memorie of that promise, *I will make thy seed as the sand of the Sea;* and of *Balams* saying, *Who can number the dust of Iacob, i. his posteritie, whose fore-skinne is cast in the Sand or Dust, and because the Curse on the Serpent is thus fulfilled, Dust thou shalt eat, i. this skinne in the dust:* thus to their enemy the Serpent fulfilling also that Precept, *If thine enemy beunger, feed him.* And by this means the Serpent can no more seduce this man.

If a child be sicke on the eight day, they deferre Circumcision till his recouerie: if he

i *Pro.* 23. 25.

k *Ezech.* 16. 6.

l *Psa.* 105. 3.

\* *Glos. Talmud.*

m *Gen.* 32. 12.

n *Num.* 23. 10.

o *Gen.* 3. 14.

p *Prov.* 25. 21.



he die before the eight day, he is circumcised at the graue without any prayers: but a signe is erected in memorie of him, that G O D may haue mercie vpon him, and raise him at the day of the resurrection. In some places al the people stand, except the God-father, because it is written, *All the people stood in the Couenant.* But to pursue the rest of their niceties, grounded vpon such interpretations, would be endlesse. We will follow the child home, if you be not already weary, and see what rout is there kept.

Ten must be the number (you haue heard) of the invited guests, and one or two of these learned Rabbins, who must make a long praier and sermon at the table, although others meane while are more busied in tossing the cuppes of wine. I was once present (saith *q Buxdorfius*) at one of their Circumcision-feasts, and one of their Rabbins preached on *Pron. 3. 18. Wisdom is a tree of life*; but more *woodden* or ridiculous stuffe I neuer heard in all my life. This feast they obserue by example of *Abraham*, who *r made a great feast when the child was weaned*: their *kabal* peruersts it, *when he was circumcised*. The Circumciser abideth some time with the mother, lest the blood should again issue from the child. The mother keepeth within, six weeks, whether it be a male or female: all which time her husband must not so much as touch her, or eate meate in the same dish with her.

q Cap. 2. pag 94.

r Gen. 21. 8.

If a female child be borne, there is small solemnitie; only at sixe weekes age, some yong wenches stand about the cradle, and lift it vp with the child in it, and name it; she which stands at the head, being God-mother: and after this they iunket together.

When the forty dayes are accomplished, before the wife may accompany or haue any fellowship with her husband, she must be purified in cold water, and put on white and cleane garments. Their washing is with great scrupulosity, in a common watering or in priuate cesternes, or fountaines; which must be so deepe, that they must stand vp to the necke in water: and if it be muddy in the bottome, they must haue a square stone to stand on, that their whole feet may stand in cleare water, and that the water may passe betwixt their toes: for the least part not couered with water, would frustrate the whole action: and for this cause they lay aside al their haire-laces, neck-laces, rings: they diue vnder the water, so that no part may be free from the sanie. Some Iewesse must stand by for witness hereof, which is twelue yeares old and a day at least.

They redeeme their first-borne in this sort; when the child is one and thirtie dayes old, his father sendeth for the Priest with other friends, and sets the child on a table before him; adding so much mony, or monies-worth as amoniteth to two florens of gold, or two dollars and a halfe: my wife (saith he) hath brought me forth my first-borne, and the Law bids me giue him to thee. Dost thou then giue me him? saith the Priest: he answereth, yea. The Priest asketh the mother, if she euer before had a child, or abortion? if she answer No: then the Priest asketh the father, Whether the child or the money be dearer to him? he answereth, the child: then doth the Priest take the money and lay it on the head of the Infant, saying: This is a first begotten child, which G O D commanded should be redeemed, and now, saith he to the child, thou art in my power, but thy parents desire to redeeme thee; now this money shall be giuen to the Priest for thy redemption: and if I haue redeemed thee, as is right, thou shalt be redeemed: if not, yet thou being redeemed according to the Law and custome of the Iewes, shalt grow vp to the feare of G O D, to marriage and good workes, Amen. If the father die, before the child be one and thirtie dayes old, the mother hangeth a scroll about his neck, wherein is written, This is the first-borne, and not redeemed: and this child when he cometh of age must redeeme himselfe.

f The redeeming or the first-borne.

The Iewish *Chachamm*, or wise-men, haue left no part of life vnprouided of their superstitious care: as we haue scene concerning the birth and circumcision of their children, with the purification of the mother, and redemption of the first-borne. To proceed with them: they enioyne the mother, while she giueth sucke, to eate hole some food of easie digestion, that the Infant may suck good milke; so that the heart and stomack be not stopped, but may come so much more easly to obtaine wisdom and vertue. For God hath great care of children, and hath therefore giuen a woman two breasts, and placed them next her heart; yea in the dangerous persecutiō vnder *Pharaoh*, *Exo. 1.*

he

r. In the booke  
Medraſch.

he cauſed the earth to open it ſelfe, and receiue their male children, and created there-  
in two ſtones, from one of which the Infant ſucked milke, & from the other hony, till  
they were growne, and might go to their parents: yea, and if you beleue their *Gemara*  
(can you chuſe?) a poore Iew hauing buried his wife, and not able to hire a nurſe for his  
child, had his owne breasts miraculoſly filled with milke, and became nurſe himſelfe.  
Yea, *Mardocheus* (ſaith their *Medraſch*) ſucked the breasts of *Heſter*, and for this  
cauſe did ſhe, after her exaltation, ſo preferre him. The concluſion is, if ſhe giue groſſe  
food to her Infants, ſhe ſhall be caſt into hell. She muſt not go naked breasted, nor too  
long faſting in a morning, nor carrie her Infants, or ſuffer them to goe or be naked, leſt  
u the Sunne hurt them, if it be in the day, or the Moone in the night: and that they may  
ſoone learne that the earth is filled with the maieſtie of diuine glorie: and for this cauſe  
muſt they beware, that they neuer go bare-headed: for this were a ſigne of impuden-  
cie, and ill diſpoſition. And as religiously they muſt provide, that they be alway girded  
with a girdle: for the girdle diſtinguiſheth betwixt the heart and the priuities; and in  
his morning prayer he ſaith, *Bleſſed be thou O G O D, which girdelt Iſrael with the gir-  
dle of ſtrength*: which, if he ſhould not haue a girdle on, would be in vaine. Their mo-  
thers therefore ſow their girdles to their coats: with great care they auoid going bare-  
foot, eſpecially in January and February.

u Pſal. 121. 6.

When they can ſpeake, they are taught ſentences out of Scripture, and to ſalute their  
parents with good-morrow, good-Sabbath, &c. and after ſeuē yeares they adde the  
name of G O D, G O D giue you good-morrow, &c. but they muſt not name the name  
of G O D but in a pure place. Theſe teach them the names of things in the vulgar, and  
ſome Hebrew names among, that ſo they may not commonly be vnderſtood: for  
pure Hebrew they cannot ſpeake, except their moſt learned Rabbines only. Their chil-  
dren muſt not conueiſe with children of Chriſtians, and their parents make all things  
in Chriſtians odious to them, that they may ſeaſon them from their child-hood with  
hatred of them. When they are ſeuē yeares old they learne to write and reade: and  
when they can reade, they learne to conſtrue the text of *Mofes* in their vulgar tongue.  
When the mother carrieth him firſt to the ſchoole to the Rabbi, ſhe maketh him cakes  
ſeaſoned with hony and ſugar, and as this cake, ſo (ſaith ſhe) let the Law be ſweete to  
thy heart. Speake not vaine trifling words in the ſchoole, but only the words of G O D.  
For if they ſo doe, then the glorious Maieſtie of G O D dwelleth in them, and deligh-  
teth it ſelfe with the aire of their breath. For their breathing is yet holy, not yet pollu-  
ted with ſin: neither is hec \* *bar-mitzuah*, bound to obey the Commandements, till  
he be thirteene yeares old.

x. Filii m. 13.  
d. 13. m. 13.

When he is ten yeares old, and hath now ſome ſmattering in *Mofes*, he proceedeth  
to learne the Talmud: at thirteene yeares, his father calleth ten Iewes, and teſtifieth in  
their preſence, that this his ſonne is now of iuſt age, and hath been brought vp in their  
manners and cuſtomes, their daily manner of praying and bleſſing, and hee will not  
further ſtand charged with the ſinnes of his ſonne, who is now *bar-mitzuah*, and muſt  
himſelfe beare this burthen.

Then in their preſence he thanketh G O D, that he hath diſcharged him from the  
punishment of his ſonne, deſiring, that his ſonne by diuine grace may bee long  
ſafe, and endeouour to good workes. At the fifteenth yeare of their life, they are com-  
pelled to learne their *Gemara*, or the complement of their Talmud, diſputations and  
ſubtile deciſions about the text of their Talmud. And in theſe they ſpend the greateſt  
part of their liues, ſeldome reading any of the Prophets, & ſome not in the whole ſpace  
of a long life reading one Prophet through, and therefore know ſo little of the Meſ-  
ſias.

At eighteene yeares their male children marrie, according to their Talmud-conſti-  
tution, and ſometimes ſooner, to auoid fornication. Their maidens may marrie, when  
they are twelue yeares old and a day. At twentie yeares they may traffike, buy, ſell,  
and circumuent all they can: for their neighbour in the Law, is (in their ſence) ſuch a  
Iew as you haue heard deſcribed.



## CHAP. XV.

*Of their Morning Prayer, with their Fringes, Philacteries, and other Ceremonies thereof.*

**H**He good-wife is to waken her husband, & the parents to awaken their children, when after thirteene yeares they are subiect to the Iewish Precepts: before their Pentecost, they rise before it is light, and after, the nights being shorter, when it is now day. They are to awaken the day, not to tarry till it awaken them. For their Morning-praier must be made whiles the Sunne is rising, and not later: for then is *the time of hearing*, as they interpret *Lament. 2. 19.* And he which is deuout ought at that time to be sad for *Ierusalem*, and to pray euery morning for the reedifying of the Temple, and Citie: if in the night-time any sheddeth teares for their long captiuitie, G O D will heare his prayer, for then the Starres and Planets mourne with him: and if hee suffer the teares to trickle downe his cheekes, G O D will arise and gather them into his bottle, and if any decree be by their enemies enacted against them, with those teares hee wil blot out the same. Witnes *David*, <sup>a</sup> *Put my teares in thy bottle, are they not in thy book?* *a Psal. 56. 9.* And if any rub his forehead with his teares, it is good to blot out certaine sins that are there written. In the beginning of the night, G O D caueth all the gates of heauen to be shut, and the Angels stay at them in silence, and sendeth euill spirits into the world, which hurt all they meet: but after midnight, they are commanded to open the same. This command and call is heard of the cockes, and therefore they clap their wings and crow, to awaken men: and then the euill spirits lose their power of hurting: and in this respect the *Wise-men* haue ordained them a thanksgiuing to be said at cock-crowing. *Blessed art thou O G O D, L O R D of the whole world, who hast giuen vnderstanding to the cocke.*

They must not rise vp in their beds naked, nor put on their shirts sitting, but put their heads and armes into the same as they lie, lest the walles and beames should see their nakednes. It is a brag of Rabbi *Iose*, that, in all his life, he had not herein faulted. But to goe or stand naked in the chamber, were more then piacular: and much more, to make water standing naked before his bed, although it be night. He must not put on his garments wrong: nor his left shooe before the right, and yet he must put off the left-foot shooe first, When he is clothed, with his head inclined to the earth, and a deuout minde (in remembrance of the destruction of the Temple) hee goeth out of the chamber, with his head, feet, and all couered, because of the holy *Schechinam* (Diuine glorie) ouer his head. Then he goeth to stoole in some priuie place; for so hath *Amos* commanded, <sup>b</sup> *Prepare thy selfe (O Israel) to meet thy G O D*: and *David*; <sup>c</sup> *All that is within me praise his holy name*: that is, all within the body emptie and cleane: For else must not G O D be named; and therefore his garments must not be spotted and fouled. To restraine nature too long, were a sin, & would cause the soule to stinke: and (sauiug your reuerence) he must wipe with the left hand, for with the right he writeth the name of G O D, and the Angels. And in this place and busines he must take heed, he think not of God or his Word; much lesse name him, for God will shorten the dayes of such a one. *R. Sira* told his schollers, that the cause of his long life was, that in an impure place he neuer thought of the Word, nor named the name of God. Besides, he must turne his face, and not his hinder-parts toward the Temple of *Ierusalem*. He ought not to touch his body with vnwashten hands, in regard of the euill spirits which rest thereon til they be washed, and if hee should touch his eyes he would bee blinde, his eares deafe, his nose dropping, his mouth stinking, his hand scabbed with these vnwashten, and therefore venemous hands: and when he washeth he must powre water three times on his right hand, and as oft on the left, before one hand may touch the other: he must not be sparing in his water, for *store of water, store of wealth*: after the hands, the mouth & face must be washed, because they were created after the Image of G O D: and how should

*the*

the name of God be vttered out of a foule mouth? he must wash ouer a basen, not ouer the ground: he must drie his face very well, for feare of wheales and wrinckles: and that with a cleane towell, not with his shirt, for this would make them blockish and forgetfull. After all this followeth his *Brachah*, or blessing, *Blessed be thou, O God, our God, King of the whole world, who hast commanded vs to wash our hands.* Their hands they must alwaies wash on these occasions: in the morning; at their returne from the stoole; from bathing; when they haue cut their nailes; haue scratched their naked bodie; haue pulled off their shooes with their hâds; haue touched a dead body; haue gone amongst the dead; haue cōpanied with their wiues, or haue killed a louse, If he respect washing after these, if he be learned, he shal forget his learning; if vnlearned, he shal lose his tēse.

c Of the Iewes  
*Arba-canphos*,  
and *Zizis*.

They c haue a foure-cornered garment, which some put on with the rest, when they rise; others then, when they will pray. The foure-cornered parts thereof are made of linnen or silke, tied together with two winding-bands, of such length that they may draw through their head betwixt them, so that those two quadrangular peeces may hang down, one on his breast, the other on his back. In euery of these 4. corners hangeth a labell, made of white woollen threds, by a little knot, downwards to the ground, and the same is foure, or eight, or twelue fingers broad. These labels they call *Zizis*. Those which are deuout weare this garment euery day, vnder a long outward coat, in such sort that those labels may appeare out a little, so that they may alwaies see them, as monitories of the *Commandements of God*. When they put them on, they praise God that hath commanded them to weare these *Zizis*. He (say they) that keepeth duly this d precept of *Zizis*, doth as much as if he kept the whole Law: for there are in all fīue knots, compared to the fīue bookes of *Moses*: eight thrēds added to them, make thirteene. And the word *Zizis*, maketh six hundred, all together amounting to six hundred and thirteene, the number (as you haue heard) of Gods Commādements. They ascribe the continencie of *Ioseph* in *Potipbars* house; and of *Boaz*, when *Ruth* slept by him, to these *Zizis*. May it please your patience, a story out of the Talmud. One Rab. *Iochnan* saw a box full ofiewels, which one of his scholars, *Bar-Emorai* purposed to steale, but was forbidden by a voice, sōunding out of the aire, let it alone *Bar-Emorai*, for it belongeth to R. *Chaninas* wife, which in the other world, shall put into the same violet wooll, to make thred for *Zizis*, that of them, the iust men there may haue their fringed garments sowed. Once, he which weareth this garment without intermission, is fortified against the Diuell, and all euill spirits.

e Of their *Tephillim*.

f The fourteene first verses in *Exod* 13. and 4. 5. 6. 7. 8. 9 of *Deut*. 6. Page.

Besides this memorable Vestiment, they weare a certaine knot neere their nose, out of *Deut*. 6. 8. *they shall be frontlets between thine eyes.* They make it thus. They take a little black foure-square calfe-skin, which they fold eight times, that it may haue foure double folds and distinct breadths. They put into these, distinct Scriptures, the same being foure-fold of parchment. These Scriptures are taken f out of *Exod*. 13. & *Deut*. 6. Then take they haire out of a cow or calues taile, & wash them cleane, & binde them about those writings of Scripture, so that any one may see, that they are good by the ends of them appearing out of the skin. This skin they sow with cleane and fine strings, taken out of calues or kines bodies, or made of buls sinewes, or if such strings cannot be had, with strings of calue-skin-parchment. Then do they sow a long & black thong to that thick hide or skin, and knit a knot about it. This peece of worke they call *Tephillim*, to put them in mind of often prayer: and tie it so about their heads, that the thicke knot, wherein the Scriptures are, may hang betwixt the eyes. After this, they take another foure-cornered skin, which they fold as the former, & write certaine verses out of *Exodus* in parchment, and put it into a little hollowed skin, and sow it vpon the thicke folded skin; to which they adde a long thong, & call it the *Tephillim of the hand*. This they tie to the bare skin, about the elbow of the left arme, that so that which is written may be ouer against the hart, which may hereby be the more enflamed to praier. That long string is so fastned that it cōmeth to the fore-part of the hand, thus fulfilling that commandment, § *The words which I command thee this day, shall be on thine heart, and thou shalt tie them for a signe in thy hand.* They tie on first this *Tephillim* of the hand, and then that of the head, & make their *brachah* or prayer, saying, *Blessed be thou, O God, our Lord, who*

g *Deut*. 6. 6. 8.

hast



hast sanctified vs in thy cōmandements, & hast commanded vs to put on *Tephillim*; looking while he speaketh, diligently on the knot on his forehead. In folding, sowing, knitting, and tying them, they very subtilly frame the name of G O D *Schaddai*: Other their manifold Ceremonies about these *Tephillim*, I willingly omit. Their sanctitie is such, that he which weareth them must be pure within and without: and if he lets them fall on the ground, all that shal see them so lying, must fast with him one whole day: they must not be hāged vp bare, but in a bag; nor may they be left in a chamber, where a man and his wife lie together, except in triple chest or bag. A man must not sleepe while he hath them on, nor may he breake winde; and if he haue list to the stoole, he must lay them foure ells from the place of his easement, or lay them against his heart in a double bag. Their women seruants, and sicke folkes are free from wearing them. It is sufficient for women to say Amen to their prayers. And all this *Moses* learned in Mount Sinai.

We haue been tedious in furnishing our Iew to his Mattins; at Sun-rising is their houre, as you haue heard; but their Rabbins haue enlarged and lengthened that time to about nine of the clock. Where many of the Iewes liue together, they resort at a set houre to their Synagogue. Thither they must go cheerefully: before their Synagogue they haue an iron fastened, to make cleane their shooes, according to *Salomons* counsell, <sup>h</sup> *Keepe thy foot when thou goest into the house of G O D.* Hee that hath Pantofles, must put them off, as it is written, <sup>i</sup> *For the place where thou standest is holy ground.* At the entrance in at the doore, he pronounceth some things out of *Dauids* Psalmes: they must enter with feare and trembling, considering whose presence it is; and for a while suspend their praying for the better attention. And euery Iew must cast in a half-peny at least into the Treasury, as it is written; *I will see thy face in right consnes*, that is, in almes, as they interpret it. In this attention they bow themselues towards the Arke, in which is the Booke of the Law, and say, <sup>k</sup> *How faire are thy tents, O Iacob? and thy dwellings O Israel?* And <sup>l</sup> *I will enter into thy house in the multitude of thy mercie, I will bow downe in thy holy Temple in thy feare.* And, <sup>m</sup> *O L O R D I haue loned the habitation of thy house, and the place of the tabernacle of thy glory:* and diuers other verses out of the Psal. After these things they begin to pray, as is contained in their Common-praier-booke: and because these prayers are very many, therefore they run them ouer: he that cannot reade, must attend, & say Amen, to all their prayers. These praiers are in Hebrew rimes. Their first prayer is, *The LORD of the World*, which raigned before any thing was created, at that time, when according to his will they were created, was called K I N G, and then when all shall be brought againe into nothing, shall remaine K I N G, to whom shall be giuen feare and honor. He alway hath beene; is, and shall remaine in his bewtie for euer. He is *One*, and besides him there is none other, which may be compared or associated to him, without beginning and end; with him is rule and strength. He is my G O D and my deliuerer which liuerh. He is my Rocke in my need, and time of my trouble, my Banner, my Refuge, my Hereditary portion, in that day, when I implore his helpe. *Into his hands I commend my spirit.* Whether I wake or sleepe, he is with me, therefore I will not be afraid.

This done, they say then their hundredth <sup>n</sup> benedictions one after another, which are short, and twice a day repeated. First for the washing of their hands, that if he then forgot it, he might now in the Congregation recite it. Then for the creation of man, and for that he was made full of holes, wherof, if one should be stopped he should die: then, a confession of the resurrection: then for vnderstanding, giuen to the cocke (as you haue heard) to discerne day and night asunder, and with his crowing to awaken them; and in order, *Blessed, &c.* That he hath made me an Israelite or Iew. *Blessed, &c.* That he hath not made me a seruant. *Blessed, &c.* That he hath not made me a woman (The women heere say, that hee hath made me according to his will) *Blessed, &c.* That exalteth the lowly. *Blessed, &c.* That maketh the blinde to see; which they should say at their first wakening. *Blessed, &c.* That raiseth the crooked; at his rising. *Blessed, &c.* That clotheth the naked; at his apparelling. *Blessed, &c.* That raiseth vp them that fall. *Blessed, &c.* That bringeth the prisoners out of prison. *Blessed, &c.* That stretcheth the world vpon the waters; when he setteth his feet on the ground. *Blessed, &c.* That pre-  
pareth

<sup>h</sup> Eccles. 4. 17.  
<sup>i</sup> Exod. 3. 5.

<sup>k</sup> Num. 24. 3.  
<sup>l</sup> Psal. 5. 7.  
<sup>m</sup> Psal. 26. 8.

<sup>n</sup> Grounded  
on Deut. 10. 12.  
Now Israel  
what doth  
God require  
of thee? they  
reade not *Mah  
schul*, but  
*Meah schul*, he  
requireth an  
hundred.



pareth & ordereth the goings of man; when he goeth out of his chamber. *Blessed &c.* That hath created all things necessary to life; when he puts on his shooes. *Blessed, &c.* That girdeth Israel with strength; his girdle. *Blessed, &c.* That crowneth Israel with coblines; when he puts on his hat. *Blessed, &c.* That giueth strength to the weary. *Blessed be thou GOD our LORD, KING of the World, who takest sleepe from mine eyes, & slumber from mine eye-lids.* Then adde they two prayers to be preserued against sins, euill spirits, and men, and all euill. After this, humbling themselues before GOD, they confesse their sins, & againe comfort themselues in the couenant made to *Abraham, We are thy people. and the children of thy covenant, &c.* Oh happy we! how good is our portion? how sweet is our lot? how faire is our heritage? Oh happy we, who euery morning and euening may say, *Heare Israel, The Lord our Lord is one God.* Gather vs that hope in thee from the foure ends of all the earth, that *all the inhabitants of the earth may know that thou art our GOD, &c.* Our FATHER which art in heauen, be mercifull vnto vs for thy names sake, which is called vpon vs: and confirme in vs that which is written, *At that time will I bring you, and gather you, and make you for a name and praise among all the people of the earth, when I shall turne your captiuities, saith the Lord.*

o Zeph. 3. 20.

p Hos. 14. 3.

q Obad. vers. 21.

\* Munster. precept. Mo. cum expos. Rab.

r Echad.

f They may not say it within foure cubits of a graue; nor in sight of an vneclean place, where dung or vrine is, except they be hardened and dried vp, or else couered. They must not stirre their eyes or fingers: It is a preseruatiue against Diuels. Munster. 1 Ezek. 1. 7.

Then follow two short praier for the Law giuen them. And then they go on to the Sacrifices, which, because they cannot execute in actiō out of the Temple, they redeeme with words, reading the precepts concerning Sacrifices, according to their times, comforting themselues with the saying of *Hose, &c. We will sacrifice the calves of our lips.* Then repeate they a history of sacrifice, & a prayer of the vse of the Law, & how many waies it may be expounded. This done, they (with a still voice that none can heare) pray for the reedifying of the Temple, in these words; *Let thy will be before thy face, O God our Lord, Lord of our Fathers, that the holy house of thy Temple may be restored to our daies, & grant vs thy will in thy Law.* After, rising with great ioy and clamor, they sing a prayer of praise in hope hereof: & sitting downe againe, they reade a long praier, gathered here & there out of the *Psalmes*: & some whole *Psalmes*, & part of 1. Chron. 30. and lastly, the last words of *Obadiah* *The Saviours shall ascend into mount Sion, to iudge the mount of Esau and the kingdome shall be the Lords.* Which they speake in hope of the destruction of the Christians, whom they call Edomites, and of their owne restitution. (In some of their close writings, which they will not suffer to come into the hands of Christians, they say that the soule of *Edom* entred into the body of *CHRIST*, & that both he and we are no better then *Esau*.) They proceed\* singing, *And GOD shall be king over all the earth*: in that day GOD shall be one, & his name one, as it is written in thy Law, *O GOD, Heare Israel, GOD our GOD is one GOD*: And these words in their next prayer they repeat, resounding that last word *One*, by the halfe or whole houre together, looking vp to heauen: & when they come to the last letter therof, *Daleth, d.* they all turne their heads to the foure corners and windes of the world, signifying that God is *King of the whole world*: hauing in the word *echad* many superstitious subtilties; that the letter *Daleth* in regard of his place in the Alphabet, signifieth 4. and the word *echad* 245. whereunto adding *haelelohechem emes, God your Lord is true*, they make vp the number of 348. and so many members there are in mans body: for euery member, a prayer secures them all. And this verse thrice recited, secireth against the ill spirit. They esteeme it a holy prayer, by which, miracles may be wrought, and therefore vse it morning and euening. They haue another prayer called *Schmone esre*, that is, eighteen, because it containeth so many thanksgiuings, which they say twice a day, & the chiefe chanter of the Synagogue singeth it twice by himself. They think by this praier to obtaine remission of their sins. They must pray it standing so, that one foot must not stand more on the ground then the other, like the Angel, *and their foot was a right foot.* When they come to those words in it, *holy, holy, holy, Lord God of hosts*; they leape vp three times aloft. And he (say their *Chachamim*) which speaketh a word during this praier, shal haue burning coales giue him to eat after his death. These 18. thanksgiuings are for the 18. bones in the chine or back-bone, which must in saying hereof be bēded.

After this followeth a prayer against the Iewes reuolted to Christianity, and against all Christians, saying; *These which are blotted out* (that is, reuolters) shall haue no more hope



hope and all vnbelceuers shall perish in the twinckling of an eye, and all, thine enemies which hate thee O G O D shall be destroyed, and the proud and presumptuous kingdome shall quickly bee rooted out, broken, laide euen with the ground, and at last shall vterly perish, and thou shalt make them presently in our dayes obedient to vs. *Blessed art thou G O D* which breakest and subduest them which are rebellious. They call the Turkish Empire the kingdome of *Ismael*; the Romane, Edomiticall, proud, &c. After this followeth a prayer for the good sort, for profelytes, reedifying of the Temple, for sending the Messias, and restauration of their kingdome. In the end they pray G O D to keepe them in peace, and when they come to these words, *hee that maketh peace aboue, shall make peace ouer all Israel*, Amen: they goe backe three paces, bowe themselues downewards, bend their head on the right hand, then on the left (if some Christian be there with an image, they must not bowe but lift vp their heart) This they doe for honours sake, not to turne their hinder parts on the Arke: and thus they goe (like crabbes) out of the Synagogue, vsing certaine prayers; not running, but with a slow pace, least they should seeme glad, that their mattins were done.

Other their niceties in praying, as laying the right-hand on the left ouer the heart; not spetting nor breaking winde vp or downe; not (interrupted by a King) to cease prayer; to shake his body this way and that way; not to touch his naked body; and to say *Amen*, with all his heart: for they that say *Amen*, are worthy to say it in the world to come. And therefore *Dauid* endeth a Psalm with *Amen, Amen*: signifying, that one is to be said heere, and the other in the other world.

<sup>u</sup> *Psalm. 72. 19.*

## CHAP. XVI.

*Of their ceremonies at home, after their returne, at their meales and otherwise: and of their Euening Prayer.*

**T**HUS haue we seene the Iewish Mattins, which they chaunt (saith another) in a strange wilde hallowing tune, imitating sometimes trumpets and one ecchoing to the other, and winding vp by degrees from a soft and silent whispering, to the highest and loudest Notes, that their voices will beare, with much varietie of gesture: kneeling they vse none, no more then doe the Græcians: they burne Lampes: but for shew of Deuotion or Elevation of spirit, that yet in Iewes could I neuer discern: for they are reuerend in their Synagogues, as Grammar boyes are at schoole, when their Maister is absent. In summe, their holinesse is the very outward worke it selfe, beeing a braine-lesse head, and a soulelesse-bodie. Meane-while, the goodwife at home, against her husbands returne, sweepeth the house, that nothing may disturbe his holy cogitations, and layeth him a booke on the Table, either the *Pentateuch* of *Moses*, or a booke of manners, to reade therein the space of an hower before hee goeth out of the house about his businesse. This study is required of euery deuout Iewe, either in his owne house, or else in their schoole or Synagogue, And beeing thus come home, they lap vp their *Tephillin* in a Chest, first that of the head, then that of the hand.

<sup>a</sup> *Rela. of Relig. in the West.*

They account it healthfull also to eate somewhat in the morning before they goe to worke: for whereas there are threescore and three diseases of the gall, a bit of bread, or a draught of Wine can cure them all. About eleuen of clocke his wife hath prepared his dinner, pure meates, purely dressed: but if she haue pullen or cattell, she must first feede them. For it is said, <sup>b</sup> *I will giue grasse in thy field for thy cattell, and thou shalt eate and bee satisfied*: you see, the Cattell are first mentioned. And to keepe such Domesticall cattell, is good in respect of the disastrous motions of the planets, vvhich must some way sort to effect. But if they bee studious of almes and good vworkes, then *Saphyra Rabba* the great Chauncellor (some Angell) according to his office, registreth the same, and commendeth them vnto G O D saying, *Turne away*

<sup>b</sup> *Deut. 11. 13*

c *Leu. 16. 10.*d *Talmud, tract.**Setab. c. 1.*e *Prov. 6. 16.*

that planetarie misfortune from such a one, for he hath done these and these good workes. And then doth it befall some wicked man, or else some of the Cattell. Before they come to the Table they must make triall againe in the priuy what they can doe: for it is written, *c Thou shalt carry out the olde, because of the new.* Especially let there bee cleane water, wherein the houshold must first wash, then the wife, and lastly the good man, who presently without touching or speaking ought else might more purely giue thanks. He (saith R. Iose in the *d Talmud*) that eateth with vnwasht hands, is, as hee that lieth with an Harlot, for it is written. *c For the strange woman a man commeth to a morsell of bread.* They must wash before meate and after, so strictly, that they may not keepe on a Ring on their finger, for feare of some vncleanesse remaining. vnder it. I had rather (saith R. *Akiba*) die for thirst, then neglect this washing tradition of the Elders: when he had onely so much water brought him into prison, as might serue him but to one vse of washing or drinking, at his owne choise.

On the Table cleanly spread, must be set a whole loafe well baked, and the salt, and then the housholder or the chiefeſt Rabbi at Table taketh the loafe into his hands, and in the cleaneſt and beſt baked part therof, maketh a cut into it, and then setting it down and spreading his hands on it, saith *Blessed art thou LORD GOD, King of the world, who bringest bread out of the earth:* and then breaketh off that peece of bread which he had cut before, and dipping it into the Salt or broth, eateth it, without speaking a word (for if he speake hee must say ouer his grace againe :) After this, he taketh the Loafe, and cutteth for the rest. Then hee taketh a cup of Wine (if they haue any) with both hands, and with the right hand holdes it vp a handfull higher then the table, and looking stedfastly on the cup saith, *Blessed &c. who hast made the fruit of the Vine.* Ouer water they pronounce no blessing: and if there be not three at least at the Table, each man must blesse for himselfe: if three or more, the rest say, Amen. Salt is religiously set on in remembrance of the sacrifices. If when they cut, they should cut off the peece of bread, it would offend GOD. Both hands they spread ouer the Loafe in memory of the ten Commandements, which GOD hath published concerning Wheate, of which bread is made. The bread must be had in speciall honour, no vessell supported with it, or set vpon it: and a spirit called *Nabel* giueth attendance, as deputed to obſerue such as (through negligence) tread it vnder foote, and to bring them into pouertie: and another man (dogged by this spirit, which sought to bring him to pouertie) eating victuals one day on the Grasse in the field, the spirit hoped to effect his purpose: but this deuout Iewe, after he had eaten, pared away the grasse, and threw it with the crummes scattered into it, into the Sea for the fishes, and presently heard a voice, saying, woe is mee foole, who haue attended to punish this man, and cannot haue occasion. They dreame that *Elias* and euery mans proper Angell attendeth at Table, to heare what is said, if they talke of the Lawe: otherwise an ill Angell cometh and causeth bralles and diseases: and in respect of these spirituall attendants, they cast not their bones beside or behinde them. They are curious not to eate flesh and fish together: but first flesh, and then scoure their teeth from the flesh, and eate a bit of bread, and drinke a draught of drinke, before they eate the fish. They must not vse the same knife to meates made of milke, which they vsed in eating flesh. Milke must not stand on the Table with flesh, nor touch it.

Besides the 23. Psalm set before them in the meale time, they testifie their deuotion by multitudes of *new graces or thanksgivings*, if any better Wine or dainties be set before them, yea besides the particulars of their cates, euen for euery good sent, as of Oyle, Roses, Spices, &c. and are of opinion, that to vse any thing without *thanksgiving* is to vsurpe & steale it. Let this be spoken to the shame of many *profane Esau*s with vs, that will rather *sell Gods blessings for their meate*, then seeke them to their meate: although in them the payment of these by tale, & not by weight is no better then a *head-superstition*. They make a religion of leauing some leauings of their bread on the table: but to leaue a knife there were dangerous, euer since that a Iewe once in the rehearsing that part of their grace after meate, which concerneth the reedifying of Ierusalem in a deepe agonie tooke his knife so left, and thrust into his heart. This their grace is long

f Robin-good-fellow, or the spirit of the buttery among the Iewes.



long containing a commemoration of the benefits vouchsafed their forefathers, and a prayer for reganting the same: to send *Elias*, and the *Messias*: and that they may not be brought to beg or borrow of the Christians: and for his blessing vpon all of that house, &c. Wherevnto is answered with a loude voice, Amen: and they say to themselves: *g Feare the LORD ye his Saints, for they that feare him haue nowant: the Lyons lacke and suffer hunger, but they which seek the LORD shall want nothing that is good:* and while this is said, there must not a crum me left in their mouthes. The prayers must be in that place where they haue eaten: or else they shall loose the benefit of buriall: and a certaine deuout Jew in the field, remembring that hee had forgotten his grace, returned backe to the house, and there performing his duty, had *miraculously* sent vnto him a doue of golde.

In Cities where are Synagogues, about fise in the afternoone their *h* Clarke (or some such officer) goeth about and with knocking at their doores giues them notice of euen-ing prayer. Thither being come, they sit downe and saie this prayer (of the first word, called *Afchre*.) *i Blessed are they which dwell in thy house praising thee continually, Selah. Blessed are the people that are thus, blessed are the people whose GOD is the LORD. I will magnifie thee O GOD my King, &c.* all that 145. Psalme throughout: he which saith this Psalme thrice a day shall haue his portion in eternall life. Then the chiefe Chorister or Chaunter, singeth halfe their prayer called *Kaddesch*: and then all say those eigh-teen prayes mentioned in Morning Prayer. Then goeth their Chorister out of his pulpit, and kneeleth downe vpon the steps before the Arke, and falleth downe with his face on his left hand (all the people doing likewise) saying, *O mercifull and gracious GOD, I haue sinned in thy sight, but thou art full of mercy: be mercifull vnto me, and receiue my prayer proceeding from an humble heart. Reproue me not O LORD in thy wrath, nor correct me in thine anger,* and so proceedeth through that whole sixt Psalme: his countenance couered and inclined to the ground. This is done in imitation *k* of *Isa-iah*. Then the *Tracenter* or chiefe Chorister, againe rising vp saith, And we know not what to doe, but that we direct our eyes vnto thee. And then they say vp the other halfe of their *Kaddesch*: and so endeth their euen-song.

*g Psal. 39. 10. 11.*

*h Schole pulsa-  
to: among the  
Iewes, is as  
our Sexten.*

*i Psal. 84. 4.  
& 144. 15.  
& 145. 5.*

*k Isah. 7. 6.*

Now should they goe home, and after supper returne to performe their Night deuotions: but because a full belly would rather be at rest, and might easily forget his dutie, after some pause and stay, they proceede before they go to their other taske: and in that time of pausing betweene their *verspers* & *nocturnes*, if there be any strife betweene any, and reconciliation cannot be made, then he which cannot reconcile his neighbour, goeth to the common-prayer-booke, and shutting it, knocketh thereon with his hand, saying *anikelao*, I conclude the businesse; as it hee should say, I conclude praying till mine Aduersarie be reconciled to me: vntill which thing be effected they may not pray further: and so sometimes their prayers are intermitted then aud diuers daies together, if one party will be stubborne. These prayers are for substance much like the former: as against the Christians, and for their owne restitution by their Messias. They depart out of the Synagogue with repetition of those sentences mentioned in the former Chapter.

At supper they behaue themselves as at dinner. Going to bed they put off the left shooe before the right: their shirt they put off, when they are couered in their beds for feare of the walles beholding their nakednes, He that maketh water naked in his chamber, shall be a pooreman: and the prayer *1 Heare Israel*, must bee his last words on his bed, and sleeping on the same, as in *Psalm. 4. 5. speak in your heart on your bed, and be silent*: Selah. If he cannot by and by sleepe, he must repeat it till he can: and so his sleepe shall proue good to him. The bed must be pure: for how else should they thinke on the name of GOD? And it must bee so placed, that they must lye with their heads to the South, their feete toward the North, for by this meanes they shall be fruitfull in male children. They haue also their Chamber-Morals, instructing of duties betwixt the man and wife, vnmeete for sober and chaste eares. Tis time for our pen to sleepe with them, and end this Chapter.

*1 Deut. 6. 4.*

## CHAP. XVII.

*Their weekly obseruation of Times. Viz. Their Mundayes and Thursdaies, and Sabbath.*

<sup>a</sup> Tract. Babba  
Kama. c. 7.



hitherto haue wee heard of their prayers euery day obserued. They haue also their times designed to the reading of the Lawe. In the <sup>a</sup> Talmud is reported, that Ezra in the Babylonian captiuitie was Author vnto the Iewes of ten Commandements. First, that on the Sabbath; Secondly on Munday and Thursdaie, with singular solemnitie, some part of the Lawe should be read: Thirdly, that Thursdaie should be Court or law-day for deciding controuersies: Fourthly, that it should be a day of washing, sweeping, and cleansing in honour of the Sabbath: Fifthly, that men should then eate Leekes: the sixt, seuenth, eight and ninth are of womens baking, clothing, combing, bartering: the last is of cleansing after vncleane issues. Their learned men confirme this institution of Ezra, by authoritie of Scripture, <sup>b</sup> They went three daies in the desert and found no waters. By waters they vnderstand the Lawe. For so it is said Esay 55.1. Come ye to the waters: that is, to the Lawe: and therefore they ought not to let three daies passe without some solemn reading of the Lawe. Munday, and Thursdaie are chosen to be the daies, because on Thursdaie Moses went the second time into the Mount, and returned with the two Tables on the Munday.

<sup>b</sup> Exod. 15. 22.

<sup>c</sup> The deuout-  
ter Iewes fast  
euery Munday  
and Thursdaie.

This their deuotion is as auncient, as that Pharisee Luke 18. I fast twice in the weeke; that <sup>c</sup> which the most deuout amongst them doe to this day obserue. These two daies are generally halfe holy-daies. Assembling early in their Synagogues, besides their ordinarie prayers they annexe many other. Among others they vse one Prayer called *Vchurachum*, of miraculous effect, as appeared in *Vespasians* time, who committing three ships full of Iewes, without Oare or Mariner to the wide Seas, which arriued in three seuerall regions, Louanda, Arlado, Burdeli, (worke for Geographers) Those which arriued in this last Port, by tyrannicall Edict of the King, were to bee tried whether they vvere true Iewes, as *Hananiah*, *Misael*, and *Azarias* made prooofe of their Religion. Wherevpon three daies being required (as they said *Nabucadnezar* had granted them) vvherein to betake themselues to fasting and praier: in this time of respite three deuoute Iewes, *Ioseph*, *Beniamin*, and *Samuel*, inuented each of them a prayer which they ioined into one, and continued in praying, the same three daies, at the end whereof they cast themselues into the fire, and there continued till it was consumed. Hence arose this ordinance, euery Munday & Thursdaie to vse the same prayer, which is this; *And hee is mercifull, and pardoning sinne doth not destroy the sinner*. Hee often turneth his anger from vs, and doth not kindle all his wrath. Thou, O my God, suffer me not to want thy mercy: let thy gentlenesse and truth keepe me alwaies. Help vs O God, our God, and gather vs from the Gentiles &c. for their Restitution as in other their prayers and destruction of their enemies, the Christians. After this they prostrate themselues on their faces (as before) with many other orisons to the like effect.

<sup>d</sup> The manner  
of the Lawe-  
Lecture.

Their solemn ceremonye of the Lawe-lecture followeth, In <sup>d</sup> all their Synagogues, they haue the fve bookes of *Moses* written in great letters, on parchments of Calues-skinnes sowed together in length, which at both endes are fastned to peeces of wood, by vvhich the booke may be list and carried. This booke is kept in an Arke or Chest set in some wall of the Synagogue. Before the doore of the Arke is a hanging of Tapestrie, more or lesse precious according to the qualitie of their Feasts, and for the most part wrought vvvith *bird-worke*. The booke is wrapped in a linnen cloth, wrought with Hebrew words: without that, is hanged about some other cloth of Linnen, Silke, Veluet or golde, to which is fastened a plate of siluer by a chaine of gold, vpon which is written, *the crowne of the Lawe or holinesse of the LORD*. Then goeth one about crying vvhich will buy <sup>e</sup> *Gelilah* etz *chaijm*. This is an office whereby they are authorisid to handle those peeces of wood

<sup>e</sup> The folding  
of the wood of  
Life.

and



and to open the booke of the Lawe. He which giueth most for it, hath it: the money is referred for the poore. The peeces of wood are called *etz chaym*, tree of life, according to *Salomon. Wisdom is a tree of Life to them that lay hold thereon.* When the chiefe chanter hath taken out the booke, and goeth with it into the pulpit, they all sing out of *Num. 10. 35. Arise O LORD, & let thine enemies be scattered, and let them that hate thee flee before thee:* and out of *Esay 2. 3. Many people shall goe and say, come, let vs ascend to the mount of the LORD to the house of the GOD of Iacob, and he shall teach vs his wayes, and we will walke in his pathes. for the Law shall go out of Sion, and the word of the LORD from Ierusalem.* When this Præcentor layeth the booke on his arme, he saith, *Magnifie the LORD with me, and let vs exalt his name together:* to which all the people answer, *Exalt ye the LORD our GOD, and bowe before his footestool for it is holy: Exalt ye the LORD our GOD and bowe to the mountaine of his holinesse, for Iehouah our GOD is holy.* There, vpon a Table couered with silke he layeth downe the booke: and he which hath bought the office, taketh from it the clothes, wherein it is wrapped. Then these two call some one of the Congregation by his owne and his fathers name, who commeth forth and kisseth the booke, not on the bare parchment (for that were a sinne) but on the clothes which couer it: and taking it by those peeces of wood, saith aloud, *Praise the LORD &c. Blessed bee thou O LORD, vvhohast chosen vs before any other people, and giuen vs thy Lawe. Blessed be thou O GOD the Lawe-giuer.* Then the Præcentor readeth a Chapter out of the booke: and then hee which was called forth, with like kissing and blessing returneth. Then another is called forth and doth likewise. After him another, who had neede be of strong armes: for he listeth vp and carrieth this booke, that all may see it, all crying, *This is the Law which Moses gaue to the Israelites.* This office is called *Hagbahah*, and is sold as the former. The women meane-while contend amongst themselves in this Synagogue by some lattice to haue a sight of the Lawe. For the women haue a Synagogue apart seuered with lattices, so, besides their pretence of modestie, to fulfill the saying of *Zacharie, & The familie of David shall mourne apart, and their wines apart &c.* If he which carrieth the booke should stumble or fall, it were Ominous and should portend much euill. These two officers fould vp the booke as before: and then come all & kisse the same: and then is it carried to his place with singing. After this they end their prayers as at other times: saying, *LORD leade me in thy righteousness, because of mine enemies, direct thy way before me:* and, *The LORD keep my going out & comming in from henceforth for ever.* Which they also say when they goe forth on a journey or to worke.

They prepare themselves to the obseruation of their Sabbath, by diligent prouision on the Friday before night of the best meates well dressed; especially the women provide them good Cakes. They honour the Sabbath with three bankets: first, on the Friday night when their Sabbath beginneth, another on the Sabbath day at noone: the third before sun-set. *1 Eat ye it to day, to day is the Sabbath of the LORD, to day ye shal not finde it (Manna) in the field:* doe you not see to day thrice mentioned, & therefore by *Moses* own ordaining, that *manna* must so often be eaten on the Sabbath? The richest Iewes & most learned Rabbines, disdain not some or other office, as chopping of herbes, kindling the fire or somewhat toward this preparation. The table remaineth couered all that night & day. They wash, and if neede be, shauē their heads on the Friday, and very religiously cut their nailes, beginning with the fourth finger of the left hand, and next with the second, then with the fift, thence to the third, and last to the thumme, stil leaping ouer one: In the right hand they begin with the second finger, & after proceed to the fourth and so forth. These parings if they treade vnder foote, it is a great sin: but he which buurieth them is a iust man, or which burneth them. Now must they also whet their kniues and put on their Sabbath-holy-day-raiment to salute *Malchah* the Queene: so they terme the Sabbath. The Clarke goeth about and giueth warning of the Sabbath: and when the sun is now readie to set, the women light their Sabbath-Lampes in their dining roomes, and stretching out their hands toward it, say ouer a blessing: If they cannot see the sunne, they take warning by the hens flying to roost.



m Orach.  
chaym. cap. 2.

n Gen. 3. 12.

o De Job. 6. 21.

The cause why the women now and at other feasts light the lampes, is *Magistrally* determined by the <sup>m</sup> Rabbines, because that *Eue* caused her husband to sinne, yea with a cudgell belaboured him, and compelled him to eate, which they gather out of his words, <sup>n</sup> *the woman gave mee of the Tree, (to wit a sound rib-roasting) and I did eate.* Now after they had eaten, the sunne, which before shined, as it shall doe in the other life, diminished his light, And for dimming that light, shee lightens this. And for three causes (you shall beleue their *Talmudo*) women die in trauell; for forgetting their dough wherewith to make Cakes with Oyle, *Exod. 25.* for neglecting their termes; and not lighting the Sabbath lampes: which their Cabalists gather out of the three letters of the name of *Eue*, or *Chauah*. These lights are two or more, according to the condition of the roome.

p Like to this  
is the story of  
*Turnus*, and *R.*  
*Akiba* in the  
*Talmud.*  
*Tract. Sanhed. c. 7*

They begin their Sabbath thus soone, and end it also later, then the iust time, in commiseration of the purgatory-soules, which begin and end with them this Sabbath-rest, being the whole weeke besides tormented in that fire. *Iudas* himselfe, in honour of the Christian Sabbath, from Saturday Euen-song obtained like priuiledge: witnesse *S. Brandon* in the legend (can you refuse him?) who found him cooling himselfe in the Sea, sitting vpon a stone which he had sometime remoued out of a place, where it was needlesse, into the high-way. (So meritorious euen in *Iudas* is any the least good worke.) There did *Iudas* acquaint *Brandon* with this Sunday-refresching of the heliish prisoners and desired his holy company to scarre away the diuels, when they should after Sunday euen-song come to fetch him againe, which for that time *Brandon* granted, & performed.

The sewes will not quite empty any place of water, that on the Sabbath these fierie soules may finde where to coole them. Two Angels attend them home from the Synagogue, one good, and the other euill, which if they finde all things well, that is, Iewishly prepared for the Sabbath honour, the good Angell saith it shall be so the next Sabbath, and the euill Angell (will he, nill he) answereth, Amen. If otherwise, the good Angell is forced to say Amen to the euill Angels denunciation of the contrarie. They feast it with much ceremonie, pronouncing their blessing on the wine: with looking on the lampe to repaire that fiftieth part of their eye-sight, which they say in the weeke time ordinarily is wasted: they couer the bread meane while, that it should not see the shame thereof, in that the Wine is blessed, for the Sabbath vsf, before it. This good cheere on the Sabbath is of such consequence, that for this cause in their <sup>q</sup> *Talmud* is reported, that a Butcher in Cyprus, which still reserued his best meates for the Sabbath, grew by diuine reward so rich, that his table and all his table-furniture were of Golde. You may receiue with like credit the Legend of *Ioseph* following, vwho buying continually the best Fish, to honour the Sabbath with it, found in the belly of one of these Sabbath-fishes a hat-band of Pearles, worth no lesse then a Kingdome. The table remaineth spread till the next night. The Lampes must not be put out, nor the light thereof applied to the killing of fleas, to reading or writing, &c. The good man must honour that night with more kindnes to his wife, then on other nights: therefore eate they Leekes before: therefore they marry on the Sabbath: and the children, then conceiued, must needes be wife & fortunate. If a Iew trauell, and on Friday euening be further from his home, then a Sabbath-dayes-iourney, he must there abide, be it in the midst of a Wood or Wildernesse, till the Sabbath be past. They sleepe longer on the Sabbath morning; so with their greater pleasure to honor it. They then vsf more prayers in their Synagogues: and reade seuen Lectures of the Law. They now also reade the Prophets. They stay here till noone and no longer, least by longer fasting and praying they should breake the Prophetickall commandement, *Thou shalt call my Sabbath a delight.* After dinner also they reade in their Lawe: For <sup>r</sup> on a time, *The Sabbath* and *the Lawe* put vp their complaints to *G o d* for want of a companion and learner, and the Israelites were giuen as a companion to the Sabbath, and on the Sabbath a learner of the Lawe. But for all this they talke not more busily all the weeke through of Vsuries, buying and selling, then on their Sabbath. Their Euen-song they haue soone done, that they might returne, and while the day yet lasteth, make an end of their third banquet, by which they are secured against hell and against

r Essay 58. 13  
s Minhagim.  
Pag. 13.



*Gog and Magog*: They conclude it with blessings and singings, till it be late, to prolong the returne of the soules into Hell: for presently after they haue ended, there is proclamation through Hell, to recall them to their dungeons. In these Songs they call vpon *Elias* to come; so iustly are they deluded, who scoffingly imputed vnto CHRIST the calling of *Elias*. But their *Elias* being *busie*, (as he sometime said of *Abahs Bzal*) and not comming, then they request him to come the next Sabbath. But he (it seemeth) is loath to leaue his place vnder the tree of life in Paradise; where hee standeth (say they) enrolling their good workes in the keeping of the Sabbath. When this their deuotion is done, the women in haste runne to drawe water, because the Fountaine of Miriam *Num. 20.* flowing into the Sea of Tiberias, doth from thence emptie it selfe in the end of the Sabbath into all Fountaines; and is very medicinalle. After this doe the Iewes make a diuision betweene the Sabbath and the new weeke. The Houholder lighteth a great Candle, called the *Candle of Distinction*: at whose light hee vieweth his walls, <sup>u</sup> blesteth a cuppe of Wine, and a little siluer boxe full of sweete spices, powreth a little of the Wine on the ground, and applieth the box to euery ones nose to sinell to, thus to remedie the stinke which is caused at the new opening of hell for the returne of the soules: or else to keep them from swowning at the departure of one of their soules. For they are of opinion, that themselues haue a superfluous sabbatharie soule, which on that day is plentifully sent in to them, to enlarge their heart, and to expell care and sorrow. *Antonius Margarita* affirmeth, that they dreame of three soules in each man, besides the sabbatharie soule, two of which leaue him in his sleepe, one mounting to Heauen, where it learneth things to come; the other called brutish, contemplating sinne and vanitie. The viewing of their nailes at the candle, is in remembrance of *Adams* nakednesse, all sauing where the nailes couered his fingers and toes ends. The Wine they powre on the ground, to refresh *Corah* and his complices vnder the ground.

t *Matth. 27. 47.*

<sup>u</sup> This holie wine they sprinkle about their houses & themselues, as effectually against diseases and deuills.

For their Sabbath-workes they are determined Rabbinically: a horse may haue a halter, or a bridle to leade, but not a saddle to lade him: and he that leadeth him, must not let it hang so loose, that it may seeme he rather carrieth it, then leadeth the horse: A henne may not weare her hose sowed about her leg, but this marke must on friday be taken off. And if any cattell fall into a pit, yet may they not help it out on the Sabbath: so spitefully haue their Talmudicall Rabbines endeououred to make (where they could not finde) a falshood in the \* words of CHRIST, testifying the contrarie. *But from the beginning it was not thus.* The Iew may not milke his cattell, nor eate of the milke when hee hath procured a Christian to milke them, except hee first buy it, but at his owne price. A Tayler may not weare a needle sticking on his garment. The lame may vse a staffe: the blinde may not. Clogges or Pattens to keepe them out of the durt they may not burden themselues with. It is lawful to carrie a plaister on their sores, but if it fall off, they may not lay it on againe: Nor may they bind vp a wound anew; nor carrie money in their purses or garments: nor rubbe their dirty shooes against the ground, though they may wipe it off against a wall: nor wipe their hands, fouled with durt, on a towell, but with a cowes or horse-taile they may do it. If a flea bite, he may remoue, but not kill it: a lowse he may. But their doctors disagree in this lowse question: for *R. Eliezer* saith, One may as well kill a Camell. Hee must take heede of leauing more corne to foules that day then they shall eate, if it bee in an open place, lest it may there grow, and he be said to sowe corne on the Sabbath. To whistle a tune with his mouth, or play it on an instrument, is vnlawfull: as also to knock with the ring or hammer of a doore, and therefore the Clarke knockes with his hand when hee calleth them to the Synagogue. To knocke on a Table to still a childe; to draw a Letter in dust or ashes, or a moistned Table, is vnlawfull; in the aire not so. Of these Sabbath-labours they haue nine and thirtie chiefe Articles: whereto the smaller (as these) are referred, with much ridiculous nicetie, as the first article is of tilling ground, wherein is referued digging, filling vp ditches, &c. and to this, going ouer a fallow, rubbing his dirty shooe on the ground &c. Tis time this ditch be now filled, and we proceede further.

x *Matth. 12. 11*

## CHAP. XVIII.

*The Jewish Passeouer, as they now obserue it, and other their Feasts and Fasts.*



F the Jewish Feasts, as they were celebrated before the comming of CHRIST, wee haue already spoken. In these dayes they blindly and stubbornly persist in like *Observation of times*, though with some variation of ceremonie. Their Talmud reckoneth foure New-yeeres dayes, besides the former in March and September, whereof we haue spoken; the first of August beginneth their yeere of breeding cattell, accompting from thence their time of tything. In Januarie, the first, or as *R. Hillel* would haue it, the fifteenth beganne their new yeere for trees, in reckoning the time of lawfulnessse to eate, or tythe their fruit.

a Their order of celebrating the Passeouer at this day.

The richer Jewes prepare thirtie dayes before for their Passe-ouer, (*dentem non mentem*) good wheate for their vnleauened cakes. The Sabbath before the Passeouer is solemne and sacred, wherein they haue a Sermon concerning the *Paschall Lambe*. Two or three dayes before the Passeouer, they scowre their household implements, of wood and mettall, with much curiositie and varietie of rites. For hee that in this Feast vseth an impure vessell, is as hee that hath laine by an vncleane woman. The night before the Feast, the goodman of the house with a waxe candle, a dish and wing, beginneth his search for leauened bread; and with other men or boyes to help him, after their *Amen* to his blessing, with waxe candles in their hands, they leaue not a mouse-hole vnsearched, and hide that bread which they meane to eate that night, lest they should finde that, and be forced to burne it. That which they finde, they curiously couer, lest some mouse, by carrying it, should make them haue new worke: and for this cause suppe also in a corner, with great care that nothing fall to the ground. When he hath ended his search, Whatsoeuer leauen (*saith he*) is vnder mine hands, which I haue not seene, let it be tossed to and fro, *like the dust of the earth*. In the morning they make their vnleauened cakes, of meale grownd three dayes at least. The kneading trough must be lined with linnen, lest some of the leauened meale should cleaue thereto. The goodman himselfe must drawe the liquor that it is kneaded with, and that at Sun setting. The cakes are made with as much scruple, round, and pricked full of holes in a cold place &c. to keep them from leauening. They eate little, and the first-borne nothing, till night, that then they may haue the better Paschall-stomacke: at the Euen-song they obserue much what the same ceremonies, as at the Sabbath. They make at home the fairest shew of their plate and riches, and seate themselves on Chaires (as it were) of State, and account now of themselves as great Lords, triumphing ouer their late *Egyptian seruitude*; at their returne from the Synagogue, they haue a dish with three cakes set before them, representing the high Priest, the Tribe of *Leui*, and the people of Israel: an other dish hath in it a loine of lambe or kidde, with a hard egge: an other containeth a gallimawfrey of apples, nuts, figges, almonds, &c. dressed with wine in bricke-fashion (with cinnamon strewd on it, in remembrance of the *Egyptian furnace*). They haue also a *sallet of herbs*, and a sawcer of vineger set on the Table. Then sit they downe, and euery one (to the child in the cradle) hath his cup filled with wine. And here with a carowse after a blessing begins the feast, with a scrupulous vse of these things mentioned: then followeth *The supper it selfe*, with much riot till midnight, with such cheere as they haue, with diuers ceremonies, cursing their enemies, calling for *Elias*, praying for the reedifying of the Temple; vsing many, Diuine Attributes, as *Mercifull God, great God, bountifull God, high God, faire God, sweet God, mightie God, and God of the Jewes* now build thy Temple shortly, very soone, very soone, in our dayes, very soone, very soone. Now build, now build, now build, now build, now build thy Temple quickly; *Strong God, liuing God, &c.* ouer and ouer with such battologies. This night they thinke themselves secure against men and Demills; they leaue their doores open



open all night to entertaine *Elias*; and one to their solace playeth *Elias* in a white linnen garment. Each man drinketh foure Cuppes full of the blessed wine, in regard of foure deliuerances, which the Rabbins find in *Exodus*, 6. v. 6, 7. The ceremonies of *Moses* they are not tied to (forsooth) because they are not in Canaan.

In the morning they visite the Synagogue with their Sabbath-rites. They bring two Bookes out of the Arke, and call forth fūe men (and if this feast be on the Sabbath, seuen) to reade out of the same. Nice are their determinations what workes they may doe on this day, and what not: they may dresse no more meate then is this day eaten. If they beate spice, the mortar must lie side-wise, for distinctions sake of the day, &c. fasting and weeping must be auoided; if any farse a henne, the needle must be threeded the day before, and the threed must be burned, not bitten, or broken asunder. In such trifles, the Schoole of *Sehammai* licenceth to eate the same day an egge laid on a festiuall day. *Hillel* denieth it, and betwixt them they haue set the Rabbines by the eares, in this & such profane questions. Their Euen-song hath a short dispatch: and then the next day they breiterate the same ceremonies, and that for certainty, because they doubt of the first day of the moneth, and therefore obserue two. The foure dayes following are halfe-holy-dayes. Some workes may be done in them, and not some, and what they doe (to make a difference) must be done otherwise, as writing crooked &c. and that which cannot without losse be deferred, may now be done. The seuenth day they obserue in more compleate holinesse, and the eight too, for the reason before alledged, to be more secure of the true day. After the feast ended, they satisfie with fasting their feasting-riots, and that on two mundaies and one thurs-day: vnto the three and thirtieth day after, they are sadde and heauie, in remembrance of *R. Akiba*, of whose disciples foure and twentie thousand died in that space, and were buried by women in the night: and therefore after Sunne set, all this while the women lay aside their worke: on the three and thirtie day the men bathe them and shauē their beards, and are merry, because then his disciples ceased dying.

From the second night of their *Pesach* they number to their Pentecost <sup>c</sup> fifty daies inclusiuely: and say, *Blessed be thou, &c.* which hast commaunded vs to number the daies before haruest, of which this is the first or second, &c. they number the same standing, praying withall for the restitution of Ierusalem. They let not bloud on the euen of the Pentecost, because of a supposed winde *Tabbach*, which should haue slaine all the Israelites, if they had refused next day to accept of the Lawes. They keep it two daies, for the former doubt. They take the Booke twice out of the Arke, and reade thereout the precepts concerning this Feasts sacrifices, now that they cannot performe the things. In remembrance of receiuing the Law, they strew the pavement of their houses, streets, and Synagogues with grasse. They eate meates made of milke & cakes. One cake they make seuen times folded in thicknes, in remembrance of the seuen heauens, by which *G O D* descended to *Mount Sinai*. Now they must haue good cheere, because at this time the King married his daughter, that is, the Law vnto them.

The <sup>d</sup>Feast of Tabernacles is obserued eight daies: the two first, and two last more solemnely: the middle foure are halfe holie. They mutter ouer their praiers with such haste, that he is the perfectest who speaketh most with a breath. They make them Tabernacles with boughs of 4 kinds of trees (more scrupulous then the Law) in which they suppe, but doe not lodge. The Precentor in the Synagogue taketh a bundle of boughs, & blesteth and shaketh them, for it is written, *The trees shall clap their hands*, and moueth them 3 times to the East, and as often to the West, and to the *N. and S.* and then vp and downe like a Fencer, & then shaketh them againe, as hauing now put the deuill to flight. Then one taketh out the Booke, and laieth it on the Pulpit, which they all with their boughs compasse seuen times a day, during the Feast; in hope of like destruction to the Christians as befell Iericho, and then renew their shaking of their boughs. The seuenth day is most solemne: then they produce seuen Books, and in euery of their seuen compassings lay vp one again. This night they know their fortunes by the Moone: for stretching out their armes, if they see not the shadow of their head

<sup>b</sup> *Abundans  
cautela non nocet.*

<sup>c</sup> Pentecost.

<sup>d</sup> Tabernacles:  
<sup>e</sup> The last day they may kinde fire from another, not strike fire with stone or mettall, nor quench it, although to saue their goodes: nor blow it with bellows, but with a reede they may: with many trifling obseruations els mentioned by *Munf. Precept. Mos. cum expof. Rab. f Psal. 95. 12.*



g Num. 14. 9.

head by Moone-light, they must die that yeare; If a finger wanteth, hee looseth a friend; if the shadow yeeld him not a hand, he looseth a son; the want of the left hand portendeth losse of a daughter; If no shadow, no life shall abide with him, for it is written: *8 Their shadow departed from them*. Some Iewes goe yerely into Spaine, to prouide pome-citrons and other necessities, for the furnishing this feast: which they sell in Germany, and other places to the Iewes at excessiue prices. They keepe their Tabernacles in all weathers, except a very vehement storme driue them with a heauie countenance into their houses. Their wiues and seruants are not so strictly tied hereto.

h New Moone-day.

The<sup>h</sup> new Moons are at this day but halfe festiuall to the Iewes, accounting themselves free to worke, or not, in them; but the women keepe it intirely festiuall, because they denied their Eare-rings to the molten Calfe, which after they bestowed willingly on their Tabernacle. The deuouter Iewes fast the day before. Their Mattins is with more prayers, their dinner with more cheere then on other dayes: and a great part of the day after they sit at Cardes, or telling of Tales. That day when the Moone is eclipsed, they fast. When they may first see the new Moone, they assemble, and the chiefe Rabbi pronounceth a long prayer, the rest saying after him.

i New-yeares day.

The Iewes beleeuing that G O D created the world, in September or *Tisri*, conceit also, that at the reuolution of the same time yearly, hee sitteth in iudgement, and out of the books taketh reckoning of euery mans life, and pronounceth sentence accordingly. That i day which their great *Sanhedrim* ordained the New-yeeres festiuall, G O D receiuing thereof intelligence by his Angels, sent thither to know the same, causeth the same day a Senate of Angells to be assembled, as it is written, *Daniel 12*. All things prouided in the solemnest manner, the three Bookes are opened; one, of the most wicked, who are presently registred into the *Booke of Death*: the second, of the iust, who are inrolled into the *Booke of Life*: and the third, of the meane sort, whose iudgement is demurred vntill the day of *Reconciliation*, (the tenth of *Tisri*;) that if in the meane time they seriously repent them so, that their good may exceed their euill, then are they entred into the *Booke of Life*; if othorwise, they are recorded in the *Blacke Bil of Death*. Their Scripture is produced by *R. A-ben*. *k Let them be blotted out of the Booke of the Liuing, and not be written with the iust*. *Blotting* points you to the Booke of Death: *Liuing*, that of Life; and *not writing with the iust*, is the third Booke of Indifferents. All the workes which a man hath done through the yeare, are this day examined: The good workes are put in one balance, the bad in the other (what helpe a siluer Chalice or such heauy mettall could afford in this case, you may finde by experience in Saint *Francis* Legend, who, when the badde deedes of a great man, lately dead, out-weighed the good, at a dead listt cast in a siluer Chalice, which the dead partie had sometime bestowed on Franciscan deuotion, and weighed vp the other side, and so the Deuills lost their prey:) G O D (say they) pronounceth sentence of punishment or reward, sometime in this life to be executed, sometime in the other. In respect hereof, their Rabbines ordaine the moneth before to be spent in penance, and morning and euening to sound a Trumpet of a Rammes horne, as an *Aue Mary-Bell*, to warne them of this Iudgement, that they may thinke of their sinnes; and besides to befoole the Deuill, that with this often sounding being perplexed, hee may not know when this New-yeares day shall be, to come into the Court to giue euidence against them. The day before they rise sooner in the morning, to mutter ouer their prayers for remission: and when they haue done in the Synagogue, they goe to the graues in the Church-yard, testifying, that if G O D doe not pardon them, they are like to the dead, and praying, that for the good workes of the Saints (the iust Iewes there buried) hee will pittie them, and there they giue large almes. After noone, they shaue, adorne, and bathe themselves, that they may be pure the next day; (for some Angells, soiled with impuritie heere below, are faine to purge themselves in the fiery brooke *Dinor*, before they can praise G O D; how much more they?) and in the Water they make Confession of

k Psalmc 69. 28



of their finnes; the Confession containeth two and twentie wordes, the number of their Alphabet; and at the pronouncing of euerie word, giue a knocke on their breast; and then diue wholly vnder water. The Feast it selfe they beginne with a Cuppe of Wine, and New-yeere Salutations: and on their Table haue a Rammes head, in remembrance of <sup>1</sup> *That Ramme which was offered in Isaacs stead*: and for this cause are their Trumpets of Rammes horne: Fish they eate, to signifie the multiplication of their good workes: they eate sweete fruits of all sorts, and make themselves merrie, as assured of forgiuenesse of their finnes: and after meate, all of all sortes, resort to some bridge, to hurle their finnes into the water: as it is written, <sup>m</sup> *Hee shall cast all our finnes into the bottome of the Sea*. And if they there espie anie Fish, they leape for ioy, these seruing to them as the Scape-goate, to carrie away their finnes. At night they renew their cheere, and end this Feast.

1 *Gen. 22. 18.*m *Mich. 7. 19*

From this day to the tenth day, is a time of Penance or Lent, wherein they fast and pray for the cause aforesaid; and that if they haue beene written in the *Booke of Death*, yet God seeing their good workes, may repent, and write them in the *Life-Booke*. Thrice a day verie early they confesse three houres before day, and surcease suites at Lawe, &c. And on the ninth day verie early they resort to the Synagogue; and at their returne, euerie male taketh a Cocke, and euerie female a Henne; if thee bee with childe, both: and the Housholder, saying out of the hundred and fift *Psalm*, verses 17, 18, 19, 20, 21, 22. and out of *Iob* chapter 23. vers. 23, 24, 25. swingeth the Cocke three times about his head, euerie time saying, *This Cocke shall make an exchange for mee: hee shall die for mee: and I shall goe into life with all the people of Israel, Amen*. Hee doth it three times, for himselfe, for his children, for the strangers that are with him. Then hee killeth him, and cutteth his throat, and hurleth him with all his force to the ground, and roasteth him: signifying that he himselfe deserueth death, the sword, stoning, and fire: the inwards they hurle on the toppe of the house, that the Crowes may, with it, carrie away their finnes. A white Cocke for this purpose is principall; a redde Cocke they vse not, for they are full of sinne themselves by *Esaia* authoritie, *p* *If your finnes were redde as scarlet &c.* <sup>q</sup> *Antonius Margarita* saith, That this propitiatorie creature should be an *Ape*, as most like to a man; but they vse a Cocke for the names sake: a man in Hebrew is *Gheber*, which is the Talmudicall or Babylonish name of a Cocke. Thus those that with a Rammes horne beguiled the Deuill, and with a Cocke beguiled God, iustly beguiled themselves, who refuse that Sacrifice of CHRIST, in whose stripes they might bee healed.

n Reconciliation.  
o *Hospiian ex Lombardo.*p *Esa. 1. 18.*q *Ant. Margar.*

After the performance of this Cocke-sacrifice, they goe to the buriall-place, vsing like cereinonies there, as on New-yeeres euen: and after noone, bathe them likewise. After Euen-song, hee which hath offended others, askes them forgiuenesse, which if hee obtaine not at first, then the offender taketh with him three other, and asketh the second and third time: if all this bee in vaine, hee taketh tenne others and reneweth his suite; if hee obtaine, it is well; if not, God will holde him excused, and the other partie shall bee guiltie; if the partie offended bee dead, the offender, with tenne other goeth to the graue, and there confesseth his faults. They confesse one to an other also, and that in a secret place of their Synagogue, where each receiueth mutually at his fellowes hand with a leather belt nine and thirtie blowes: at each blow the partie beaten beateth himselfe on the breast, and saith one word of his Confession, taken out of the seuentie and eight *Psalm* and eight and thirtie verse; being in the Hebrew fifteene words, which hee thrice repeateth: then the striker lieth downe and receiueth like penance at the hands of the former, you may iudge with what rigour. This done, they runne home, and make merrie with the Cockes and Hennes before mentioned, supping largely, because of the next dayes fast. Their supper must bee ended before Sunne set: for then beginneth their fast. They put on their cleaneft rayment, and ouer the same, a great and large shirt downe to the shooes, to testifie their puritie. They resort to their Synagogues

r Yet he being mercifull &amp;c.

with



with waxe candles (in Germanie they haue for euerie man one) and then light them. The women also light Candles at home, as on the Sabbath. It is ominous, if the Candles burne not cleerely. They spread the floore with Carpets, for soyling their purest clothes.

\* Their five humiliations at the Feast of Reconciliatio.

Their humiliations at this Feast are five: first, foure and twentie, or seuen and twentie houres fast, whereunto children are subiect: the males after twelue yeares, the females after eleuen. Secondly, they weare no shooes. Thirdly, they must not annoint them. Fourthly, nor bathe them, nor put a finger into the water. Fifthly, nor company with, nor touch their wiues. Before they beginne praier, thirteene of the principall Rabbies, walking in the Temple, giue licence to all, both good and bad, to pray. And the *Pracentor* or Reader fetcheth the Booke out of the Arke, and openeth it, singing along prayer, beginning all compacts, vowes, and oathes, &c. insinuating, that all the vowes, promises, oathes, and couenants which euerie Iew had that yeare broken, be disanulled and pardoned: and that, because now all haue power to pray and praise God. They continue singing till late in the night. Some remaine all night in the Synagogue: yea the deuouter some stand vpright singing and praying without intermission all that feast, the space of seuen and twentie houres in the same place. Those that departed the Synagogue, returne in the morning before day, and there stay all that day. Often they prostrate themselues with their face couered, at euery word of their Confessions knocking their breast. When it beginneth to be night, the Priest draweth his *Talles* (a large cloth made of haire) before his eies, and pronounceth the blessing, *Numb. 6.* holding his hand towards the people, who meane-while couer their faces with their hands: for they may not looke on the Priests hand, because the Spirit of God resteth thereon. Then hee singeth a prayer seuentimes together, sometimes higher, sometimes lower with his voyce: because that God now ascendeth from them into the seuenth Heauen: and they with their sweete melodie bring him on the way. Then they make a long and shrill sound with their Rammes-horne-trumpet: and there followeth presently a voyce from Heauen, *Go eat thy bread with ioy and gladnesse &c.* After this they returne home, some carrying home their Lights, to distinguish the holie Times (as you haue heard) from the prophane: some leaue them in the Synagogue all the yeere, at certayne times lighting them. Some *Saint-Iewes* prouide to haue a waxe-light continually burning all the yeere long in the Synagogue. In their returne they wish to each other a good yeere. For the Bookes, before mentioned, are now closed; nor may they expect any alteration. They suppe largely, and betimes the next morning returne to the Synagogue, lest Sathan should complaine at so soone a cooling of their zeale. But the Deuill may be quiet; for when the Lawe was giuen, *Sam-mael* the euill spirite complained, that hee had power ouer all people, but the Israelites: God answered, That hee should haue power ouer them, if on the *Reconciliation-day* hee found anie sinne in them: But hee finding them pure, said, That this his people were like the Angells, liuing in vnitie, without eating or drinking. The Iewes haue a ceremonie to giue the Deuill gifts on this day, either not to hinder them: or else, because *Gifts blindeth the wise.*

f *Pirke. ca. 46.*

t *Exod. 23. 8.*

u The Feast of the Lawe finished,

The Iewes diuide the Law into two and fiftie parts, and reading euerie Sabbath one, the last falleth on the next day after the Feast of Tabernacles, about the three and twentieth day of September. In this <sup>u</sup> day they leape, daunce, and make much ioy. They assemble in their Synagogue, and take all the *Bookes of the Lawe* out of the Arke (leauing in it meane-while, that it be not left emptie, a burning light) they reade the first Lecture and the last thereof, and leape about the Arke with the Bookes; and they hurle peares, nuttes, and such fruits among the youth, which in their scrambling sometimes fall together by the eares, and marre the sport. On this day they sell their Synagogue-offices, the Clarke making proclamation: who will giue most at the third time, obtaineth first the office of lighting the Lights all the yeare, then that of prouiding the Wine, which they vse to beginne the Feasts with,



in respect of the poore, which haue no wine to hallow at home. Thirdly, Is set to sale the office *Gelilah*, of foulding vp, & vnfoldng the Law. Fourthly, *Hagbobah*, of lifting vp the Law, and carrying it in Procession. Fifthly, The office *Ez-chajm*, of touching those turned peeces of wood, whereto the Law is fastened: which the young men are forward to buy, in hope of holinesse and longer life. Sixthly, *Acheron*; to be called forth last on the festiuall dayes, to reade somewhat of the Law. Seuenthly, *Schetria*, to be deputed or substituted in place of the negligent officer, &c. The money, hence arising, is for the vse of the poore, and reparations of their Synagogue: but in these sale-offices, wealth hath more honor then worthinesse.

Their Feast of *Dedication*, we cannot say much more of, then that which already hath bene said: much nicenesse herein is obserued, about the lights wherewith they solemnize this darknesse, which I willingly omit: these lights they vse in their houses all the space of these eight daies burning.

Their \* Feast of *Lots* they keepe with all riot two dayes, as with some at Shrou- x *Hospinianus*  
tide: the men disguising themselves in womens habite; the women in mens: they ex *M. Lombard*  
quaffe and drinke (it is saith Rabbi *Isaac*, *Tirna*, a good worke) till they find no difference betweene *Arur Haman* and *Baruch Mordccai*: *curfed be Haman*, *Blessed bee Mordccai*; vociferations that day obserued.

They \* obserue festiuall the Equinoctials and Solstices; and a certaine *Rogation day*: y *Hospin.*  
they vse the Fasts before mentioned out of *Zach. 7.* with other superstitions. Some of  
thein \* Fast also, as is said, on Mondayes and Thursdayes; and some on the tenth of z *Syn. Iud.*  
March for the death of *Miriam*: at whose departure, a certaine fountaine dried vp, Buxdorf.  
and the people were left without water: but in this month the most Rabbins will not allow fasting, because of their deliuerance therein out of Egypt. Some fast for the death of *Samuel*, Aprill 28. and for the taking of the Arke, Aprill 10. and at other times for other Prophets. Some fast on the new-moones euen: some, when they haue had an infortunate dreame; and all that day in which their father died, through their whole life. Their fasting is an abstinence from all eating and drinking till night. But of these Fasts and other their solemnities, is said before in the abstract of their Kalender, taken out of *Ioseph Scaliger*.

## CHAP. XIX.

*Of their Ceremonies and opinions concerning the Dead.*

**I**F we should lead you thorow their Kitchen, and there shew you their two sorts of vessels and implements; one for flesh, the other for whitmeats and fish: as likewise they haue two kniues, for the same purpose, and (if it were possible) would haue two mouthes; (that which they can) they make much cleansing betweene: and if these vessels should be mingled, they must be broken, if they be of earth; washed, if of wood; and purged by fire, if of iron: with other their cookery-rites and ceremonies. If I should thence lead you to the Shambles, and acquaint you with the curious qualifications of a Iewish Butcher: Of which argument they haue a booke to instruct them: in more difficult questions, they consult with the learned Rabbi; whose licence the Butcher must haue for his slaughtering, before a Jew may eate of his meate. If in these cases, and in other quiddities of marriages, of diuorces, of marrying the wife of the deceased brother, of womens vncleannes, of their prouision for the poore, of the penalties inflicted on offenders, &c. I should tire the Reader, to whom I feare I haue already bin ouer tedious. But in this matter of Religiō, of whom is it fitter to protract discourse, then of them, whom the old world yeelded the only example of Truth, and the present age, a principal example of falshood & superstitiō? Let it not grieve the

R

Reader,

Reader, to performe the last office of humanitie to our *Iew*, and as hee hath seene his birth, his Synagogue-Rites, and home-superstitions, so to visite him on his death-bed and helpe lay him in his graue: and examine his hope of the resurrection, and of their

a Ceremonies  
about the sick.

*Messias*, and we will end our pilgrimage in this Holy Land.

When <sup>a</sup> a man lieth sicke, the Rabbines visite him; and if he be rich, order is taken for his will, and then they exhort him to perseuere constantly in their faith. They aske him if hee beleue that the *Messias* is yet to come. Hee maketh his confession on his bedde, saying; I confesse before thee my G O D and L O R D, G O D of my parents, L O R D of all Creatures, that my health and death is in thy hand, I pray thee grant mee recouerie of my former health, and heare my prayer, as thou diddest heare *Hezekiah* in his sicknesse. And if the time of my death bee come, then grant that death may bee my remission of all my sinne, which of ignorance or knowledge I haue committed, euer since I was a man: grant that I may haue my part in Paradise, and the world to come, which is referued for the iust: grant that I may know the way of euerlasting life, fill mee with the ioy of thy excellent countenance by thy right hand for euer. Blessed be thou O G O D which hearest my prayer.

b And about  
the dead in the  
house.

Thus they which refuse the merits of C H R I S T S death, ascribe remission of sinnes to their owne. When hee <sup>b</sup> giueth vp the ghost, all the standers by rend their garments, but in a certaine place of the same, where they doe no great harme, about a hand-breadth. They lament the dead seuen dayes. They presently after his death powre out all the water in the house into the streete: they couer his face that it may no more bee seene: they bowe his thumbe in his hand, framing a resemblance of the Hebrew name *Schaddai*: his other fingers are stretched out, to testifie a forsaking of the world: they wash him with hot water, and hauing annointed his head with wine and the yolke of an egge mixed together, they put on him a white vestment, which hee vsed to weare on the Feast of Reconciliation. When they carrie him out of the house, they hurle after him a broken sherd, signifying, that with him all heauinesse should be expelled and broken. When they are come to the place <sup>c</sup> of buriall, they say, *Blessed be G O D, which hath formed you with Iudgement and Iustice, hath created, fed, sustained, and at last hath deprived you of life* (speaking to the dead.) *He knoweth the number of you all, and will quicken you againe in his time. Blessed be G O D, which doth to die, and maketh a liue.*

c At the graue.

d After the  
buriall.

e *Esay* 25. 8.

Then with some other Ceremonie they commit the corps to ground, his kinsmen putting in the first earth. When <sup>d</sup> they returne, they throw grasse ouer their heads, signifying their hope of the Resurrection. In the Porch of the Synagogue, G O D <sup>e</sup> shall destroy death for euer (say they) and wipe away all teares from their eyes, and will take away their repraach from all the earth, for, the L O R D hath spoken it. Then enter they into the Synagogue, and leape vp and downe, and change their Seates seuen times, and there say ouer their Purgatorie prayer *Kaddisch*. The mourners goe bare-foot seuen dayes, and eat not Flesh, nor drinke Wine, except on the Sabbaths and Festiualls. They bathe not in three and thirtie dayes after, cut not their nayles, make a pitifull howling, &c. The first night the mourner eateth nothing of his owne, but meat sent him from his friends. The child mourneth for his father a yeare. The sonne, eleuen monethes, sayeth ouer his *Kaddisch*; for meane sinners are freed sooner: but the wicked stay the whole twelue moneths: and therefore to persist the twelfth moneth in his prayer, should bee to acknowledge his father a wicked man. And for this effect hereof, Rabbi *Akibha* met once in the way a man, with an Asse-like burthen of stickes, which vpon examination confessed, That he was a Purgatorie-ghost carrying, to burne himselfe, such bundles euery day. Rabbi *Akibha* enquired if he had a sonne or wife, and where; and finding out his sonne, taught him this prayer, which was so effectually, that in a dreame this Ghost returned to the Rabbi with thanks, for his deliuerance, and said he was now in *Gan Eden*, or Paradise. Rabbi *Akibha* signified this to the Iewish Synagogues, with iniunction to teach their children this prayer.

Thus



Thus poore Purgatorie with Iewes and Roinists is preached by walking ghosts. They haue a light burning for the dead seuen daies. They powre the water out of doores, because the *Angell of Death* washeth his sword (lately vsed) in water, and enuicnomet it. This his sword he holdeth in his hand at the beds head, hauing on the end thereof three drops of gall: The sicke man spying this *Deadly angell*, openeth his mouth with feare, and then those drops fall in, of which one killeth him, the second maketh him pale; the third rotteth, and putrifieth.

## CHAP. XX.

*The Iewes faith and hope touching their Messias.*

**T**He Iewes generally beleue, hope, and pray for a *Messias*; but such a one, whose kingdome shall be of this world, and who shall (to vse the Apostles<sup>a</sup> phrase, who were also, euen after *CHRIST*s death and resurrection, partakers of this dreame) *restore the Kingdome to Israel*. And because the Scripture speaketh somewhat of the poore, contemptible, and dejected state, of the *promised Messias*, sometimes of the puilliance, renowne, and glory of his kingdome: they therefore frame to their conceits, two Messiahs, one poore and simple, but a mighty warriour, whom they call *Messias Ben-Ioseph*: the other, *Messias Ben-David*; after the other in time, but before him in glory, & the *true Messias*: howsoeuer euen this also be in their opinions but a meere man, and one which shall marry and leaue behind him a remaining and raigning posteritie.

The ancient Iewes looked for this *Messias* to be sent them about this time, when *IESVS* came in the flesh: as that Prophecie which is fathered on *Elias* testifieth, to wit, that the world should be 2000. yeares *Tobu*, emptye and without Law, 2000. vnder the Law, 2000. vnder the *Messias*: and accordingly *CHRIST IESVS* came into the world about the yeare after the Creation, 3965. The Iewes reckon 202. yeares fewer in all their computations, then the Christians. Ypon this occasion, and in regard of the generall expectation of the *Messias*, about that time rose so many Sects, & especially that rebellion of *Ben-Cochab*, before spoken of, to whom *R. Akibha* (famous for his 24000. disciples) gaue testimony, and called him *Messias the King*. But this *Ben-cochab*, the sonne of the Starre, *Numb. 23.* was by *Adrian* (as you haue seene) besieged, taken, and executed, and was called after <sup>b</sup> *Ben-Cozabb*, the sonne of lying. They therefore, when as they found no *Messias*, said, that the time was deferred, because of their sins: and after renounced *Anathema* to him, that should set downe the time of his comming. And being conuinced in their consciences, that the <sup>c</sup> Prophecies of this time were already past and accomplished, they affirmed in their writings, that he was then borne, but did not yet reueale himselfe, because of their sinnes. *R. Salomon Iarchi* writeth, that the ancient Iewes thought he was borne on that day in which Ierusalem was last destroyed; but vncertaine where he hath lien hidde. Some say that he abideth in Paradise tied by the haire of a womans head: so interpreting that of the *Canticles*. *The<sup>d</sup> haire of thy head is as purple, The King is tied in the rapiers*; by *rapiers* meaning Paradise. The Talmudists <sup>e</sup> write, that he lay at the gates of Rome among the Lazars and Leapers, according to *Esay 53.*

Before he commeth, they write, that ten notable miracles shall happen to warne them thereof. First, *G o d* shall raise vp three Kings, which shall make profession of the true Faith, but shall indeed betray it, and seduce men, and cause them to deny *G o d*. The louers of the Truth shall flee and hide themselves in caues, and holes of the earth, and these Tyrants shall pursue and slay them. Then *shall there be no King in Israel* (as it is <sup>f</sup> written) no Pastors, no holy men. The heauens shall be shut vp, the people shall be made few: for these Tyrants, (which yet by diuine dispensation shall raigne but three moneths) shall impose ten times as much, as was before exacted, and they which haue not to pay shall lose their heads. And from the ends of the earth, shall

<sup>a</sup> *Act. 1.6.*<sup>b</sup> *Ben-Co. 61, or Cozabb, or Czabbha.*<sup>c</sup> *Gen. 49. 10. Hag. 2. Dan 9. 25.*<sup>d</sup> *Cantic. 7. 5.*<sup>e</sup> *Sanbed. c. 11.*<sup>f</sup> *Hos. 3. 4.*

come men, blacke and loathsome; the dread of whose countenance shall kill men: for they shall haue two heads and seuen eyes, sparkling like fire.

2 The second Miracle shall be a great heate of the Sunne, causing Feuers, Pestilences, and other diseases, so that the Gentiles shall digge themselves graues, and there lie and wish for death. But the Israelites shall haue this heate to be as a wholesome medicine to them: so interpreting the *g* Prophet.

*g Malac. 4. 2.*

3 G o d shall make a bloudie dew fall on the earth, of which the people, and the wicked of the Israelites shall drinke, thinking it to be good water, and shall die: it shall not hurt *h the iust, who shall shine, &c.*

*h Dan. 12. 3.*

4 Fourthly, G o d shall make a wholesome dew to fall, whereof the indifferent meaner sinners, sicke of the former dew, shall drinke and liue, *Hof. 14. 6.*

5 Fifthly, *The i Sunne shall be darkened* thirtie daies, and then receiue againe his light, whereby many shall embrace *Iudaisme*.

*i Joel 2. 31.*

6 Sixthly, G o d, shall permit the Edomites (or Romans) to rule ouer all the world: but one especially at Rome shal raigne nine moneths ouer all the world, wasting large countries, laying heauy tributes vpon the Israelites. Then shall the Israelites haue no helper (as saith *Eesai. 49. 16.*) But after nine moneths G o d shall send *Messias Ben-Ioseph*, of the children of *Ioseph*, whose name shall be *Nehemias*, the sonne of *Husiel*. He shall come with the race of *Ephraim*, *Manasse*, *Beniamin* and *Gad*, and the Israelites hearing of it, shall flocke to him, as *Ieremie* sheweth, *k Conuert ye to the LORD ye rebellious children. I will take yee, one of a Citie, and two of a Tribe, &c.* This Messias shall ouerthrow the Edomites, and slay their King, and destroying the Empire, shall carrie to Ierusalem holy vessels, reserued in the house of *Achan* for a treasure. The King of Egypt also shall make peace with the Israelites, and shall kill the men about Ierusalem, Damascus, and Ascalon; the same whereof shall affright all the inhabitants of the earth.

*k Ierem. 5. 14.*

7 Seuently, There is at Rome a marble image of a virgin, not made by mans hand, to which shall resort all the wicked of the world, and shall incestuously conuerse therewith. Hence shall G o d frame an Infant in the same, which shall with breach of the marble come forth. This shall be named *Armillus* the wicked, the same which the Christians call Antichrist, of ten elles quantitie of breadth and length; a span-breadth betweene his eyes, which shall be red and deepe in his head; his haire yellow, the soles of his feet greene, deformed with two heads. Hee shall professe himselfe the Romane Messias and G o d, and shall be accepted of them. He shall bid them bring him the law which he hath giuen them, which they shall bring with their prayer-booke: he shall cause them to belecue in him; and shall send embassadors to *Nehemias* the sonne of *Husiel*, and to the people of Israel, commanding them also to bring him their Law, and to acknowledge him for G o d. Then shall *Nehemias* goe vnto *Armillus* with three hundred thousand Ephramites, carrying with him the Booke of the Law; and when he comes at him, he shall reade out of the same this sentence, *I am the LORD thy GOD, thou shalt haue none other gods in my sight.* *Armillus* shall reply, that there is no such sentence in their Law, and therefore they should acknowledge him for G o d, as well as the Gentiles. Then shall *Nehemias* ouerthrow two hundred thousand of *Armillus* his armie; whereat *Armillus* shall be so wrathfull, that he shall assemble all his forces into a deepe valley, and there shall destroy (with many other Israelites) this *Nehemias*. But the Angels shall take and hide him, that *Armillus* may not know of his death, lest he should not leaue one of Israel liuing. All Nations shall then expell the Israelites, and such affliction shall befall them, as neuer since the beginning of the world. At this time shall the *Angell Michael* come forth, and separate the wicked from Israel, as writeth *1 Daniel*. They which remaine shall flee into the desert, and for fīue and fortie daies space, liue with grasse, and leaues, and herbes; but all the wicked Israelites shall die. *Armillus* shall after subdue Egypt, and shall turne thence against Ierusalem, and seeke againe to waste it. These things after their manner they fable out of the eleuenth and twelfth of *Daniel*.

*1 Cap. 12. vers. 1.*

8 The eighth Miracle is the arising of *Michael*, who three times shall winde his great horne *Es. 27. 13.* and *Zach. 9. 14.* At the first sound, the true *Messias Ben-David*, and  
*Elias*



*Elias* the Prophet, shall shew themselves to those deuout Israelites in the deserts of *Iuda*, who shall then gather courage: and all the Iewes in the world shall heare this sound, and shall confesse *G o d*s deliuerance, and all that haue bene led captiue into *Assyria*, shall assemble together. The same horne shall strike feare and diseases into the Christians, and other people. Now shall the Iewes make great iorneyes towards *Ierusalem*, and together with *Elias* and *Messias* shall come thither with ioy. *Armillus* hearing this, in his proud furie shall re-assemble his Christians against the *Messias* and *Ierusalem*. But *G o d* not suffering his people to fall out of one trouble into another, shall say to the *Messias*, Come place thy selfe at my right hand; and to the Israelites, *Be still, and waite for the great succour of the L o r d this day*. And then shall *G o d* raine fire and brimstone from heauen, as *Ezekiel*<sup>m</sup> reporteth, wherewith *Armillus* and his armie shall die, and <sup>n</sup> *the house of Iacob shall bee as fire, and the house of Ioseph as a flame, and the house of Esau* (the *Idumæan* Atheists which destroyed *G o d*s house) as stubble.

<sup>m</sup> *Ezec. 38. 23.*  
<sup>n</sup> *Obad. 18.*

At the second sound, or blast of this horne of *Michael*, the graues at *Ierusalem* shall open, and the dead arise, and *Messias Ben-David* with *Elias*, shall reuoke into life that *Messias Ben-Ioseph*: and the Israelites shall send *Messias Ben-David* into all countries of the Iewes dispersion, to cause them to come to *Ierusalem*; and the Nations with whom they are, shall bring them in their chariots, and on their shoulders.

The last Miracle, is the third time of *Michaels* winding his horne, when *G o d* shall bring forth all the Iewes, which are by the riuers *Gosan*, *Lachbach*, *Chabor*, and in the Cities of *Iuda*, and they without number or measure, shall with their infants enter into the Paradise of *Moses*; and the ground before them and behind them shall be meere fire, which shall leaue no sustenance to the Christians. And when the ten Tribes shall depart out of the Nations, then the pillar of the cloud of Diuine glorie shall compassse them, and *G o d* shall goe before them, and shall open to them the fountaines flowing from the tree of life, *Esaï. 49. 10.*

Against these ten miraculous signes, fore-shewing *Messias* his comming, the most being full of troubles, they haue ten consolations. First, The certaintie of *Messias* comming. Secondly, That he shall gather them from all places of the dispersion, *Ierem. 31. 8.* but the lame there mentioned shall be so cured, that <sup>o</sup> *they shall leape as Harts.* &c. Thirdly, *G o d* will raise vp the dead. Fourthly, *G o d* will erect a third Temple, according to the figure of that in *Ezekiel 41.* Fifthly, That the Israelites shall then taigne ouer all the earth, *Esaï 60. 12.* yea all the world shall be subiect to the Law, *Soph. 3. 9.* Sixthly, God will destroy all their enemies, *Ezech. 25. 14.* Seuently, God will take from them all diseases, *Esaï 33. 24.* Eightly, God will prolong their liues, that they shall liue as long as an Oke, *Esaï 65. 22.* and as in the times from *Adam* to *Noe*. Ninthly, *They shall see God face to face, Esaï. 40. 5.* and they shall all prophesie, *Ioel 2. 28.* Tenthly, God shall take away from them all euill concupiscence, and inclination to euill, *Ezech. 36. 26.* Thus farre out of the booke *Abbkas Rochel.*

<sup>o</sup> *Esaï 35. 6.*

Their cheere in these daies shall be the greatest beasts, birds, and fishes, which God euer created; and no other wine then what grew in Paradise, and was kept in *Adams* celler till that time. The great Oxe *Behemoth* mentioned in *1 Iob*, and *Psal. 50. 10.* All the beasts of the wood are mine, and the beasts feeding on a thousand hills, that is, *Behemoth* which euery day feedeth on a thousand hilles. But lest this deuouring beast should consume all the hilles in the world, they tell you that he is a stalled Oxe, still abiding in the same place, and what he eateth in the day, groweth againe in the night. The huge Whale *Leniathan*, or as they pronounce it, *Lipiasan*, must honor also this Feast: of this they write in the *1 Talmud*; that to preuent filling the world with these huge monsters, God gelded the male *Leniathan*, and the female is flaine, and preserued in pickle, for the iust, to be eaten in the times of the *Messias*, *Esaï 27.* The male *Behemoth* was gelded also, and the female was stored vp for this feast. *Elias Lenita* reporteth of a huge huge bird, also called *Barinohne*, to be roasted at this feast; of which the *1 Talmud* saith, that an egge, sometime falling out of her nest, did ouerthrow and

<sup>p</sup> *Iob 40. 10.*

<sup>q</sup> *Bana Basra, cap. 5.*

<sup>r</sup> *Bechoros cap. ult.*

breake downe three hundred tall cedars; with which fall the egge, being broken, ouerflowed and carried away sixtie Villages. We will haue the whetstone before we part. R. *Barchannah* saw a Frogge as bigge as Akra, a Village of sixtie houholds: then came a huger Serpent and swallowed that huge Frogge. Lastly, the hugest hugest Crow that euer the Rabbin saw, flew and deuoured these both; and flying away, late on a tree, which tree sure could not be lesse then the three hundred cedars before mentioned, if this crow were but as bigge as that egge. R. *Papa* answereth, that he would neuer haue beleueed it, but that he saw it (I hope they will pardon vs if wee be of the same mind).

Rabbi *Kimchi* on the fiftieth Psalme auereth out of Rabbi *Iehudah*, that *Ziz* is a bird so great, that with spreading abroad his wings, hee hideth the Sunne, and darkeneth all the world. And (to leape backe into the Talmud) a certaine Rabbi sailing on the sea, saw a bird in the middle of the sea, so high, that the water reached but to her knees; whereupon he wished his companions there to wash, because it was so shallow: Doe it not (saith a voice from heauen) for it is seuen yeares space since a hatchet by chance falling out of a mans hand in this place, and alwaies descending, is not yet come at the bottome. I perceiue by your incredulous smiles, you will scarce beleue that a Lion in the wood Ela, roared so dernely, that all the women in Rome, (foure hundred miles from thence) for verie horrou proued abortiue: and when hee came an hundred miles neerer, his terrible noise shooke the teeth out of all the Romans heads; and the Emperour himselfe, that caused the Rabbi to obtaine of God by his prayers to make this triall of the Lion, fell downe from his throne halfe dead; and with much importunitie requested his helpe, to cause him retire to his deane. But this roaring hath almost marred our feast.

Our wine you haue heard of, fetched out of *Adams* celler, *Esay* 27. 2. 3. and *Psal.* 75. 9. Before the feast, *Messias* will cause these prettie creatures, *Behemoth* and *Leuiathan* to play together, and make them sport: but when they haue wearied themselves in the fight, *Messias* with his sword shall kill them both, *Esay* 27. 1. Then followeth the feast, and afterwards his marriage: Kings daughters shall be among thine honorable women; at thy right hand standeth the Queene in the gold of Ophir: amongst the *Messias* his excellent women (Rabbi *Kimchi* expoundeth) shall be Kings daughters, for euerie King shall repute it his owne glorie to bestow a daughter on the *Messias*: but the true Queene shall be one of the fairest Israelites daughters, and shall continually conuerse with him, whereas the others must come onely at call. Hee shall thus beget children, which shall raigne after him *Esay* 53. 10. when hee is dead.

Now the state of the Iewes in his time shall bee such, that the Christians shall freely build them houses, and Cities, and till their grounds, and bestow on them their goods: yea Princes shall serue them: and they shall walke in faire garments, *Esay*. 60. 10. 11. 12. and *Esay*. 61. 5. 6. The aire also shall bee new and holesome, *Esay* 65. 17. by the benefit whereof they shall abide sound, and liue long, and in their age bee as fresh as if they were yong, *Psalme* 92. 14. 15. The wheate once sown shall alway grow vp of it selfe, no otherwise then the Vines, *Hosea* 14. 8. And if any shall desire any raine for his field, or garden, or one herbe by it selfe, hee shall haue it, *Zachar*. 10. 11. Then shall bee peace among men and beasts, *Hosea* 2. 19. *Esay* 11. 7. if there arise any warre among the Gentiles, the *Messias* shall accord them, *Esay* 2. 4. They shall liue in great felicitie, full of the knowledge and praise of God. The earth shall be full hereof, &c.

Thus haue wee heard the infancie of the Church in the time of her nonage, and of those Hebrew Patriarches: wee haue seene also their present Infancie in these Iewish fables, the iust reward of *Leuing darknesse, rather then light*. And so with our prayers to God, at last to take that *Veile* of Moses from their hearts, that there may bee *One proper Shepherd, and one sheepefold*, and that meane while wee may learne preciously to esteeme, and reuerently to make vse of that light we haue; warned

by

r Like the fish in the Legend of Saint *Brazador*, who if he could bring, his taile to his mouth, would ouerturne the world *Leg. aur.* f *Cholm. cap.* 3.

r *Job* 40. 15.  
*Psal.* 104. 26.  
 u *Psal.* 45. 10.

x *Iohn* 3. 13.



by the spectacle of Diuine Iustice in them, through so many eyes blinded in so palpable fooleries; wee will now leaue them and this Holy Land, and seeke further what aduentures wee shall light on in the next neighbouring Nations; hoping and crauing for pardon of such prolixitie in this part of our discourse, fittest, of all the other in this part of our worke, to be considered.

## CHAP. XXI.

*Of the hopes and hinderances of the Iewes Conuersion.*

**W**hen I had now (as I thought) brought this *Iewish Relation* to an end, and euen wearied the Reader with that which might much more wearie the Writer: that Prophecie of <sup>a</sup> *Paul*, *That all Israell shall be saued*, &c. which by most Interpreters is construed of the generall conuersion of that Nation, after *the fullnesse of the Gentiles be come in* (as in the beginning of this Worke is said) caused my straying penne (readie to wander from these, so farre wandering from their holy progenitors) to vndertake this taske, also to declare, what future hopes, and what present feares and lets may be conceiued of their conuersion to Christianitie. The hope (though it be yet tossed vpon surges of almost-desperate Seas, yet) hath *anchoram sacram*, a sure anchor to relye on, and a kinde of obscure kenning of that wished-for Hauen, where it would be. For <sup>b</sup> *Non ita perierunt ad vnum Iudaei, vt nulla super sit de illorum salute spes*. The destruction of the Iewes (sayth *Peter Martyr*) is not so desperate, but that there is some hope left of their saluation. And a little after, (alluding to the Apostles mysterie) *Cum enim plenitudo fuerit iam ad Christum conuersa ex Gentibus, tunc & Israelita accedent*: For when there shall haue beene a full conuersion of the Gentiles vnto CHRIST, then shall the Iewes also come in. So *Chrysostome*; <sup>c</sup> *Quia subintrant plenitudo Gentium, in nouissimo saluabitur omnis Israel*; because the fullnesse of the Gentiles hath come in, at last all Israell shall be saued. The same hope is generally cherished by the rest of the Fathers: yet doth indeede depend more vpon *Diuine goodnesse* then on humane probabilitie; the stabilitie of his Truth, which hath promised (as *Paul* also *Rom. 11.* expoundeth the former Prophets) *the unchangeablenesse of Gods Election, the bottomelesse Sea of his Mercies, the unsearchablenesse of his Iudgements*, minister hope beyond hope. Hereunto also may bee added the common grounds, both of Reason, which they hold with vs in Nature; and of Scripture, the auncienter parts whereof, and especially the Law of *Moses*, they maintaine with equall acknowledgement, and (for the most part) with more forward industrie and zeale, then doe the commoner sort of Christians.

But the <sup>b</sup> impediments which haue hitherto, and doe yet with-hold them from Christianitie, doe exceede in number and power. For that fore-stalled preiudice of theirs, *the glorie of the Temple*, the Sacrifices and Legall worshippes past, their hopes then and still of such a Monarch to their *Messias*, as you haue heard of, the splendour of their renowned Auncestors, the keeping of the Diuine Oracles, their peculiar title of beeing GODS people, haue bredde in them such a swelling pride, that they naturally enuie and abhorre the verie thought thereof, that the Gentiles should in these things either equall or succede them.

Sooner (sayth *Martin* <sup>c</sup> *Luther*) then they would endure, that the Gentiles (which in their dayly prayers they curse and reuile) should haue any part with them in their *Messias*, and bee accounted co-heires thereof, they would crucifie tenne Messiahs: yea (if it were possible) would doe to death GOD himselfe,

<sup>a</sup> *Rom. 11.*  
25. 26.

<sup>b</sup> *P. Mart. in*  
*Rom. 6. 11.*

<sup>c</sup> *Tom. 2. Hom.*  
*12. in Marc. de*  
*verbis Dom.*  
*circa scum.*

<sup>b</sup> Impedimēts  
of the Iewes  
conuersion.

<sup>c</sup> *Luth. in Mich.*  
4. 1. 2.

himſelfe, with all the Angels and creatures elſe, although they ſhould therefore vndergoe a thouſand Hels.

Hence, in a great part, proceedeth their naturall and long continued obſtinacie. And beſides that preiudice, pride, and enuie, they are not a little ſcandalized from the Chriſtians themſelues, ſomewhat in regard of the mutuall differences and diſagreements among Proteſtants; which, though in it ſelfe bad, is made much worſe by the vnſeaſonable and vnreaſonable exaggeration of their common aduerſarie, the Papiſt: but more, in reſpect of thoſe which *call themſelues Catholikes*, and are *not*, but euen by theſe men are found to be manifeſt Idolaters. <sup>d</sup> A ſcandall it iſto ſee G O D S Law neglected, and mans exacted with rigour: a greater matter at ſometimes to eate fleſh, then the adulterous pollution of the fleſh at any time: the blaſphemies of Nations; theſe being interiections to the vulgar, and phraſes of gallantrie to the Princes: the forging and packing of miracles; wherein the Friers and Iewes concur with equall diligence, the one in contriuing, the other in diſcouering them. A ſcandall are the alterations which they are forced by the Inquiſitors to make in their Authors and Monuments of Antiquitie: thinking, that theſe deuifes are our beſt euidences. A ſcandale iſt the vowing and praying to Angels and Saints, yea, more to the *Mother of CHRIST*, then to *CHRIST* himſelfe, or to G O D, to whome alone they repute this a due Sacrifice. But the greateſt ſcandall of all others, iſt the *worſhipping of Images*. Indeed it ſeemed ſtrange to me, and doth to the reſt of my bretheren according to the fleſh (*Nathanael* a Iew borne, baptiſed in London, before the Congregation at All-hallowes <sup>e</sup> made this confeſſion) euen vnto this day, in whome this *blindneſſe and hardneſſe of heart iſt in part continued*, through occaſion giuen by them that profeſſe the name of I E S V S: and not onely in vs, which are of the houſe of Iſrael, but in others, as the Turkes and Mahumetanes, which are of the Race of *Iſhmael*. Wee and our Fathers and Elders ſay, and in our Bookes call them by no other name but, *Baale abadazara*, Idolatrous Maſters: a thing ſo deteſtable vnto vs, as nothing more, &c. They ſay vnto vs oftentimes, that they doe not worſhip them as Gods, but G O D in them: Neither are the Heathen, we ſay, that are round about vs, ſo blinded, that they thinke the ſtockes and ſtones to be G O D, but they are perſuaded that G O D may be worſhipped in them. And yet they goe farther: for the Chriſtians in Spaine and Portugall haue it written in their bookes, That the Virgine *Marie* iſt the L O R D S Treasure, and that ſhe beſtowes gifts and graces vpon her ſeruants: That her mercie pardoneth them, whome the iuſtice of her Sonne might condemne, and that our Saluation lyeth in her hands. But our Law teacheth, That G O D iſt All-ſufficient, he giueth to whome hee liſteth, *He will not giue his glorie to another, &c.* The Reader may (if he pleaſe) from that Iew himſelfe, in his printed Confeſſion, be further informed of that *Partition-wall* which ſeparateth the Iew and Catholike.

They are ſo much the more ſcandalized, when they ſee the Catechiſmes recite the *Decalogue*, with omiſſion of that ſecond Commaundement, which they thinke (as one of their greateſt Rabbines conteſted with our <sup>f</sup> Author) was the Ordinance of *CHRIST* himſelfe. Yea, the Priests and Friers let paſſe in their conferences with them for currant, their Iewiſh vpbraidings, That *CHRIST*, a *Carpenters Sonne*, was an Image-maker, or at leaſt an Author of their worſhipping. As for thoſe ſpeculative playſters of *δουλεία* and *λατρεία*, of intention instrumentall and finall in worſhip, of Images of the true, and Idols of the falſe Gods, they are (as euen now you heard) the vnſauoureſt dregs to the Iew in the world.

The poore Ideot, among the Chriſtians, can as little diſtinguiſh as the Pagan, and both amongſt the Chriſtians iſt like honour done to G O D S Image, and to that of Saints, and to them both, in like forme of worſhip, as amongſt the Pagans. They are forced to be at ſome Sermons, and there are well edified by their hearing, when they ſee the Preacher direct his prayer to a Crucifixe, calling it his *Lord and Saviour*. Their *Transubſtantiation* iſt a monſter as hideous as the former.

The

<sup>d</sup> Religion of the Weſt parts

<sup>e</sup> Apr. 1577.

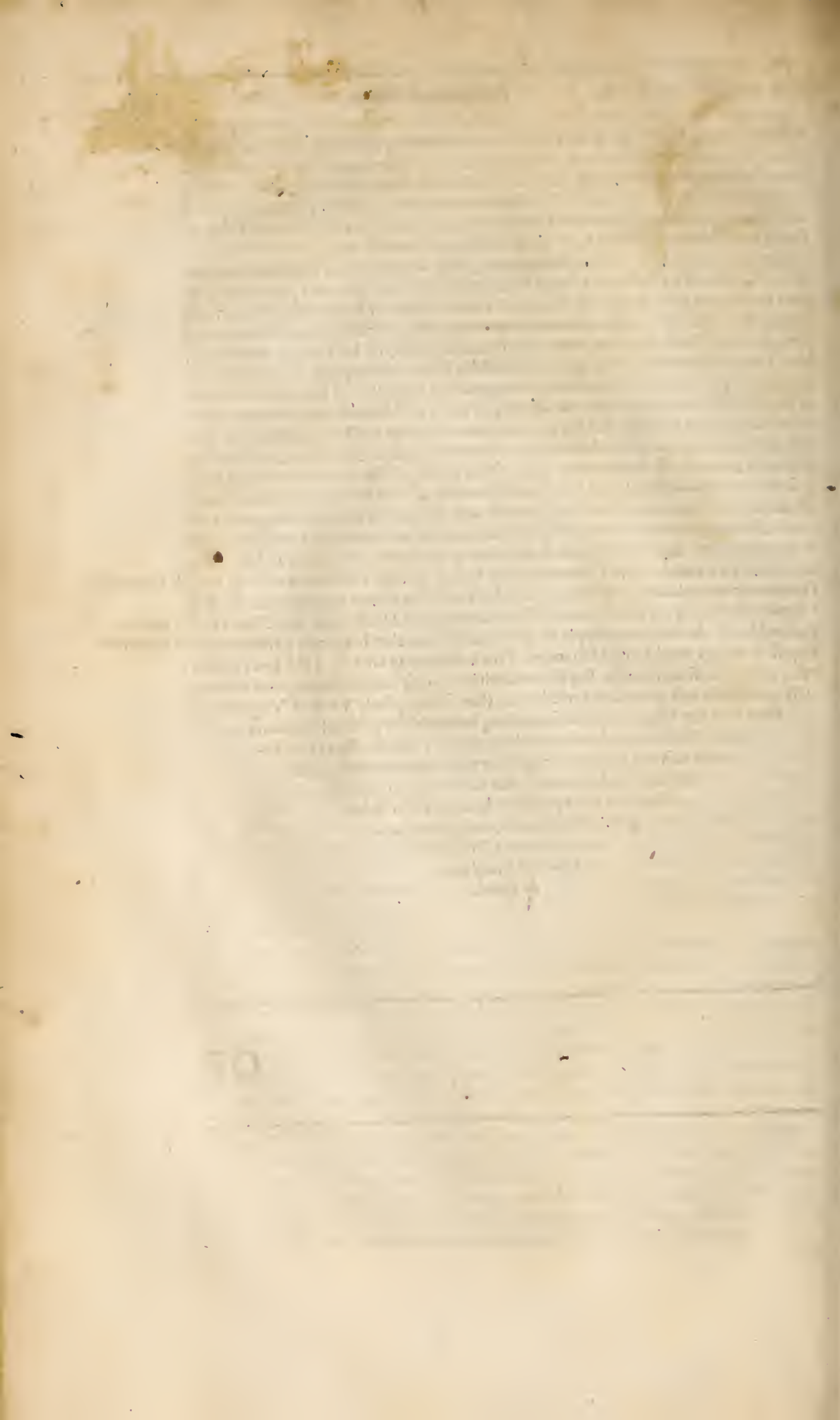
<sup>f</sup> Rel. Weſt.



The meanes s<sup>u</sup>sed to their conuersion are weake; especially in some places, <sup>g</sup> *ibid.* where they haue not the New Testament in such Language as they can vnderstand: and the Inquisitors haue inhibited and taken from them all bookes written on that Theame, in defence of *Christian Religion*, or against it, alledging, they will haue no disputing in *matters of Religion* either way, like the Iesuites Edict at Dola, forbidding all talke of G o d, either in good sort or in bad.

But of all other this is a good furtherance, that when in their Baptisme *they denie the Deuill and all his workes*, they must renounce their right and propertie in all their goods and possessions; the shamefull couetousnesse of hypocriticall Christians hauing brought these *irritamenta malorum* within the compasse of the *Deuils workes*: presupposing (forsooth) that either the conuerted Iew, or his corrupt auncestors, haue scraped together such heapes of wealth by Vsurie, or Oppression, or some vnlawfull meanes or other. Therefore for the good of his soule, his bodie shall be left to begge or starue; while, with the leauing of his Iewish Superstition, he must likewise leaue all that he hath: and his new-receiued *Religion* must be a meanes to strip him of his riches, and to weane him from his well-beloued *Mammon*, which that Nation is naturally so farre in loue with. This alone, to the world-bewitched Iew, is such a *partition-wall* to keepe him from Christianitie, that he will venture soule and all, rather then thus betray himselfe, his wife and children, to extreame beggerie and want. Especially since the fairest of his preferment (to welcome him to our *Religion*) is to turne Frier: then which profession, nothing can be more hatefull to *him*, who accounteth it a course against Nature; and a breach of that Ordinance of <sup>h</sup> G o d, <sup>h</sup> *Gen. 1. 28.* (*Crescite & multiplicamini*) of multiplying the world by a holy propagation in that <sup>i</sup> *honourable estate of Marriage*, which that <sup>k</sup> doctrine of Deuils hath made the Frier <sup>i</sup> *Heb. 13. 4.* vncapable of. As for the example of *Elias*, and some other holy men (whome our <sup>k</sup> *1. Tim. 4. 1. 4.* Popish Votaries would make Patrones of their disorderly *Orders*; ) the Iew (herein more truly-Christian then the Papist) holdeth it a course extraordinarie, and ordinarily preferreth *holy Marriage* farre before that seeming-holy Vow of Virginitie.

Thus wee see what outward scandales, besides their generall preiudice against Christianitie, doe hinder them from it: which offences, in behalfe of the Christians, together with that preiudice, pride, and enuie, and aboue all, that *Veile* which diuine Iustice hath left vpon their hearts, G o d in his good time remoue, and graunt, according to that Prophecie,  
*That all Israel may  
 be saued.*







OF THE ARABIANS,  
SARACENS, TVRKES, AND  
OF THE ANCIENT INHABITANTS  
OF ASIA MINOR, AND OF  
THEIR RELIGIONS.

THE THIRD BOOKE.

CHAP. I.

*Of ARABIA, and of the ancient Religions, Rites, and  
Customes thereof.*



ARABIA is a very large Region,<sup>a</sup> lying betweene two Bayes or Gulfes of the Sea, the Persian on the East, and that which hereof is called the Arabian, on the West: On the South is the Ocean; on the North is Syria and Euphrates.<sup>b</sup> *Plinie* sets downe the Northerne Limits, the Hill Amanus, ouer-against Cilicia and Commagena; many Colonies of them being there planted by *Tigranes* the Great: it thence (sayth he) declineth to our Sea and the Egyptian shore, and to the heart of Syria to Mount Libanus. By a certaine workmanship of Nature it much resembleth the forme and site of Italie.<sup>c</sup> *Arabia* signifieth *Holy*. The Na-

<sup>a</sup> *Maginus.*

<sup>b</sup> *Plin. l. 6. 28.*  
*Orosius. l. 1.*

<sup>c</sup> *Solin. 36.*

tions in this wide Tract of Land are many. It is the next to be spoken of in this our Discourse, according to our Geographickall method, as confining vpon Iudæa, whence we last departed.

<sup>d</sup> Some deriue the name from *Arabus*, the sonne of *Apollo* and *Babylonia*. And the forged *Berosus* of *Annius* telleth, That *Ianus pater* sent one *Sabius* into Arabia *Fœlix*; *Arabus* into Arabia *Deserta*; and *Petereus* into *Petræa*, all nephewes of *Cham*; all indeed the sonnes of *Annius* his braine. True it is, that Arabia is commonly diuided into those three parts, *Petræa*, *Deserta*, and *Fœlix*. Of the Nations in Arabia, *Plinie* writeth largely, amongst the rest naming the *Saracens*, of which wee are anon to speake at large. But long before *Plinie*, the Scripture speaketh of the people of this Region (not onely those which are said to descend of *Cush*, the sonne

<sup>d</sup> *Draudius in Solim. Beros. l. 4.*

of

e Gen. 25. 2.

of Cham, but of many others, which descended of Abraham, as *Ishmael* the sonne of Abraham, by *Hagar*; and *Zimran*, and *Iokshan*, and *Miedan*, and *Midian*, and *Ishbak* and *Shuah*, with their posteritie, the issue of Abraham by *Keurah*: who, after that *Seba* and *Sabbecha*, and *Rama* and *Sabhecca* had peopled some parts of Arabia, were sent away with their portions Eastward to the East Countrey, that is, into Arabia; where it is likely they mingled their Seed and Generations with those former of the posteritie of Cham: for therefore it seemeth *Moses* wife, *Ziporah*, was called a *Cushite*, or (as some reade) an *Ethiopian*, not that shee was of the Countrey Ethiopia, but a Midianite of Arabia, of Abrahams race: which Countrey, because the posteritie of *Cush* had first inhabited, and happily had mingled themselves in marriages with them, shee is called a *Cushite*, which some wrongly expound an *Ethiopian*; although *Cush* were also the father of the *Ethiopi-ans*. This posteritie of Abraham are, in Scripture, often called the children of the East.

g Arias Montan. Caleb.

The name *Felix*, or *Happie*, is given to the Southerly parts of Arabia, for the fertilitie thereof: the name *Petræa* to a second part, of *Petra* the Seat royall, after called *Arach*, of *Aretas* an Arabian King.

h Maginus, Ptoleom. l. 5.

The Desert Arabia hath a name answerable to the nature thereof; being, in great part, without inhabitants, for the barrenesse of the soyle: as is also a great part of that which is called *Petræa*. This Desert Arabia is also <sup>h</sup> called *Aspera*, *Inferior*, *Cana*, and of the Hebrewes *Cedar*. It is bounded on the East with *Babylonia*, and part of the *Persian Gulf*; on the North with *Mesopotamia*, neere to *Euphrates*; on the West, with *Syria* and *Arabia Petræa*; on the South, are the Mountaines of *Arabia Felix*. Neere to them and to *Euphrates* it hath some Townes, and is frequented with Merchants, otherwhere partly vnpeopled, partly (*Strabo* therefore termeth it <sup>i</sup> *Scenitis*) fedde with such *Roming Arabians*, as haue no dwelling-houses, but remoue to and fro, seeking where to finde pasture for their Beasts, and lodge in Tents.

i Scenite, vel  
Nemades,  
Σκηνιτῶν καὶ  
Ἰνιδῶν.  
i. Tentorys.  
k Ps. 120. 5.  
l Tanquam Scenite Kedarum.

*David* accounteth himselfe <sup>k</sup> miserable for this dwelling in the Tents of *Kedar*, or (as *Tremellius* reades it) <sup>l</sup> as the *Scenites* of *Kedar*. Thus did the Patriarchs of old, thus did the *Scythians*, and thus doe the *Tartars* and the *Arabians* in *Asia*, *Africa*, and *Europe*, at this day, *roming*, *rouing*, *robbing*.

m Euter. relat. part. 1. l. 2.

They <sup>m</sup> which dwell in Townes and Cities, obseruing a more ciuill life, are called *Moores*, the other *Arabians*, in more proper appellation. The name *Moores* was given them of the *Spaniards*, because out of *Mauritania* they inuaded *Spaine*, and now <sup>n</sup> is taken vsually, not so much for the inhabitants of the Arabian Cities, as for all of the Arabian and *Mahumetane* Superstition. *Bosra* is the chiefe Citie.

n Adricham. Theat. T. S.

*Arabia Petræa* adioyneth on the West and North to *Syria*; on the East to the Desert Arabia; on the South to the *Happie*. *Plinie*, *Strabo*, and *Ptolomey* call it *Nabathæa*. Some thinke, of *Nebaioth*, sonne of *Ishmael*. *Tyrius* calls it *Arabia Secunda*. Now it is called by *Ruscelli*, *Baraab*; or after *Ziglerus*, *Barra*; or *Bathalatha*, after *Castaldus*.

Nigh to *Syria* it is more plentifull, then in other parts. The scarcitie of wood and water, with the barrenesse of the Soyle in other places, shew how it is maligned of the Elements. Both in this part, and the former, they had neede goe strong and well accompanied, for feare of Robberie and Spoyle, which the *Arabians* attend.

o Lib. 1. c. ult.  
p R. Volaterran.

This part is famous vnto all Generations, not so much for the *Amalekites*, *Midianites*, and other their bordering Neighbours (of whome and their Religion somewhat is spoken <sup>o</sup> before) as <sup>p</sup> for the miraculous passage of the *Israelites* through the same, and abode therein fortie yeares, in which time they receiued the Law, were fedde with *Manna*; their Meat, Drinke, Clothing, Iudgements, Mercies, continually yeelding miraculous euidence of Gods presence amongst them.



*Bellonius* visited the *Mount Sinai*: he saith, it is a mile and a halfe from *Horeb*, and farre higher: from whose top, (which is hard stone of iron colour) may both shores of the Red Sea be seene. This Sea is not therefore called *Red*, because either the ground, or the sand or the water thereof is Red, as *Bellonius* hath obserued, for none of them are so. The people thereabouts take care for no other houses then the boughes of Palme-trees, to keep them from the heate of the sun (for raine they haue but seldome:) the cattell are lesse there then in Egypt. In the ascent of Mount Sinai are steps cut out in the Rocke: they began to ascend it at breake of day, and it was after noone before they could get to the Monasterie of Maronite-Christians, which is on the top thereof. There is also a Meschit there for the Arabians and Turkes, who resort thither on pilgrimage as well as the Christians. There is a church also on the top of Mount Horeb, and another monastery at the foote of the hill: besides other Monasteries, wherein liue religious people, called *Caloieri*, obseruing the Greek rites who shew all (& more then all) the places renoued in scriptures and antiquities to Pilgrims. They eat neither fl. sh nor white meates. They allow foode vnto strangers such as it is, rice, wheate, beanes, and such like, which they set on the floore without a cloth, in a wooden dish, & the people compose themselves to eate the same, after the Arabian manner, (which is to sit vpon their heeles touching the ground with their toes, whereas the Turkes sit crosse-legged like Tailors.)

Arabia *Felix* trendeth from hence Southwards, hauing on all other parts the Sea: against which it doth abut the space of 3000. fise hundredth & foure miles. *Virgil* calls it *Panchæa*, now *Ayaman*, or *Giamen*. It hath store of riuers, lakes, townes, cities, cattell fruits of many sorts. The chiefe Cities are Medina, Mecca, Ziden, Zebit, Aden. There is store of silver, gold, & varietie of gemmes. There are also wilde beasts of diuers kindes. As for the Phoenix, because I (and not I alone) thinke it a Fable, as neither agreeing to reason nor likelihood, and plainly disagreeing to the History of the Creation and of *Noahs Arke*, in both which God made all Male & Female, and commanded them to increase and multiply, I thinke it not vvorthy recitall.

*Isidoricus Vertomannus*, or *Barthema* (as *Ramusius* nameth him) tels at large his journey through all this threëfold Arabia: he trauelled from Damasco to Mecca *Anno* 1503. with the Caravan of Pilgrims and Marchants, beeing often by the way set vpon by Armies of those theeuish and beggerly Arabians. This journey is offortie dayes trauell, traouelling two and twenty houres, and resting two for their repast. After many daies they came to a Mountaine inhabited with Iewes, tenne or twelue miles in circuite, which went naked, and were of small stature about fise or fixe spannes high, blacke of colour, circumcised, speaking with a womanish voice. And if they get a Moore in their power, they slay him aliue. They saw there certaine white-thornes, and in the same two Turtles, which seemed to them as a miracle: for in fiftene daies and nights they had neither seene birds nor beasts. They giue their Camels by the way not aboue fise barly Loaves at a meale, as bigge as a Pomegranate, and drinke once in three daies. At the ende of eight daies they staid a day or two to rest them. Their pilote directed their journey by the compasse (in *Diodorus* times, they obserued the North-starre) no lesse then if it had beene at Sea. They trauelled fise daies and nights through the sandy Sea, which is a great plaine Champaine, full of a small white sand like meale: where if, by some disasther, the winde blowe from the South they are all dead men. And although they had the winde at North, yet could they not see one another aboue ten paces off. And such as ride on Camels are inclosed with wood, with holes to receiue the aire; the Pilots going before vvith their compasse for direction. Many died there for thirst, and many with fulnesse, drinking too much when once they came at water. When the North windes blowe, those sands are driuen to a heape. He supposed that *Mummia* was made of such as the sands had surprised and buried quicke: but the truer *Mummia* is made of embalmed bodies of men, as they vse to doe in Egypt, and other places. As for the other parts of Arabia, they which list, may by this our author, by *Pliny*, *Niger*, and others, be informed further.

q *Obser. l. 2. c. 10. & d.*

r Some say it is called *Mare Erythreum*, or red, of *Erythreus* a King of that name.

\* Of this see more. l. 6. c. ult.

s *Maginus. Dom. Niger. com. Asia l. 6.*  
r *Adrich. saith it is now called Mamorta.*

u *Eud. vertom. l. 1. c. 7.*

x *Jul. Scaliger. Exerc. 104.*

y Gen 37.18.

z Psal. 76.1. &c.  
147.20.

a Herodot l. 3.

b Suid. hist.

c Cælius Aug.  
Curius hist. Sar.  
l. 1.d Euseb. de lau-  
dib. Constant.

e Sardus l. 3.

c 15.

f Nicephor. hist.  
Eccl. l. 18. 23.

g Herod l. 3.

h Arrian. l. 7.

i Strabo l. 15.

To come to the disposition of the people, they are small, naked, beggerly. What they haue done in Asia, Afrike, and Europe by force of Armes vnder the name of Saracens, and pretence of Religion shall follow in the next Chapter: VVhat they still doe, if they meete with purchase, Trauellers know to their cost. The practise of Marchandise amongst some of the Arabian people, and namely the Ismaelites, the Scripture recordeth. For their auncient Religion, it is not like it could bee good, when as they had so bad an Author of their stocke, *accursed Cham*: the sonnes of *Abraham* were better instructed: but as they were borne *after the flesh*, and not according to promise, so if they and some of their posteritie did a while hold the truth, (as the Historie of *Job* and his friends euinceth) yet this lasted not long: but soone after *in Iewrie was GOD knowne*, and *he dealt not so with any other Nation*. *Herodotus* <sup>a</sup> (father of the Greeke Historie) affirmeth in his *Thalia*, that the Arabians worshipped *Dionisius*, whom they named *Vrotalt*; and *Vrania*, whom they called *Alilat*: these alone they esteemed Gods. They haue their maidens like to *Dionisius*, in a round forme about the temples. *Suidas* telleth <sup>b</sup> that they were excellent Archers, their Arrowes were as long as themselves: their bowes they bent not with hands, but with feete.

*Curio* <sup>c</sup> in his Saracenicall Historie testifieth of them, that as they descended in great part of *Abrahams* race by *Ismael*, the sonnes of *Keturah*, and by *Esau*: so they of olde had and still reteine many rites obserued by the Hebrewes: as numbring by Tribes, and marrying onely within their owne Tribe: euery Tribe also had their owne King. (which it seemeth the *Tent-wandering* or *Scenite*-Arabians obserue still) That son succedeth not which is eldest, but he which is borne first after hee is proclaimed King or Ruler, being of Noble race on both sides. They vsed also Circumcision. For their religion in olde times; some were Christians, of which (about the times of *Mahomet*) there were many sects: some were Iewes; others worshipped the Sunne and Moone: others, certaine Serpents; others, some kindes of Trees; and some a Tower called *Alcaba*, which they supposed *Ismael* had built; and some others, some other deities.

*Eusebius* <sup>d</sup> tels that they vsed humane sacrifices, which not onely *Sardus* confirmeth, saying, that they sacrificed euery yeare a childe whom they buried vnder the Altar: but *Nicephorus* <sup>e</sup> also reported of one *Naaman* a *Scenite*-Arabian, a chieftaine amongst them, who in zeale of that superstition, killed men with his owne hands, and sacrificed them on the Altarsto his gods. He in the time of *Mauricius*, warned by a vision, became a Christian, and with him an innumerable company of his, whom he offered a liuing vnbloudy sacrifice in baptisme vnto CHRIST.

When they entred league with any, their manner was, that one standing in the mids betweene both parties did wound the hand with a sharpe stone, in the palme neere to the thummes of them both, and taking flocks of the garments of them both, annointed, with that bloud, seuen stones set in the mids of them: Meane-while inuoking *Dionisius* and *Vrania*: and then this Mediator becommeth surety for the party, who thereby esteemeth himselfe bound to obserue it. And thus did <sup>g</sup> they make league with *Cambyses*. To these two Arabian Gods Great *Alexander* would haue added himselfe a third (saith <sup>h</sup> *Arrianns*, in his life.) He made great prouision to inuade them, both because they had sent him no Embassage, and for that they worshipped onely these two deities; *Heauen*, for that it containeth the Sun and Starres; and *Dionisius*, because hee had inuaded the Indians: and therefore æqualling this his owne expedition to that of *Dionisius*, he would also for robbing of men, be reckoned a God. *Strabo* <sup>i</sup> saith, that in respect of the wealthinesse of this countrey, he had thought (had not death preuented him) to haue made Arabia the imperiall seate. He affirmeth also that *Sesostris* the Egyptian King, passing through Arabia, in that his renowned expedition, erected there in diuers places Egyptian temples and superstitions: that the Troglodytæ which dwelt in Canes, and bordering on the Aegyptians, by some reputed Arabians, were circumcised, as the Arabians and Egyptians were.

The Nabathæans worship the *Sunne*, burning Frankincense on an Altar vnto him. They neglect the bodies of the dead, burying euen their Kings in a dunghill. Of the other Arabians hee reporteth that they vsed incestuous copulation vwith Sister



sister and mother. Adulterie with them is death : but that onely is Adulterie, which is out of the same kindred, otherwise all of the same blood to vse the woman is their (incestuous) honesty. When fiteene brothers (Kings sonnes) had by their continuall company tired their one and onely Sister, shee deuised a meanes to rid her selfe, or at least to ease her somewhat of that trouble. And therefore whereas the custome was, that hee which went in, left his staffe at the doore to prohibite others entrance, shee got like staues, and alway hauing one at the doore, was disburthened of their importunitie; every one that came, thinking some other had beene there before them. But they being once altogether, one of them stole from his fellowes, and finding this staffe at the doore, accused his Sister to his Father of Adulterie, whereof by discouerie of the Truth shee was cleared. *Linschoten* <sup>k</sup> telleth of the like practise obserued by the *Nairos* in *Cochin*, leaving their Armes at the doore, when they enter to their *Nairo*-kinswomen which they vse likewise in common, being neuer married.

<sup>k</sup> *Linschoten*.  
History of the  
Indies.

Their Circumcision they obserued, as <sup>l</sup> some write, at the thirteenth yeare of their age, imitating *Ismael* herein. Every one abideth in his Fathers profession. The possessions and wealth are common to the whole kindred. *Alexander ab Alexandro* nameth *Dyasares* an Arabian deitie. Their Priests he saith were attired in linnen garments, with Mitres and Sandals. <sup>m</sup> *Solinus* affirmeth, that they abstaine from Swines flesh: neither will that sweet aire of Arabia breath life to that sordide & stinking creature. This is in the *Happy Arabia*, where happinesse maketh them vnhappy: their sweets breeding bitter effects in diseasing their bodies, which they are forced to cure with the sents of brimstone and Goates beards burnt. That which others admire and almost adore for rarenesse and excellencie, is here their common sewell for their fire: <sup>o</sup> *Vulcans* deuouring iawes being fed with hearbs, shrubs, trees, gummes, spices, for humane and diuine vses most esteemed.

<sup>l</sup> *Drandius in Solin.*  
<sup>m</sup> *Sol. Polybist.*

<sup>n</sup> *Strab. l. 16.*

<sup>o</sup> *D. Sic. l. 3.*

Frankinsence (saith *Plinie*) groweth onely in Arabia, but not in euery place thereof. About the midst of the countrey is *Sabota* (the chiefe Citie of the *Sabæans*) in a high mountaine: eight mansions from thence is the Region of Frankinsence, which is called *Sabba*, that is, a mysterie: looking toward the East, euery way garded and made vnpassable with Rockes. The soile is reddish, inclining to vvhite. The length of the Frankinsence-wood, is twentie *schœni*, the bredth halfe as much. (a *schœnus* in this account is fve miles) Other Arabians besides (these and the *Minæi*) see not this tree, nor all of these, but onely some three hundred Families, vnto whom the right of these rites deuolueth by succession. Therefore are they called *sacri*, Holy, neither may they in the time, when they cut them, be polluted with knowledge of women or with Funerals. What manner of tree it is, *Plinie* saith hee knew not, nor any *Romane* to his knowledge. They gathered it in the spring and autumn: they cut the trees from whence it sweateth. There needes no watch to keepe them, but the innocencie of the inhabitants. When *Alexander* in his Youth bestowed large store of Frankinsence in his deuotions, *Leonides* his Mr. told him, he should so doe when he had conquered the countrey where it grew: He after enioying (some part of) Arabia, sent him a ship laden with Frankinsence, and bad him serue the Gods plentifully. The Frankinsence, when it is gathered, is carried on Camels to *Sabota* by one way, out of which to goe were capitall. There they pay the tithes to a God which they call *Sabis*. The Priests take it by measure, not by weight. Certaine portions are allowed to them and to the Kings scribes. *Plautus* therefore calls Frankinsence *Odor Arabicus*. *Virgil* calls it *Panchæan*, & *Sabæan* Frankinsence. The manifold rites which the Heathens vsed in their holy things with this drugge, *Stuckius* sheweth at large. Here also grew the Mirrh in the same woods, and among the *Trogloditæ*. But this and Cinamon and other things which grew elsewhere as well as here, neede not much discourse. They vsed yet some religion in gathering of their Cinamon, as <sup>t</sup> some obserue, sacrificing before they began, and after diuiding what they had gathered, with a sacred speare assigning a portion to the Sun: if the diuision be iustly made, the Sun sealeth his consent by fire, with his beames consuming the same. Thus much of their spices, and holy drugges.

<sup>p</sup> *Plin. l. 12. c. 14*

<sup>q</sup> *Plin. Pœnulo & in Milite.*  
<sup>r</sup> *Stuckius de sacris.*

<sup>s</sup> *Ioan. Boemus.*

ε *Leo, Africa-  
nus.*

\* *Gal. I. 17.*

u *Diod. Sic l. 6.  
c. 10.*

x *Eadem ferè  
Euseb. de præpa-  
rat. Eu. l. 2.*

y *Justin. bist.  
l. 39.*

z *Gramay Af.  
Arab.*

a *Ios. Scal. Can.  
Isag. l. 2.*

b *Philost. de vi-  
ta Ap. l. 1.*

c *Athenæus l. 6.  
c. 6.*

d *Ath. l. 12. c. 4.*

e *Plutarch de  
Inuid. & odio.*

f *Tertullian de  
veland. Virg.*

g *Pausanias  
Bœotica.*

h *Epiph. contra  
Setbian.*

Of their other riches I meane not to speake, saue of their sheepe with great tailes, some of which weigh forty pound. *Leo* saith he saw one at Cairo, whose taile, supported by a Cart with wheelles (for else shee could not haue carried it) weighed fourescore pound, and heard of such as weighed a hundred and thirtie pound. *Paul* presently after his conuersion preached the Gospell in Arabia.

Panchæa and an other Iland, called *Sacra*, are adioined by *Diodorus* to Arabia, both fertile (as he saith) of Frankinsence. In Panchæa is the Citie Panara, whose inhabitants are called the Ministers of *Impiter Triphylus*, whose Temple is thence distant threescore furlongs, admirable for the Antiquitie, magnificence & nature of the place: it is two hundred foote long, the bredth answerable, hauing in it large Statues, and about it the houses of the Priests. Many Fountaines there springing make a nauigable streame, called *the water of the Sunne*, which is medicinable to the bodie. The countrey about, for the space of two hundred furlongs, is consecrated to the Gods, and the reuenue thereof spent in sacrifices. Beyond is a high mountaine, called the seate of Heauen, and *Olympus Triphylus*: where *Cælus* is said to haue instituted the rites there yeerely obserued. The Priests rule all in Panchæa both in ciuill and religious cases: and liue very deliciously, attired with linnen stoales and mitres, and parti-coloured sandals. These spend their time in singing hymnes, and recounting the acts of their gods. They deriue their generation from the Cretan *Impiter*.<sup>x</sup> They may not goe out of their sacred limits assigned them, if they doe, it is lawfull to kill them. The Temple is enriched with gifts and offerings. The doores excell for matter and workmanship. The bed of the God is fixe cubites long, and foure broad, all of golde faire wrought. The Table stands by, nothing inferiour. In the mids is another bed of golde, very large, grauen with Egyptian Letters; in which are contained the gests of *Impiter*, *Cælus*, *Diana* and *Apollo*, written by *Mercury*. Thus farre *Diodorus*. *Iustine* y mentioneth *Hierotimus* an Arabian King, which had fixe hundred children by Concubines. Some<sup>z</sup> are of opinion that the *Wisemen* which by the auncient conduct of a *Starre* came to *Ierusalem*, (the first fruits of the Gentiles) came out of Arabia. *Scaliger* a mentioneth a conquest aunciently made and holden by the Arabians in Chaldæa. *Philostratus* b saith, the Arabians are skilfull in auguries, or diuinations, because they eate of the head and heart of a Dragon. That they eate Serpents, *Solinus* affirmeth. *Athenæus* c saith that the Arabians vsed to maim themselves, if their King hapned to be maimed, and that in the same member: and in d another place he citeth out of *Heracledes Cumæus*, the delicacies of this Arabian King, and his quiet or idle course of life, committing matters of iudgement to officers: and if any thinke himselfe wronged by them, he puls a chaine fastened to a window in the highest part of the Pallace: Wherevpon the King takes the matter into his hand, and whether part he findes guiltie dies for it. His expences were fiftene Babylonian talents a day. The Arabians kill Mice, as a creature supposed enemie to the gods, a custome common to them with the Persians and Aethiopians. The f women couer their faces, contented to see with one eye, rather then to prostitute the whole face. They kill not Vipers, but scarre them away with Clappers from their balsame-trees saith, g *Pausanias*, when they gather that commoditie, because they thinke them consecrated to those balsame-Trees, vnder which they liue and feede of that liquor, with which also they cure themselves if they are bitten by them.

The Arabian tongue is now the common language of the East, especially among such as embrace the Mahumetan religion: this language in the first diuision of tongues, according to h *Epiphanius*, was begunne in *Armor*, the first speaker and Author thereof.



## CHAP. II.

*Of the Saracene Name, Nation, and proceeding  
in Armes.*



**P** L I N Y lib. 6. cap. 28. mentioneth among other Arabian Nations the *a Geograph. lib. 6. c. 7.*  
Saracens: placing them neere to the Nabathæans. *Protolomey* <sup>a</sup> likewise nameth the Scenites so called of their tents, which with themselves,

their flockes, and substance they remoued vp and downe from place to place. Posteritie hath called all these Tent-wanderers (saith <sup>b</sup> *Scaliger*

out of *Ammianus Marcellinus*) *Sarracenes*: and so doth *Protolomey* in

the next words call the next adioining people, seating them in the Northerly bounds

of Arabia *Fœlix*. In the same Chapter he setteth downe *Saraca*, the name of an Ara-

bian. *Epiphanius lib. 1.* saith that the Tribes of the Agarens or Ismaelites, are now called

*Saracens*. <sup>c</sup> Some later Authors haue written, that because *Ismael* was the sonne of *Ha-*

*gar* a bond-woman, his nicer posteritie haue disclaimed that descent, and deriued

their pedigree and name from *Sara*. *Iosephus Scaliger*, in his Annotations vpon *Euse-*

*biius* Chronicle, after that he hath cited the former testimonie of *Ammianus*, and of *On-*

*kelos* on the 37. of *Genesis*, addeth the authoritie of *Stephanus*; who affirmeth *Sara-*

*ka* to be a region of Arabia, neere the Nabathæans, of which hee thinketh that the

*Saracens* borrowed their name. We know (saith *Scaliger*) that the Arabian Nomades

are so called: for *Sarak* in Arabian soundeth as much, that is (*faraces* & *λυστρον*) thee-

uifh or robbers, such as the *Cosakes*, *Tartars*, &c. *De Sara. perridiculum*: To call them

*Saracens* of *Sara* is ridiculous; for then either they must be called *Sarai*, or the *Sa-*

*raca*. <sup>d</sup> *Marcellinus* thus writeth of them; This people stretcheth from the Assyrians

to the falles of Nilus: all warriours, halfe naked, in couloured iackes. None plow-

eth or planteth, but they wander vp and downe without houses or lawes; their

life being alwaies in flight. Their wiues they hire and Couenant with for a time:

which breede childe in one place, and bring forth in another, and neuer rest. Their

foode is Venison, Milke, Hearbes, and such foules as they can take: the most, that

wee haue seene, know not the vse of Wheate or Wine. Like Kites they snatch their

prey, but slay not by it, whether they winne or loose. They are such, as the Romans

neede neuer with them their friendes or their enemies. In the time of *Iulian* <sup>e</sup> they

made out-rides and spoiles on the Romane prouinces, because they were denyed

their wonted stipends by *Iulian*, who told them that he had better store of Iron then

golde.

This name Saracene may well besit that course of life which they embraced:

for in the more Southerly parts of Arabia, they are more ciuill and rich, dwelling in

Cities, and haue quicke trade, which all are wanting about Medina and Mecca, places

so renowned by the life and death of *Mahomet*. Neither doth it seeme probable that

those which were called Agarenes in the continued succession of so many ages, as

appeareth 1. *Chron. 5. 10.* and *Psal. 83. 6.* would after grow ashamed of that: or that

*Ismael*, which derided the hopes conceined of *Isaac* the sonne of *Sara*, would nourish

his posteritie in the same hope, or leaue to them any honourable memorie of

*Sara*, vvho had reiected him together vvith his mother. Yea, and their owne

superstitious Legend proueth the contrarie, as shall appeare in the next Chap-

ter.

This robbing and roguening people liued in much obscuritie, vntill that dark-

nesse brought them to light, and a Religion newly stamped by *Mahomet*, in a

secret and iust iudgement of G o d, for the contempt of the trueth, vv as by as

new a kinde of preaching (viz. force of Armes) obtruded on the luke-warme

vvorld. For vvhen as *Mahomet*; (of vvwhose lite followeth a large discourse)

had obserued that sicke state of the Empire affected vvith Iewish rebellion,

Persian

*a Geograph. lib. 6. c. 7.*

*b Scenitas Arabas quos Saracenos nunc appellamus. A. M. 1. 22*

*c Boterus. Curio. alij.*

*d Am. Mar. 1. 14*

*e Lib. 25.*

*Mahomet*

f Saracen.hift.

Curio l.1

Drescheri.Chron.

Boter.

Phryg.Chron.

Car.Chron.

Sabel.Æn.3.l.7.

Volaterran l.12

Chron.Arab.

Politie of the

Turkish Em-

pire, &amp;c.

g The Arabian

names in other

languages are

translated di-

uersly.

h Abu-becher.

i Califa, or

Amira was

the name

of the chiefe

place or soue-

rainie in cases

spirituall and

temporall: the

successor of

Mahomet.

k Othman 4.

Persian inuasion, and Nestorian infection, besides the securitie of the Head it selfe, *Heraclius* then *Emperour*: hee thought good to take *Occasion* by the *forlocke*, and to strike whiles the iron was hote. First, vnder pretence of Religion hauing inueagled a multitude of Disciples, hee made a commotion in Arabia: and being theretore driuen out of Mecca, many of his followers resorted to him: Of whom he appointed Captaines and leaders of the rest, *Vbequar*, *Omar*, *Ozman*, *Alifre*, *Talaus*, *Azubeirus*, *Zadimus*, *Zaedinus*, & *Abuobeid*. The Arabians (as some affirme) aided *Heraclius* in his warre against *Cosdroes* the Persian: and after that warre ended, the Arabians complaining for want of pay, the Treasurer answered that there was scarce sufficient for the Greeke and Romaue souldiors, much lesse for that company of dogges. Wherevpon, as long before on like occasion they had rebelled in the reigne of *Iulian*, so now enraged they departed into Syria, and adioined themselves vnto *Mahumet*, who euen then after the Persian victory had obtained (some say) of the Emperour whom he serued in those warres, to himselfe and his followers, a Region to inhabite; the Emperour so rewarding his exploitcs in the late warres. *Mahumet* with this supply assailed Mecca, which diuers times before he had in vaine attempted, and tooke it, with other peeces in Arabia, viz. *Hunnaim*, *Ietrip*, *Tambic*, &c. He afterwards created foure Generals, whom he called the foure sharpe swords of GOD, and commanded them to goe into the foure parts of the world, and kill all such as would not embrace his Lawe. These foure were *Ebubezer*, s or *Vbequar*, *Omer*, *Osmen*, and *Ali*. *Ebubezer* went into Palestina, but was ouerthrowne by *Theodorus Begarins*, *Cesars* Licutenant. About the same time died *Mahumet*, and thus *Ebubezer* succeeded him; although *Mahumet* had designed *Ali* his successor. *Eubocara* or *Abubacher* (for diuersly is this *Ebubezer* called) hauing by his might, and the assistance of *Homar* and *Osmen*, obtained to be i. *Califa*, ouerthrew the imperials, and soone after died. *Homar* the next *Califa* warne *Bosra* the chiefe Citie of Arabia, and all the country as far as *Gabata*, and put *Theodorus*, the Emperors brother, to flight. He besieged *Damascus*, and hauing broken the forces that came to rescue it, obtained it: subduing also all *Phenicia*. After that, turning his forces into Aegypt, *Cyrus* the Bishop of *Alexandria* stayed him with promise of 200000. peeces of golde, for yeerely Tribute. This vvas disannulled by *Heraclius*, and *Emanuel* the deputy denied the paiment: wherevpon entering the second time vnder conduct of *Hannus*, Aegypt was conquered. After two yeares siege, *Ierusalem* also was wonne. *Iaidus* one of his Captaines subdued *Edessa*, and all *Mesopotamia*. Afterwards placing *Muauias* ouer all the countries betweene *Euphrates* and *Nilus*, hee inuaded Persia: where the Persians lost both their King *Hormisdas*, their state, religion, & name: of Persians being conuerted into Saracens. This victorious *Homar* made *Ierusalem* his royall seate, where he built a Temple to *Mahumet*: and while he was praying, was murdered by his seruant.

*Ozman*,<sup>k</sup> the succeeding *Caliph*, sent a great Armie into Africa, vnder the leading of *Hucba*: who ouercomming *Gregorius Patritius* and destroying *Carthage*, subiected all that Prouince to their Empire; making *Tunes* the Mother-citie: but soone after translated that honour to *Cairoan*, which he built thirty sixe miles from the Sea, and a hundred from *Tunnes*. In the third yeare of his reigne *Muauias* the Deputy of Egypt with a Nauy of seuen hundred, or, as others say, of a hundred and seuentie saile, assailed Cyprus, and taking *Constantia*, wasted the whole Iland: and hauing wintered his Armie at *Damascus*, the next yeare besieged *Arad* in Cyprus and wonne it, and dispeopled all the Ile. Thence he inuaded the continent of Asia, and carried away many prisoners: and after, in a Sea-fight with *Constans* the Emperour, died the Lycian Sea with Christian bloud. He wanne *Rhodes*, and sold to a Jewe the brazen Colosse or pillar of the Sunne, which laded nine hundred Camels, sometime reckoned one of the worlds seuen wonders, made in twelue yeares space by *Chares*. After this he afflicted the Cyclades Ilands in the Archipelago, and then sent his Fleete against Sicilia, where they made spoile with fire and sword, till by *Olympius* they were chased thence. *Muauias* himselfe with an Armie by land entred into Cappadocia: *Iaid* hauing over-runne all the neighboring Armenia, vnto the hill *Caucasus*. But meane while *Ozman*, besieged in his house by

Ali



*Ali* his faction, slew himselfe, when he had liued eightie and seuen yeares, and reigned twelue. The Saracens could not agree about their new Prince; *Muavi* and <sup>1</sup> *Ali* with great armies, beeing Corriuals of that dignitie: and *Ali*, being treacherously murdered by *Muavius* meanes, in a Temple neare Cusa a citie of Arabia, was there buried, and the place is of him called *Masfadle* or *Alli* his house. <sup>m</sup> *Alhacem*, the sonne of *Ali* and *Fatima Mahumets* daughter, was by *Muavia* his owne hands crowned, <sup>n</sup> and by him soone after poysoned. Thus was *Muavi* sole Caliph, who graunted peace to the Emperour, on condition that hee should pay him euerie daie <sup>o</sup> tenne pounds of golde, and a Gentleman seruant with a horse. *Damascus* was now made the seate Royall. Hee subdued the sect of *Ali* in Persia, and after inuaded Cilicia, and sent (to aide *Sapores*) a band of Saracens, which afflicted Chalcedon, and sacked Armaria a citie of Phrygia; and with a fleet inuaded Sicill, tooke Siracuse, and carried away with them the riches of Sicilia, and of Rome it selfe, lately fleeced by the Emperour, and heere horded. An other armie of Saracens, ouer-running the Sea coast of Africa led away eight hundred thousand prisoners.

*Muamad* and *Caise* on the other side subdued to *Muani*, *Lydia*, and *Cilicia*; and after, with *Savus* an other Saracen Generall, besieged Constantinople, from Aprill to September: and taking Cizicum, there wintred their forces, and in the Spring, returned to their siege; which they continued seuen yeeres; but by diuine assistance, and force of tempest, they were chased thence. And *Constantine* slew three hundred thousand Saracens, in a battell (not long after) against *Susia* the nephew of *Muavi*. and compelled the Saracens to pay a great tribute. <sup>q</sup> *Iezid* reigned after the death of *Muavi* his father, (a better Poet then Souldier) he soone died. Neither did his successors *Marvan* and *Abdalan* liue two yeares in the roome. <sup>r</sup> *Abdimelec* was chosen Caliph, who descended from *Hali*, when as *Abdalan* of the linage of *Eubocara* (the Arabians call this the *Maraunian* race; the other *Abazian*) had possessed himselfe of that Title by force, whome *Ciafa* the kinsman of *Abdimelec* ouerthrew. *Ciafa* after this victory entring *Damascus*, plucked *Iazid* (one of the former Caliphs) out of his graue, burned his bones, and hurled the ashes into the riuer, and cruelly persecuted all the *Maraunian* stocke.

Hereupon <sup>s</sup> *Abedramon* one of that house with a great number of his friends and followers fled into Mauritania Tingitana, where he was welcomed of the Saracens there being, and first intituled himselfe *Miralmumim*, which signifieth *The Prince of Beleeners*, and then builded <sup>t</sup> *Marocco*. *Abdimelec* hauing other yrons in the fire, neglected this: First appeasing tumults in his owne state; then ouerthrowing the Emperour in the field: after receiuing (by treason of the Deputy) Armenia; winning that part of Persia, which yet was subiect to the Romans, and by his forces spoyling Thracia, whiles the Greekes were diuided amongst themselues. He also chased the Roman garrisons out of the coast-townes which they held in Afrike. *Abdimelec* being dead, <sup>u</sup> *Vbunus* the sonne of *Abedramon* succeeded, vnder whome the Saracens, besides the spoile of Galatia, conquered all Afrike betwixt Niger and the Sea, a little peece excepted at the mouth of the Straits subiect to *Rodericus* the King of Spaine: *Mucas* was made Lieutenant of the Saracen Empire in Afrike. To him *Iulianus* Earle of Cepta, full of indignation against his Prince, for deflouring his faire daughter *Caba*, about the yeare seuen hundred and twelue, offereth the conquest of Spaine, if hee would furnish him with some competent forces of his Saracens. This traitour, thus strengthened with the authority of his place (being Gouvernour of the Ile *Viridis* and diuers places in Africa and Spaine) backed with his friends, and aided with the Saracens, ouerthrew the Gottish Empire, which had now ruled Spaine about three hundred yeeres: *Rodericus* loosing the field and his state, and spending the remnant of his daies with an Hermite in a solitarie desert of Lusitania. *Iulianus* himselfe was after slaine by the Saracens, as were the Spanish Traytours; the iust end of vniust treacherie.

*Zulciminus* the next <sup>x</sup> Caliph sent *Malsamas* with a great power into Thrace, where hauing spoiled the Countrey, he laid siege to <sup>y</sup> Constantinople; *Zulciminus* his

1 Hali. 5.

m *Hafen ben Ali*.n Some say he reigned, and he with *Muani* are reckoned but the sixth Caliph of the Arabians.o This daily tribute was both ceased & inuerted soone after, when *Abdimelech* made peace with the Emperour, with promise to pay him the like tribute. *P. Diacon.*p About these times another tall prophet called *Mustar*, obtained Persia, and the Arabians were troubled. *P. Diacon.*in *Iustins*

q Anno 679.

r *Abdimelec* sonne of *Marvan*. *Scal. 9. & P. Diacon. in Iulianiano.*s Others call him *AbdulMu.*t *Leo* writeth otherwise, as in our 6. Booke shall appeere: hee saith *Marocco* was build in the 424 yere of their Hegira.u Called of *Leo*, *Qualid*, & of *Scal. Walid.*

110.

x Anno 717. *Suleiman.*y *Curio. lib. 2.*

his maister assaulding it by Sea, with a nauy of three thousand shippes, in which siege he died, *Anno Domini* seuen hundred and nineteene. *Aumar*, <sup>2</sup> his successeur, had no successe in this attempt, partly, through the violence of frost, causing famine and diseases in his campe, and partly, by the force of an artificiall Glasse, wherewith *Leo* the Emperour cast fire amongst the enemies fleete, and fiering euen the Seas about the shippes: that by this subtilty and force of tempest, of three thousand saile, fise shippes onely are said to haue escaped. <sup>2</sup> *Gizid*, sent with supply of three hundred and three score shippes, durst not approach for feare of this fire: and the Saracens by their *Caliph* were reuoked, when the plague had slaine in Constantinople three hundred thousand people.

When *Aumar* was dead, *Gizid* was chosen in his place; and after him *Hascham* sonne of *Abdelmelech*: who being murthered, *Walid*, or *Euelit* sonne of *Iezid*; in whose time the bottome of the Sea, neere the coasts of Asia minor, burned, and sent forth smoke first, and after, heapes of stones, with which the shores of Asia, Lesbos, and Macedonia, were filled, and a new Iland <sup>b</sup> tooke beginning of the heaping together of earth, which was annexed to the Iland called *Sacra*.

The Saracens in Spaine erected amongst themselves many petite kingdomes, and by their diuisions made way to *Pelagius*, with some remainder of the Spaniards to recouer some of their lost countrey, who dying in the yeare seuen hundred thirtie and two, his sonne *Fasila* succeeded, in whose time the Saracens passed the Pyrenæan hills into France, where *Theodoricus* the second was then King, but <sup>c</sup> *Charles Martell* master of the Kings house ruled, as did his father in that office before, and his sonne, (both *Pipins*) after him. The Saracens tooke Narbone, and after Burdeaux, killing in it, man, woman, and childe, and rasing the Temples to the ground; they passed Garunna, and ouerturned Angoulesme and Bleys, and came into <sup>d</sup> Turon, where *Endo* the Goth then King of a great part of France, in warres with *Martell*, for feare of the common enemy, entred league, and with their ioynt forces slew three hundred and seuentie fise thousand Saracens; and those of Nauarre slew the rest that escaped, in their returne. But when *Endo* was dead, *Martell* tooke part of his kingdome from his sonnes *Hunoldus*, and *Vaisarnus*, who thereupon recalled the Saracens, which vnder the leading of *Atinus* tooke Auenion by the treason of *Mauricius* then Gouverneur, from whence, and out of France they were driuen <sup>e</sup> by *Martellus*.

The Saracens made foure inuasions into Thrace while *Euelitus* was Caliph, to whome succeeded *Anno* 74 <sup>f</sup> *Gizit* the third, who wasted Cyprus, and carried away the people into Syria. After him and <sup>g</sup> *Ices*, (which two ruled not two yeares) *Marvan* reigned; and after, another of the same name, and the Saracens were diuided. *Tebid Dadac*, and *Zulciminus*, challenged each to himselfe the soueraignty: and when all these were ouerthrowne and slaine, *Asmulinus* amongst the Persians raised vp the seruants to murther their maisters, and with them he ouerthrew *Iblinus* with one hundred thousand Saracens; and after, *Marvan* himselfe with three hundred thousand, who fleeing into *Egypt*, was there also vanquished and slaine in a Temple.

This murther grew through the faction of the *Abasian* stocke, who conspired against him, because he had slaine one of their kinred. *Abulabas* the chiefe of this conspiracie succeeded him, in the <sup>h</sup> yeare 749, and remoued the *Chaliphate* to that family from the *Maraunians*, in the yeare of their *Hegira*, 132 after the Arabian computation; as we follow *Scaliger* herein; and he the Chronicle which *Abraham Zacuthi* gathered out of the Monuments of the Ismaelites. In the former relations, we haue principally followed *Curio* his Saracenicall history: though by the way we haue borrowed of others also.

This *Abulabas* being dead, *Abugephar Elmantzar* <sup>i</sup> succeeded. Hee imprisoned the twelue sonnes of *Hafin* the sonne of *Ali*, where they perished; Hee beganne first to build the City of Bagded: he died <sup>k</sup> in the 158 yeare. *Iohn di Barros* <sup>l</sup> ascribeth this City to the *Bugafar* also, for so hee calleth him; but *Curio* to one *Muamat* long after. *Scaliger* <sup>m</sup> thinketh this to be Seleucia, a City built nigh vnto Babylon by *Seleucus*,

<sup>z</sup> *Wolfgang*.  
*Dresibler. Chro.*  
*Omar*.

<sup>a</sup> *Iezid*.

<sup>b</sup> *P. Diac. Leo*.

<sup>c</sup> *Paul. Aemil.*  
*libr. 2.*

<sup>d</sup> *Toures*.

<sup>e</sup> *Annis* 735.  
<sup>f</sup> 737. & 738.  
<sup>g</sup> *Iezid*.  
<sup>g</sup> *Hisan*.

<sup>h</sup> *Fos Scal. Can.*  
*Is. lib. 2. & lib. 3.*

<sup>i</sup> *Anno Dom.*  
753. *Heg.* 136.  
<sup>k</sup> *Al. Dom.* 774  
<sup>l</sup> *Al. dec. 1. lib. 1.*  
<sup>m</sup> *Anmad. in*  
*Euseb. chron.*  
*Lydyat em. tem.*



*Ionien*, neare the meeting & mixing of Euphrates and Tigris; of which see our Babylonian historic.

*Mahdi* his sonne succeeded <sup>n</sup> anno He. 165. after him *Aharun Erreschid*, Anno <sup>n</sup> 781. 786. He. 170: and in the yeare 193. *Irvin* the sonne of *Reschid*, slaine by the faction of <sup>808. 813.</sup> his brother *Mamon* 198. This *Mamon* was studious of learning and learned men: Hee made *Ali* King of *Chorasan*, and made a Lawe, That the posteritie of *Ali* should be cloathed in yellow silke. In his time many Bookes were turned out of Greeke into Arabian; hee died in the yeare <sup>o</sup> 218. *Mutetzam* followed: and after him in the yeare 226 of the Hegira *Aharan Elwathak*: and next to him *Methucal*, who was slaine in the yeare 247 by a Turke. *Mukhnatzar* his sonne and successeur died in the yeare after, whom *Elmustein* followed; vnder him the Turkemen set vp *Achmad* sonne of *Tolon* seruant of *Mamon* King of *Egypt* and *Syria*, and slew the *Chalipha* anno H. 255. anno Domini 868. <sup>o 831. Anno Dom. 841. 861.</sup>

After this time was the *Caliphate* or *Popedome* diuided, one sitting at Bagded, an other in *Egypt*. The *Egyptian* *Chaliphs* in our *Egyptian* History are expressed in their due place and order. In Bagded succeeded *Muhtadi*. And the next yeare *Mutemad*, who died <sup>p</sup> anno He. 279. *Mutetzad* his successeur died 288. *Muchtaphi*, who slew *Aharan* the last of *Tolons* family that reigned in *Egypt*, died 295. *Mutetdan* held the place till the yeare three hundred and twenty. The next was *Elkahar*, to whome succeeded in the next yeare, *Ratze*, and after him *Muktaphe* his brother, who made *Tofon* a Turke his chiefe Captaine; of whome afterwards hee was blinded. *Mustekaphe* succeeded <sup>p</sup> anno H. three hundred fortie and two. In his dayes the family of *Bawia* ruled, whose sonne *Meaz Eddula* slew the *Chaliph*. Their Father had dreamed, that as hee pissed, fire ascended from his yard vp to Heauen: which the Diuiners tolde him, signified the ensuing greatnes of his sonnes. <sup>p 892. 900. 907. 931. q 943.</sup>

Hee placed *Maria* in the *Chaliphate*, but ruled all things himselfe. Vnto *Maria* succeeded *Taia*, in his time *Meaz Ledin Illah* was made K. of *Mecca*, *Medina*, *Aliman*; *Egypt* hee obtained before. *Etzad Eddula* sonne of *Meaz* repaired Bagded, now much decayed, and gaue his daughter in marriage to the *Chalipha*. This *Etzad Eddula* died anno Hegira 371. to whom *Tzaurzam* *Eddula* succeeded, imprisoned by *Beha Eddula*, as was also *Thia* the *Chaliph*, and his house spoyled anno Hegira 353. *Sultan Eddula Segia* reigned after this *Beha*, and *Kadar* was *Chalipha* after *Taia*. *Scheraph Eddula* raigned anno Hegira 411. *Kaim* succeeded in the Papacie anno Hegira 422. and fve yeares after *Muktadi*. The *Sultan* being dead, and leauing a sonne of three yeares olde; his wife, the Babes mother, purchased the *Sultanship* of the *Chalipha* with a great summe of money. <sup>r 981. 990. 1020. 1031</sup>

About this time flourished *Ben Gazela*, which made many Bookes of Physicke. *Mustetaber* was next *Chalipha*. In his time the Astrologers foretolde an exceeding deluge, not so great as in the dayes of *Noah*, because then (said they) were seuen Planets in Coniunction with *Pisces*, whereas now there were but fixe, *Saturne* being excluded. This made the Inhabitants of Bagded afraid, because of the lowe situation: and caused them to stoppe the passages of the waters. The *Ismaelites* which of deuotion perfourmed their Pilgrimage, were most of them drowned. The *Chalipha* for this cause arayed the Astrologer, which foretolde this, in royall apparell. Hee died <sup>1095.</sup> anno Hegira 512. *Musteraschad* succeeded, then *Raschid*, and in the yeare 530. *Muktaphi*. In his time were terrible Earthquakes, which made hauocke of all about *Danaſco*, *Aleppo*, *Tripolis*, *Antiochia*, and *Laodicea*. *Tigris* ouerflowed Bagded, and defolated many other Citties. In anno Hegira 555. succeeded *Mustenege*, who by his Physicians policie was strangled in the Bath, by the violence of the heate, the doore being shut. His sonne *Mustetzi* enioyed the roome 566. In his time the *Abasian* *Caliphaes* were receiued in *Egypt*, which the Phetians of *Ali* his posteritie had before separated. <sup>1113. 1135: 1160. 1170.</sup>

*Natzar* succeeded <sup>t</sup> anno Hegira 575. and *Taber* his sonne 621. Next *Meſtenat-* <sup>t 1179. 1225. 2. Ar</sup>

zar which gaue much Almes, and built many Schooles. In his dayes arose in Asia, one *Baba*, which professed himselfe a Prophet sent of God; who gathered an armie of the scumme of all Nations, whereby he filled Asia with blood and slaughter, both of Christians and Israelites, vntill *Giatheddin* King of Guinia destroyed him.

In the yeare 640, of CHRIST one thousand two hundred forty and two, succeeded *Musteatzem*, the foure and fiftieth Saracenicall Chalipha. The Tartar King *Chita* made his brother *Halacho* King of Irak and Mesopotamia, who besieged and sacked Bagded, and slew *Musteatzem*. This Chalipha was starued by his commaundement in the middest of his treasures, because hee would not employ the same (through niggardise) for his owne defence. From that time, there hath beene no Chaliph (saith this Arabian History) in Bagded. In him ended the *Abasian* line, of which had beene fise and thirty Chaliphaes.

After *Mahumet* or *Muhammed* the false prophet, the first Captaines of warre were called *Emirelmumenim*, that is to say, *Præfekt orthodoxorum*, the Captaines of the Sound-Beleeuers: and after, because, vnder cloake of Religion, they seised on the Primacie and tyranny (spirituall and temporall) they named themselues *Chaliphaes*, that is, Vicars. The first *Emirelmumenim* was *Abubecher*. When by his successors, Gouvernours<sup>u</sup> were sent into Spaine and Africa, they for a time held the same as Deputies, although to their power nothing lacked but the title of a King, yet they professed to doe all in the name of the *Emirelmumenim* vntill afterwarde they tooke that Title also themselues, and became absolute. Whence all the petite Kings of Spaine, and the African Potentates, were called *Emirelmumenim*; and the Kings of Barbary are so stiled at this day, euen as the French King is called *Christianissimus*, and the Spaniard *Catholicus*. The Legates of the Chalipha were called *Naibm*, which also signifieth the same that *Chalipha*; but this was made peculiar to those Saracen Tyrants, which vsed both Swords, (to speake in the Roman language) supreme in matters Diuine and Humane. Thus obserueth *Ioseph Scaliger* of these names: whereby it appeareth, that *Emirelmumenim* was not giuen onely to *Abdramon* and his successors in Africa, as is before obserued out of *Civ. 19.*

u Such were the gouernours of Chorasán, Irak, Siras, Damasco, Ieman, Mutzul, Halep, Guinia, Mahahan: The Arabian calleth them Kings: & their heirs succeeded them.

x *Can. ffag. l. 3.*

y *Lud. Reg. lib. 8*

z *Plat. in vita Port.*

a Cairaoon became a Papacie absolute, though schismatical as they called it: so did Marocco: the Persians were alway prone to such schismes: and others, as it serued for their aduantage.

Thus haue wee giuen you a Chronographicall view of the auncient Chaliphaes, with their first and greatest Conquests, omitting the lesser and later; as in the yeare 807. in Sardinia and Corsica: in 826. in Creete: 842. in Sicill; and presently after in Italy, ouerrunning Tuscan, and burning the suburbs of Rome it selfe, with the Churches of *Peter* and *Paul* 845. the next yeare in Illyria, Dalmatia; besides the taking of Ancona: in 847. chased by Pope *Leo* from Ostia. These with other their affaires of warre, in Lucania, Calabria, Apulia, at Bencuentum, Genua, Capua, (which Cities they tooke) I passe ouer. After this great body grew lubberly and vnweldy, it fell vnder the weight of it selfe, none so much as the Saracens overthrowing the Saracens, as their Sects and Diuisions make plaine. Neuerthelesse, this dis-joyning and disjoynting notwithstanding, their Religion euen still couereth a great part of the World. For besides the triumphing sword of the Turke, Persian, Mogore, Barbarian, and other Mahumetan Princes: such is the zeale of the superstitious Mahumetane, that in places furthest distant, this their Religion hath beene preached, which they trade together with their marchandise, euen from the Atlantike Ocean vnto the Philippinaes: It hath sounded in China, it hath pierced Tartaria: and although the name of Christian extendeth it selfe into so many Sects and Professions in the Countries of Asia, Africke, and America, besides Europe (almost wholly Christian;) yet is it hard to say, whether there be not as many Disciples and Professours of this ridiculous and impious deuotion, as of all those which giue their names to CHRIST, in whatsoever truth or heresie.

Thus hath the Field and the Church stouped to *Mahumet*: wee may adde more, (*Saul among the Prophets*;) Learning hath flourished amongst the Mahumetans, at first



first so vnlearned and rude. <sup>b</sup> *Avicen, Averrois, Avempace, Algazel, &c.* Philosophers; *Mesue, Rasis*, and many other Physicians and Astrologers, mentioned in the Chronicles of *Zacutib; Leo*, and *Abulfada Ismael*, Geographers; *Cairoan*, *Bagded*, *Fez*, *Marocco*, *Corduba, &c.* were Vniuersities of Saracen-students. But now Learning and Schooles are decayed and ruined: euen as at first also it was amongst them little countenanced, as appeareth by that *Hagag* in the 96. yeare of the *Hegira*, who beeing Governour or King of *Irak*, in his sicknesse consulted with an Astrologer, Whether the Starres had tolde him of any Kings death that yeare: hee answered, That a King should die, but his name was *Cani*: Whereupon *Hagag*, remembering that at his birth his Mother had imposed that name on him: I shall die, saith he; but thou shalt goe one houre before: and presently caused his head to be smitten off. An unhappy Harbenger-ship in reward of his Arte: an unhappy Arte which can better tell others Destinies then their owne. But no maruell in *Hagag*, who was fleshed in bloud, that his Herodian Testament should be thus bloody, who in his life had in that Median Prouince slaine a hundred and twenty thousand men, besides fiftie thousand men, and foure score thousand women, which perished in his imprisonments.

<sup>b</sup> *Lud. Reg.*

714.

<sup>c</sup> Whereof *Tari-*  
ris is chiefe ci-  
ty: *M. Polo*  
*lib. 1. ca. 9.* cal-  
leth it *Hirath*.  
*Magin. Media*  
*maior.*

## CHAP. III.

*The life of Mahumet the Saracen Law-giuer.*

He life of *Mahumet* is at large described by diuerse Authors, but no where so fully as before the *Alcaron* in the Italian Edition, the summe whereof, and of the olier reports touching the same, is this; *Ismael* was the first (according to that Italian Author, others ascribe it to *Abraham*) that built the Temple at *Mecca*, & hauing to wife an Egyptian Idolatresse, had by her twelue sonnes, which (as he saith) being dispersed in *Arabia*, *Persia*, *Armenia*, sowed so many sorts of Religion: and *Chedar* his second sonne, placed in the Temple of his father (vpon a high Tower called *Alquibla*) an Idoll named *Allech* and *Alleze*, instituting certaine ceremonies: and amongst the rest, the sacrificing of a Ramme, in remembrance of that Ramme which was presented to his grandfather *Abram* at the offering of *Isaac*. Of *Chedar* descended *Thebic*. and so in order, *Caab*, *Numahib*, *Almucacen*, *Ablucen*, *Acaba*, *Amubasca*, *Amir*, *Celif*, *Nisca*, *Abhimaisa*, *Aadirem*, *Scaad*, *Mudbar*, *Ilges*, *Mudicita*, *Hudhaifa*, *Chinena*, *Anascere*, *Melich*, *Phasce*, *Paliss*, *Lunai*, *Cabnai*, *Morta*, *Chales*, *Facien*, *Abdamanes*, *Abdalmutalis*, *Abdalla* the supposed father of *Mahumet*: His mothers name was *Hennina* or *Henima* a Jewesse (as some write) his father was an Ethnike or Pagan Idolatour. His base condition and obscurity was such, that the Turks themselves doubt whether hee were an Arabian or Persian, notwithstanding that genealogicall rable. <sup>c</sup> *Richerius* reporteth that hee was a Cyrenean by birth, and that in the time of his minority or childhood, he was by some Plagiary stolne away from his friends, and sold to the *Ismaelite*-merchants. Others say, that hee was abandoned both of father and mother, and (according to the cruell custome of that barbarous people) sold to strangers; From so base a beginning did this cunning impostor and seducer of the World arise, to be the scourge of Princes, and disturber of the World.

Hee was comely of person, and of sharpe wit, and therefore was made ouerseer of the businesse of *Abdalmutalis* his Maister, or (as some say) his Grandfather: and traded for him in *Soria*, *Egypt*, and *Persia*, and after his death, inherited his goods: Continuing his trade of merchandise with a great man of *Corozan*, he succeeded him in his bed and wealth, by the marriage of his widdow *Gadisa* (whom <sup>d</sup> others call *Adega* the daughter of *Hulert*) and that (as some suspect not vnprobably) by the help of sorceries and incantations. With this widdow, after she was become his wife, hee

<sup>a</sup> *Fortalium fidei* reckoneth another genealogie: and the Saracen Chronicle continueth this, euen from *Adam*; not agreeing with these lues or any truth.

<sup>b</sup> *l. Bo. Ben. V. o. later. &c.*

<sup>c</sup> *Christ. Richer.*

<sup>d</sup> *Arab. Nob. in Alcor. refut.*

liued

liued in his wonted course of life thirteene yeres, and had by her one sonne, and three daughters. And by this meanes growne great, he aspired higher; assembling to himselfe a company of theeves, vnthrifts, and outlawes, which with him became voluntaries and Aduenturers in the warres of the Emperour *Heraclius* against the Persians: in which he valourously behaued himselfe, and was there wounded in the visage, and *Cosdros* the Persian King was overcome.

e This mutiny according to others hapned many yeares after that *Mahomet* had vnder the cloake of Religion furthered his ambition and rebellion.

After this, *Mahomet*, deuising further how to satisfie his ambitious desire of souerainety, met with occasion fitting those his aspiring designs. The Arabians being denied their pay (as is sayd) raysed a mutinie, and rebellion: These chose *Mahomet* to be their Captaine, who vsed them as his instruments of robbery and violence about the countreys of Mecca. But the Nobles opposing themselues against him; he, perceiuing that their power and authority would bee a perillous rubbe in his way, thought it his safest course to insinuate with them, and therefore sought by alliance to winne their better liking, taking some of their daughters to his wiues: of which he had at one time eleuen, and in all his life fiftene, besides two slaues.

*Heraclius* at that time fauouring the heresie of the *Monotheistes*, and neglecting the affaires of the Empire, *Mahomet's* proiects tooke better effect. *Hummar* also and *Mauchia* caused all Soria, Iudæa and Egypt to rebell. *Sergius* at that time a Nestorian Monke of Constantinople (thence for that heresie excommunicated) resorting to *Mahomet*, kindled these sparkes into a great fire, perswading him to countenance his rebellion, with the pretence of religion; the rather now that *Heraclius* had offended the Christians by his exactions and heresies, and the Iewes, by new cruelties, because by Magicke hee had beene warned to beware of the *circumcised Nation*. Thus some malecontented Iewes, and some hereticall Christians being called to counsell, it was agreed, that he should professe himselfe to be chosen in this turbulent state of the world, to bring vnto the same a *New Lawe*, appoynted heereunto by Diuine authority: to the Iewes affirming himselfe their *expected Messias*; to the Christians promising amidst so many heresies *The rule of Truth*; to the excommunicate heretikes, restitution of their persons and goodes; to seruants, liberty; to subiects, immunitie from tribute.

f He neither was circumcised himselfe, (saith an Arabian nobleman in confusion of the Alcoran) nor did command any thing thereof in his Lawe.

And thus hee caused himselfe of *Sergius* to bee baptized, and to bee <sup>f</sup> circumcised also of *Abdalla* a Iew, hauing before beene a Paynime. After hee got himselfe into a caue two miles from the Towne called *Garbe*, continuing there two yeeres in company of *Sergius* and *Abdalla*, which acquainted him with the Christian and Iewish Principles: and in the night resorted to his wife, whome hee perswaded to this vaine beleefe by *Zeidrus* his seruant, rewarding him therefore with freedome, and proclayming (as by an Edict from Heauen) the like liberty to all seruants of all sorts, which would follow him. This rout resorting to him, and by their numbers strengthening his faction, their maisters not alittle aggreeued, gaue out a rumour, that *Mahomet* was made, and possessed of a Deuill, and that an euill end would befall him and his followers. And although they might haue gotten him into their hands, yet in regard of his nine vnckles, and some noble Families linked with him in kindred, viz. the Corassits, the Hassinists, the Beniramines, they abstained from further rigour.

g *Sanfauino* calleth him *Bacra*, and addeth also *Nicholas* a Priest of Rome.

Thus with the helpe of *Sergius* and <sup>g</sup> *Baira* a Iacobite, and *Cillenius*, in the caue, with the fauour of his two vnckles, *Hanza* and *Alabem* at Mecca, with his elder brother (that tooke his daughter *Fatima*) and *Eubocara* (a chiefe man of that place, after his father in law) he composed after his and their pleasure *Constitutions and Canons*, and published the same at Mecca; with protestation that the *Angel Gabriel* had been sent to him from God, as in old times to the prophets, to teach him these things. And in the first place commanding them to *beleene in God the Creator of heauen and earth*, the cause of raines and fruits, that inflicteth death on men, & after raiseth them vp to giue them either, in reward of their good works, *paradise*; or of their bad, *hell*; & such other things, neuer before heard of among these simple idolatrous inhabitants of Mecca, he grew in great estimation.



For in Persia and Arabia, before this time, some worshipped a Tree, which they called Putulangua, offering sacrifices thereto: some an Idoll, called *Blomum*; and some the Sunne; and others, other idolatries; spread by the so many sonnes of *Ismael*: and therefore the ruder multitude, astonished with these Propheticall and Angelicall Titles, were easily bewitched. And by degrees he published his intended wickednesse, not sparing outrageous villanies, as<sup>h</sup> the stealing of a Camell, the murdering of a Jew sleeping vnder a Tree. Yea, he pretended not humane infirmitie, but diuine authoritie, to his most mischieuous designments. For example, being lustfully affected to<sup>i</sup> *Zameb*, the daughter of *Gaisi*, the wife of *Zaidi*, he writ in his Law, That after vow or promise of marriage it was lawfull for him to enioy her, and (if he pleased) to take her to his wife. And being reprimended, that *Aissa* his wife<sup>k</sup> was dishonoured with *Zaphagam*, the sonne of *Almuthathum*, the Angell (forsooth) said, she was chaste. And being found, by his wiues, with *Marie* the wife of *Macobe*, the King of the Iacobites, he in another Chapter is absolved of his oath, and free to lye with any woman, not being able to containe himselfe, notwithstanding he had sworne so to doe. And by the same authoritie he enioyned them penance, for blaming the Prophet. And willing to diuorce one of his wiues, but fearing the greatnesse of her kindred, he frameth one Chapter, blaming him for fearing men more then God.

<sup>h</sup> *Mahomet* a Theefe and Murtherer.

<sup>i</sup> An Adulterer.

<sup>k</sup> A Whore.

He wanteth not his miracles also in his Legend. As he journeyed in the heat of the day<sup>l</sup> with his Camels, a Cloud couered his head from the scorching heat of the Sunne, about the seuentcenth yeare of his age. And when he first entred the Cauc, he saw the Angell *Gabriel* in his proper shape, with white wings on a Seat of Gold betwixt Heauen and Earth, who brought him his Prophecie: and going to Mecca to tell his wife; the Beasts, Trees, Stones, and Hearbes saluted him with the name of a Prophet and a Messenger of *G O D*; and the trunk of a Tree standing in the way, diuided it selfe for him to passe betweene, and then after closed againe. He also, to satisfie his incredulous vnckle *Bugellinus*, caused the Moone to descend from Heauen, and entred into his sleeue, and after parted it selfe in two, and then ascended againe. To satisfie the peoples doubtings, he caused a Bull (taught before to come at his call) to bring on his hornes a Chapter, which he there had tied, to testifie the truth of *Mahomet*.

<sup>l</sup> *Mahomet*s miracles.

But while the fame of this his Propheticall Function filled the mouthes of the vulgar with acclamations, it no lesse filled the hearts of the Nobles of Mecca with disdain, who sought therefore to apprehend him; but he closely fled to<sup>m</sup> Ietrib or Medina with his followers, where he liued with the name of a Prophet thirteene yeares. He depriued a certaine Carpenters poore Orphans of their patrimonie, and consecrated their House into a Temple. This Citie being for most part inhabited with Iewes, they asked a signe in confirmation of his Office. He said, That he was not sent with miracles, but denuntiation of Armes here, and Hell hereafter: and those which would not receiue his new Doctrine, he expelled by force. Being absolute Lord here, hee aspired also to the Dominion of Mecca. He sent thirtie horse with *Hanzeta* to robbe the Merchants, traouelling thither: but being then preuented, he sent, foure yeares after, sixe hundred of his best souldiors, vnder *Hugaida*, to assault Mecca, but he also was discomfited: yet not desisting his enterprize, seuen yeares after he achieved it, and after eleuen battailes entred and sacked the Towne, and gaue the spoyle to his souldiors: and for feare, the neighbouring-Cities submitted themselves. *Mahomet* herewith encouraged, assaulted the Persians and Egyptians, exchanging with those he conquered his *New Religion* for their old wealth and libertie, binding the Gouernours thereunto. But now being old, and through his intemperances weake, and diseased also with the Falling Sicknesse, he coloured his often falling with pretext of *Gabriels* brightnesse, and the vsufferable splendour of his presence.

<sup>m</sup> From this flight they begin the computation of their *Hegira*.

He was of meane stature, large sinewes, browne colour, broad face, with a cut lippe, and had one of his fore-teeth stricken out in one Expedition, and in ano-

T

ther



ther his face wounded. He had a great head, thinne haire, long shankes, not proportionable to his head. He was of few words, but deceitfull; couctous, and withall prodigall, (but of other mens goods) and in deeds of lust equalling himselfe to fortie other men, or (as some say) fiftie. When he was threescore & three yeares of age, in the moneth of Iuly, Anno 645. he died; of which he liued in trade of Merchandise thirtie eight, and in the Caue two; at Mecca tenne, in Medina thirteene. He had commanded, that they should not bury him; for that on the third day after he would ascend in body and soule into Heauen. Meane-while the earth being poysoned with the stinke of his carkasse, they buried him, not at Mecca (as some affirme) but at Medina. His Law, in his life time, sustained many alterations; *Cellenus* his Scribe writing what himselfe pleased: and the seuerall parcels of the same being collected by *Odmen*, one of his successors, this Booke was thereupon called *Alcaron*, that is, a Summarie, or Collection of Precepts. Thus *Mahomet* aduantaged himselfe with the mutinous Rebels, Fugitiues, Vnthrifts, Apostata-Iewes, and hereticall Christians in that diseased State of the Empire: the bodie whereof was afflicted on the East by the Persians, on the West by the Gothes and other Barbarians, and fretted within the owne bowels by intestine rebellions: the Soule thereof being no lesse torne and rent by the Sects and Heresies of the Arrians, Donatists, Nestorians, Pelagians, and others. He fishing in these troubled waters, set on foot his new Religion, to bring light to the Gentiles, and to mitigate to the Iewes and Christians the seueritie of the Law and Gospell. But the Mahumetanes themselues doe report otherwise, fabling of this fabler great matters, as if he had bene the *Promise and Hope of Nations*, and the most excellent personage of the World.

n Legend of  
Mahomet, Her-  
mano Dalmata  
interprete.  
e These Pro-  
phets were Ab-  
nabdall, Ab-  
nalmutaira, A-  
burzid, Abama-  
chumet, Alaber,  
Alfad, Abulam-  
bez, Ezrigi, Ab-  
namare, Kabal-  
chabar (scholler  
of Kabelmedi)  
or Kabalachbar  
p A Mahumet-  
tan Chronicle  
saith, That this  
Light claue to  
the hands of  
God two thou-  
sand yeares  
before Adam,  
worshipping  
him as the An-  
gels; after in-  
closed in the  
Rib of Adam,  
&c.

They haue written a Booke of the generation of *Mahomet* to this effect: " The Booke of the generation of *Mahomet*, the Messenger of God, (the Prayer and Saluation of God be vpon him) from *Adam* and *Eue* to the time when God brought him forth, gracious, perfect, and fit for himselfe. When as *Kabachbar* had learned out of the Scriptures, and by Astrologie, that his Prophet should be borne to the world, he heard, That there was a man borne in Ieseras, a Citie of Arabia, hauing all such markes and tokens, as he had fore-seene by the Prophecies and his Art, viz. a spot on his forehead, a print betweene his shoulders, &c. And to satisfie his desire, he went thither to see; where finding those tokens fulfilled in young *Mahomet*, he thereupon expounded the darke myserie of his farre-fetched *Light*, learned of his Master *Kabelmedi* in this manner: When *Adam* was newly created, as he stood vp, his braine shaken and made a noyse, as the leaues doe, which are shaken with the winde: whereat *Adam* wondering, God said vnto him, The sound which thou hast heard is the signe of the Prophets and Messengers of my Commaundements. Take heede therefore that thou commit this Seed of *Light* only to worthie Loynes, and to a cleane Wombe. And this *Light* of *Mahomet* that should be borne, shined from the face of *Adam*, as the Sunne or Moone at the full. And when hee had begotten *Seth*, that *Light* passed instantly from the face of *Adam* into the face of *Eue*, insomuch, that the birdes of the Aire, and beastes of the Earth, wondered at her beautie. Yea, the Angels euery day saluted her, and brought her odours out of Paradise, till she brought forth *Seth* alone, hauing before, at euerie burthen, brought forth a brother and a sister.

*Seth* inherited this *light*, which remained betweene heauen and earth, the Angels thereby ascending and descending vpon *Seth*, and crying alwaies, *Reioyce thou earth, worthy of the light of Mahomet, on him be the prayer and saluation of God.* *Adam* drawing neere to his end, declared vnto him, by his Testament, the myserie of that *Light*, and the Genealogie of the Prophets. Then descended *Gabriel*, accompanied with threescore and tenne thousand Angels, bearing euery one of them a white leafe and a penne, which signed the writing, for the continuance of the order of the Propheticall generation. *Seth* receiued this writing, and was clothed with a double redde garment, shining as the Sunne, and soft as the violet-flower.

From



From him it passed by succession to *Noe* and *Sem*; then to *Abraham*, at whose birth two Lights from the East and West (meeting in the midst) lightned the whole World: and the Angels were heard singing, That it was the Light of the Prophet *Mahomet*, who should be borne of his Seed, whose Word should be in the vertue of GOD. This Light passed from *Abraham* to the face of *Hagar*, being with childe, and after to *Ismael*; and God told him, That the Soule of *Mahomet*, in the beginning of the Creation, was mingled with his, and that his name in Heauen should be *Asmet*, in Earth *Mahomet*, in Paradise *Abnalrazim*. At this *Sara* grieved, vntill three Angels comforted her with the promise of *Isaac*. From *Ismael* it remooued to *Kesdar* his sonne, who being indued with 9 *seuen Gifts*, married *Nulia* of the Land of *Isaac*, but, being warned by an Oracle, he tooke to wife *Algadira*, an Arabian; and after, by diuine warning, carried the chest of this Light vnto *Iacob*. Then was *Hamel* borne to him, and receiued the same Light; in which succeeded *Thebicht*, *Hameissa*, *Adeth*, *Aduve*, *Adne*, *Machat*, *Nizar*, *Musar*, *Aliez*, *Madraca*, *Horeima*, *Knica*, *Anofra*, *Melic*, *Falbreza*, *Luie*, *Galiben*, *Kab*, *Murran*, *Cudai*, *Abdamenef*, *Hesim*, a man by diuine testimonie free of all vncleanenesse. To him did all Kings offer their daughters in marriage, and among the rest *Constantine*, which he refused, and married *Seline* the daughter of *Zeit*, and had by her *Abdalmutalib*, whose Light caused raine in drought. To him an Elephant prostrated himselfe, and sayd with mans voice, *Saluation be on you, and on the Light that shineth out of your Reines*, Dignitie, Fame, Honour, and Victorie be on you: and that there should proceede from him a King, greater then all the Kings of the Earth. Another time, as he slept on the stone which was placed by *Abraham* in his Oratorie at Mecca, hee dreamed of a chayne reaching East and West, and to Heauen, and to the Depth, which was presently conuerted into a flourishing hearbe. *Noe* and *Abraham* presented themselues interpreters of this Dreame. *Abdalla* his sonne, the father of *Mahomet*, had a tutor giuen vnto him, to defend him from his enemies, who seemed a man, but was none. Hee was preferred from the lying in wait of the Iewes, by threescore and tenne Angels, which seemed men. He wedded *Ermima*, and therefore two hundred women perished for his loue; some hanging, some burning themselues.

q Sound, courageous, faire, swift, iust, a Hunter, and Archer.

r or *Hemina*, daughter of *Abdamenef*.

When the prescribed time was come, in the moneth *Dulheia*, on a Friday night, God bad *Ariduan* to open the gates of Paradise, that the innermost of his secret might be manifested: for it pleaseth me (sayth he) this night to transport the Light of my Prophet from the reines of *Abdalla* into the wombe of *Ermima*, and that it come into the world. This being done, as *Abdalla*, the Iudge and Lord of the Arabians, went into the house of Prayer, he perceiued a great Light to lighten from his house vp toward Heauen, and presently died. On the twelfth day of *Rab*, on a Tuesday, *Mahomet* was borne, circumcised, and all frolicke. And then all Idols fell and became blacke: All Kingdomes were destroyed, and not one stood vpright. *Lucifer* was cast into the bottome of the Sea, and in fortie dayes could not get out, and then called his fellowes, and told them, that *Mahomet* was borne with the power of the sword, who would take away all their power. The same also God caused to be proclaimed in Heauen and Earth. His mother said, That she was deliuered of him without paine, and Angelicall birds came to nourish the child, and that a man clothed in white presented him with three keys, like to Pearles, which he tooke; the key of Victorie, the key of the Lawes, and the key of Prophecie. And after came three persons with shining faces, presenting him a cauldron of *Gold*, with foure handles, which *Mahomet* accepted as a signe of his rule over the world. The Birds, Clouds, Windes, Angels, contended for the nourishment of the child. But the case was determined by heauenly voice, affirming, That he should not be taken from the hands of men. An Asse, almost finished, worshipped him, and receiuing him on her backe, became Herald to this new Prophet, with mans voice proclaiming the worthinesse of her Carriage. Three men carried him vp into a Mountaine: of which, one of them opened him from the Breast vnto the Nauell, and washed his



<sup>1</sup> See also  
*Bellon. obseruat.*  
*lib. 3. c. 7.*

<sup>2</sup> *La vita Ma-*  
*homeli* sayth,  
In a thin ng  
ladder they  
went vp to  
Heauen,  
where the  
starres hung  
by golden  
chaynes, as  
big as Mount  
Notho by Me-  
cina.

<sup>u</sup> There were  
in the first  
Heauen Ang-  
gels of the  
shapes of all  
creatures,  
praying for  
the creatures  
of their  
shapes: and a  
Cocke, whose  
feet touched  
one Heauen,  
and head the  
other, whose  
crowing mo-  
ued the Cocks  
of the earth  
to doe so. In  
the second  
was Noe. This  
Heauen was of  
Gold; the  
third of  
Pearls, where-  
in was *Abri-*  
*ham* and the  
huge huge  
Angell of  
Death, with  
his booke and  
pennem hand,  
writing the  
times of mens  
liues: (which  
facall opinia  
maketh them  
hardie) The  
fourth was of  
Emerald: here  
was *Juseph*  
and the Angell  
of Compassi-  
on weeping  
for the hanes  
of men. The  
fifth of Dia-  
mond, and in  
it *Argos*. The  
sixt of Rubie,  
and in it *Iohn Baptift*. The seuenth of Fire, and in it *IESVS CHRIST*. All these  
recommended themselves to his Prayers.

entrailes with snow: the second cleared his heart in the midst, and tooke out of it a blacke graine, saying, That it was the portion of the Deuill. The third made him whole againe. *Seraphim* nourished him three yeares, and *Gabriel* nine and twentie, who gaue vnto him, in the fortieth yeare of his age, the Law, and carried him to Heauen. This his journey is related by Frier *Richard*, sometimes a student in the Vniuersitie of Baldach, *Cap. 14.* and in his life <sup>1</sup>.

*Gabriel*, with threescore and tenne paire of wings, came to *Mahomet*, in the chamber of *Aissa*, his best beloued wife, and said, That *G o d* would haue him to visit him where he is; and brought with him the Beast *Elmparac*, or *Alborach*, of nature betweene a Mule and an Ass. This Beast told *Mahomet*, That he would not take him on his backe, till he had prayed to *G o d* for him. His steppes were as farre as one could see, so that in the twinkling of an eye he had brought *Mahomet* to Ierusalem. Then *Gabriel* with his Girdle tyed the Beast to a Rocke, and carried *Mahomet* on his shoulders into Heauen; where hee knocked, and the Porter opened. Here *Mahomet* saw <sup>u</sup> troupes of Angels, and prayed twice on his knees for them: and amongst the rest, old old Father *Adam*, reioicing for such a sonne, and commending him to his prayers. Then he brought him to the second Heauen, which was a journey of five hundred yeares, and so forth on to the seuenth Heauen: Here he saw the Angelicall people, euery of which was a thousand times greater than the world, and euery of them had threescore and tenne thousand heads, and euery head threescore and tenne thousand mouthes, and euery mouth seuentene hundred tongues, praying *G o d* in seuen hundred thousand Languages. And he saw one Angell weeping, and he asked the cause, who answered, That hee was *Sinne*. And *Mahomet* prayed for him. Then *Gabriel* commended him to another Angell, and he to another, and so forth in order, till he came before *G o d* and his Throne. Then *G o d* (whose face was couered with threescore and tenne thousand clothes of light, and from whom *Mahomet* stood two stones cast below) touched him with his hand, the coldnesse whereof pierced to the marrow of his backe-bone. And *G o d* sayd, I haue imposed on thee and on thy people Prayers. When he was returned as farre as the fourth Heauen, *Moses* counsell'd him to returne backe, to obtaine ease vnto the people, which could not beare so many prayers, which hee did oftentimes, till there remained but few. Thus returning to his *Elmparac*, he rode backe to his house at Mecca. All this was done in the tenth part of the night. But when he was requested to doe thus much in the peoples sight, he answered, Praysed be *G o d*, I am a Man, and an Apostle.

The Booke *Asear* (sayth *Bellonius*) telleth further, That in this journey *Mahomet* heard a womans voice, crying, *Mahomet, Mahomet*, but he held his peace. Afterwards another called him, but he gaue no answere. *Mahomet* asked the Angell who they were? He answered, That the one was shee which published the Iewes Law, and if he had answered her, all his Disciples should haue beene Iewes: the other was shee which deliuered the Gospell, whome if he had answered, all his followers had beene Christians.

The said Booke telleth, That *G o d*'s face was couered with threescore and tenne thousand Linnen Clothes made of Light, and that *G o d* gaue him a five-fold priuiledge. First, That he should be the highest creature in Heauen or Earth: Secondly, the most excellent of the sonnes of *Adam*: Thirdly, An vniuersall Redeemer: Fourthly, Skilfull in all Languages: Fifthly, That the spoyles of Warres should be giuen him. *Gabriel* after (sayth that Booke) carried him to Hell, to see the secrets thereof, and the seuen gates thereof, &c. where (as in the place fittest for him) wee will leaue him. The Booke of the vertues of *Mahomet* sayth, That in glorying of his strength he would boast, that he had knowne his eleuen wiues successiuely in one houre.

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One of their Chronicles telleth of his martiall affaires. This Chronicle reckoneth from *Adam* to *Noe* one thousand two hundred two and fortie yeares: From thence to *Abraham*, one thousand and fourescore: Hence to *Moses*, five hundred and fiftene: After him to *Dauid*, five hundred threescore and nine: and from this time to *CHRIST*, one thousand three hundred and fiftie: from whence to *Mahomet* is numbred sixe hundred and twentie; in all five thousand three hundred threescore and sixteene, from *Adam* to *Mahomet*. All the Prophets were in number an hundred and twentie thousand, and the Messengers of *GOD* three hundred and fiftene: whereof *Adam*, *Seth*, *Esrak*, *Noe*, *Abraham*, were Hebrewes; *Huib*, *Schale*, *Ishmael*, *Schaib*, *Mahomet* were Arabians.

If this Historie of *Mahomet*'s life be long and tedious, I thought good, out of an Arabian Chronicle, to adde this Epitome thereof. His mother died in a iourney to Mecca, when he was foure yeares old, and his Nurse restored him to his Grandfather *Abdalmutalif*, with whome he liued eight yeares. The Seraphim preserved him, but was neuer seene. After that, *Gabriel* was his Guardian, of whome he receiued the Law, which hee kept close three yeares, communicating it onely to some of his owne opinion, by whose helpe he became Priest and Prince of the Arabians and Saracens, and about eightene moneths after was carried into Heauen: and being returned into the Earth, hee tooke *Eubocara*, *Ali*, and *Zaid* to be his companions in this enterprise. Hee went to *Zaif*, or *Atharf*, and preached publikely, and thence to Mecca, tenne yeares going from place to place. And of his Conuerts, he chose some for guard of his Person, who sware the obseruance of his Law, to the number of fortie, who now with Word, now with the Sword, set forward this Doctrine. After tenne yeares, Mecca was peopled onely with beleeuers; and all Arabia was conuerted, without difficultie. Then he sent to the neighbouring Kings to become of his Religion; to the King of Persia, to the Romane Emperour, to King *Cinna*, to the Lord of the two Seas, to the King of *Ethiopia*, &c. After he returned to *Iehib*, and on Tuesday, the twelfth of Rab, in the eleuenth yeare, died. His Sepulture was appointed by *GOD* in the House of *Aisca* his wife, in the Chamber where he was wont to sleepe, where, at this day, is a Temple of Bricke. His bodie was wrapped in three white Clothes, without any pompe. His Seale was a Siluer Ring, with this inscription, *MAHOMET the Messenger of GOD*. He went twice on Pilgrimage, and nineteene times conducted an Armie.

The place of his buriall is at Medina, surnamed of him *Talnabi*\*, that is, of the Prophet; not (as some write) at Mecca. Neither doth his Corpes hang in the ayre by force of Load-stones, drawing vp his Iron Coffin or Chest, but lyeth buried in the ground (if any where) as *Ludouicus Vertomannus*, by his owne view, hath obserued. Of this place, and of Mecca, we shall speake more, in relating the Rites of the Pilgrims that visit them.

Some relate otherwise of the death of *Mahomet*, as that he died at fortie yeares of age, being poysoned by one of his Disciples, called *Albunor*, to make tryall of his boasting Prophecie, that he would rise againe within three dayes after his death. This *Albunor* after comming to see him, found his bodie torne in pieces, and deuoured of dogges: whereupon gathering together the bones that remained, into a Coffin, he caused them to be buried. Which in my minde is not so probable as the former report.

\* *Nabi*, a Prophet.  
The booke of the Policie of the Turkish Empire.

## CHAP. IIII.

## Of the Alcoran, or Alfurcan, containing the Mahumetane Law: the summe and contents thereof.

<sup>a</sup> Harman. Dal. interprete.

\* The stile of it.

<sup>b</sup> In annotationibus in Euseb. Chron. Solum

Canticum Mosi extremo Deuteronomio, prouerbia Salomonis,

& totus fere liber lob quadam rythmi necessitate cobibentur,

qui rythmus est instar duarum dimetriarum

Iambicarum—

Sed aliquando pauciorum sunt syllabarum, aliquando plurium

&c. — Nam ut in Hebraico, Syriaco, Arabico, et

Abyssino idiomate nulla metri species concipi possit, nemo efficere possit, quia id natura sermonis non patitur.

\* The phrase.

\* The method.

<sup>c</sup> Hieron. Sazan.

\* The subtiltie.

\* The agreement of copies



He Booke of *Mahomets* Law is called by the name of Alcoran, which signifieth a collection of Precepts; and Alfurcan, (as it is expressed and expounded in a Booke <sup>a</sup> called the Exposition or Doctrine of the Alcoran) because the sentences and figures thereof are seuered and distinguished. For the Word of *GOD*, (sayth *Mahomet* in that Booke) came not to me all at once, as the Law vnto *Moses*, the Psalmes to *Dauid*, and the Gospell to *CHRIST*. The Sentences or Chapters thereof are called Azoaras, which is interpreted a Face, as wee call them *Capita*, Heads. The Stile <sup>\*</sup> is not in Meter, as some haue imagined: for *Iosephus Scaliger* <sup>b</sup> (a great Criticke, and reputed one of the greatest Linguists in the world) affirmeth, That that Language is not capable of metricall measures by quantities of Syllables; as neither the Hebrew, Abyssine, or Syriau. He sayth yet, That the Alcoran is composed in Rime, but such, as is not in any tunable proportion; but that word which maketh vp the Rime, being sometimes neerer, and sometimes farre beyond all harmonie, distant from that word whereto it answereth. At the end of such Rimes are set the figures of Flowers, or some such matter: which if it bee so, the Turkish nicetie of making no likenesse of any thing in their Carpets, or other Workes, is stricter then these Alcoran-bookes themselues, and indeede is not common with them vnto other Mahumetanes, who vse their libertie in this point.

For the words and <sup>\*</sup> phrase; no man euer writ any thing in Arabian more rudely (sayth an Arabian Christian in confutation hereof) and much better might *Muzelenia*, *Helcaji*, and *Alabazbi* the *Athiopian*, and *Callata Ellecedi*, which vpon emulation composed also euerie one an Alcoran, glorie of those their Workes, containing more honestie and truth. Neither hath it pleased any noble or wise man, but the rude vulgar: of which sort, the wearie labourers gladly gaue eare to his promise of Paradise, the poore delighted to heare of Gardens in Persia, and Bankrupts and Felons easily listened to securitie and libertie. The method <sup>\*</sup> is so confused, that our Arabian Author (who liued before it was so generally embraced, & in freer times) sayth, That hee had heard euen good Saracens affirme with griefe, that it was so mixed and heaped together, that they could finde no Reason in it. Bad Rime as you haue heard, and worse Reason. *Hierome Sazanorola* <sup>c</sup> hath the like saying, That no man can finde herein any order: Nor could so confused and foolish a Worke proceede from any naturall or supernaturall light. It is yet craftily <sup>\*</sup> contriued, when he hath set downe some wicked Doctrine, presently to lace and fringe it with Precepts of Fasting, Prayer, or Good manners. The Copies thereof <sup>\*</sup> were diuerse; and after *Mahomets* death made (if it could be) worse, at least otherwise, then he left them. For *Hali* had one Copie left him by *Mahomet*, which the Iewes corrupted, adding, racing, changing at their pleasure, and promised him their assistance, if he would professe himselfe a Prophet. But *Ozimen* commaunded all the Bookes to be brought and deliuered into the hands of *Zeidi* and *Abdalla*, to bring all into one Booke, and, where they dissented, to reade after the Copie of *Corais*, and to burne all the rest.

They thus composed the Alcoran, whereof they left foure Copies, which after were lost. And yet *Hali*, *Abutalib* and *Ibermuzod* then refused to deliuer vp their Bookes: Whereupon arose diuerse Readings, and afterward diuerse Schismes; which to compound, others often endeouored by like labours after, but could not throughly perfect the same.

The



The \* truth thereof is such in his deuifings of new, and ceking and altering the old, that it is not probable in *Vines* opinion, that euer he read the old and new Testament: for (saith<sup>d</sup> he) though I thinke of him exceeding badly, yet thinke I him not so madde to change and wrest the Scripture, there especially, where it made nothing against him: but he had partly heard of such things, partly was so perswaded by his fellowes, Apostata-Iewes and Christians. This riming, harsh, confused, packing, worke, disagreeing each copie from other, and all from truth and honestie, hath beene translated into Latine<sup>e</sup> once by an English man, *Robertus Retinensis*; and after by *Ioannes Segobienfis*, a Spaniard, at the Councell of Constance, and after out of Italian into Arabian published by *Andrea Arinabene*. The first, and last of these, that is, *Retinensis* and the Italian translations are heere by vs followed.

It containeth chapters, or *Azoara's* 124. euery of them beginning, *In the name of the mercifull and pitifull G O D*. The first<sup>f</sup> of these are the words of *Makomet*, and is called the *Mother of the booke*, and is as it were their Creed: the rest are all deliuered as the words of G O D; he being induced as speaker. The first is in this sense. In the name of the mercifull and pitifull G O D. Thankes be vnto G O D the L O R D of the world, mercifull, pitifull, Iudge at the day of Iudgement. We pray vnto thee: we trust in thee. Leade vs into the right way, the way of them whom thou hast chosen, not of them with whom thou art angric, and of the Infidels.

Of \* G O D he writeth further, that he is *One*, necessarie to all, incorporeall, which neither hath begotten, nor is begotten, nor hath any like him: the Creator, long-suffering, searcher of the heart, true. That he will confound inchantments, that without his gift, none can beleuee (this his Alcoran,) that he hath no sonne, for he needeth nothing<sup>h</sup>, and he which setteth a second in the place of G O D shall goe into hell, *Az. 21.* and he hath no partaker, 32. yet in *Azoar. 67.* hee induceth God speaking thus: To C H R I S T the S O N N E of *Mary* wee haue giuen the Gospell, that by him men may obtaine the loue and fauour of God: and that the beleeuers amongst them (Christians) shall receiue a great reward: as also in *Az. 2.* he saith, Euery one whosoever liueth rightly, be he Iew or Christian, or if he leaueh his owne Law, and embrace another, if he worship God, and doe good, shall vndoubtedly obtaine Diuine fauour. Of the birth of C H R I S T he writeth thus, *Azo. 29.* We sent our Spirit to *Mary* (the best of all women, and the wombe vntouched, *Azoar. 31.*) in likenesse of a man, professing himselfe a Diuine messenger concerning a Sonne, &c. And when she in trauell plained, C H R I S T came from vnder her, and said, *Feare not*: and when some childe with her about the child, the child it selfe made answer, *I am the Seruant and Prophet of G O D*. He saith, the Iewes did not slay C H R I S T, but one like him, *Azo. 11.* and vpbraideth them, for not receiuing him, *Azo. 2.* and chap. 4. To C H R I S T, the Sonne of *Mary*, properly communicating our owne soule, we haue giuen him strength and power more then other Prophets: yet chap. 14. he excuseth that worship which is done him and his mother.

Concerning his Law and Alcoran, he handleth it in the second Chapter or *Azoara*, which beginneth thus. In the name of the mercifull and pitifull God. This booke without any false-hood or error, shewing the truth (to them which loue, feare, and worship God, and are studious of prayers and almes) and the obseruation of the lawes giuen of God from heauen to thee and other thy predecessors, and the hope of the world to come, hath manifested the true sect. For this bringeth the followers thereof to the highest, enricheth them with the highest good, as to the vnbeleeuers and erroneous, it menaceth truly the greatest euill to come. This he after applieth to Paradise and hell. This his Alcoran he calleth the establishing of the Law of the Israelites: and *Azo. 21.* he arrogateth to his booke wisdom and eloquence: and 47. he saith, <sup>k</sup> it was composed of the incomprehensible and wise God, euery where agreeing with it selfe, and calleth it (62) the booke of *Abraham*: and (69) if it should be placed on a mountaine, that mountaine for diuine feare would be dissolued. Those which will not be conuerted, take and slay, by all meanes intrapping them: and fight against them till they be your tributaries and subiects. The fifteenth part of all the prey is due vnto God,

\* The truth of the matter in it.  
d *Io. Ludonic. viii.*

\* The Translators.  
e *Anno 1143.*

f In the Italian are 124. chapr. besides this first: and the Easterne Saracens, reckon it but one, *Azo.* to the fifth.  
Bellon. lib. 3 diuideth it into foure bookes, and 201. chap.  
\* Of God and Christ.  
g *Azo 122.*  
h *Az. 20.*

i Of his law, and the followers thereof.

k *Azoara 47.*



God, and his Prophet, and to your kindred and orphans, and the poore. Those that are taken in warre kill or make slaues; but pardon them if they will turne to your lay, and God also will pardon them. Such good warriours shall haue full pardon. The Jewes and Christians (contrarie to that he had said before) let God confound. He hath sent his messenger with the right way and good law, that he may manifest and extoll it aboue all lawes. Of the twelue months foure are to be consecrated to fight against the enemies. Those that refuse this war-fare lose their soules. The fire of hell is hotter then the danger of warre. And although thou (Prophet) shouldest pardon the resisters of God and his messenger seuentie times, yet God will neuer pardon them. The sicke and weake, and such as haue not necessities, are excused from this necessitie of warres; but to the good warriours God giueth Paradise, in reward of their soules and goods, whether they kill or be killed. *Azo.* 18. 19. And in 57. Kill the vnbeleeuers whom you conquer, till you haue made great slaughter. God could take vengeance on them, but he chuseth rather to doe it by you: he shall lay deafnesse and blindnesse on the faint-hearted. Yet in 52. and 98. as contrarie to himselfe he affirmeth, that he is sent onely to teach, not to compell and force men to belecue: except we expound it rather, that Jewes, Christians, and all vnbeleeuers, are compelled to be tributaries, and their slaues; not forced to their religion, but instructed only; which agreeth with their practise. From this doctrine, and that of destinie in the 50. *Az.* hath risen their forwardnes to the warre, and the greatnesse of their conquests. Agreeable to this doctrine is their manner of teaching it: the Reader or Preacher (as saith Frier *Richard*, student amongst them in the Vniuersitie of Baldach) holdeth a bare sword in his hand, or setteth it vp in an eminent place, to the terrour of the gain-sayers.

1 *Mabomet* disclaimeth Diuine miracles, and humane disputations, prouing with the sword.

But disputation<sup>1</sup> and reasoning about his law he vtterly disliked. *Az.* 32. To such as will dispute with thee, answere that God knoweth all thy doings, which in the last day shall determine all controuersies. And 50. Nothing but euill cleaueth to the heart of such as vnwisely dispute of Diuine Precepts: bnt commend thou thy selfe vnto God, that knoweth all things. And chap. 4. 15. He is commanded to goe away from such. This booke is giuen to take away discord from men: miracles he disclaimeth as insufficient prooffe; for though it should make plaine the mountaines, and make the dead to speake, yet they would be incredulous: But it is thy dutie only to shew them my Precepts, *Azo.* 23.

\* *Creation.*

Of the<sup>2</sup> Creation he affirmeth (*Azo.* 2.) that when God had made the world, he disposed the seuen heauens: he told the Angels he would make one like vnto himselfe in the earth: they answere, we in all things are subiect to your Maiestie, and giue praise vnto you: but he will be wicked and a shedder of blood. Then God testifying, that he knew a thing not knowne to the Angels, taught *Adam* the names of things by himself, not knowne to the Angels, and therefore commanded the Angels to doe reuerence before *Adam*, which wicked<sup>m</sup> *Belzebub* refused; they obeyed. And *Azo.* 25. We made man of clay, and I breathed into him a portion of mine owne soule, after that I had created the diuell of Pestiferous fire; and because *Belzebub* refused to humble himselfe to this man (made of blacke mire) hee was damned, and when he desired respite till the resurrection, it was denied: and therefore he said he would teach all euill things, that they shall not giue thee thanks, &c. Of the Angels he affirmeth (45.) that some of them haue two wings, some three, some foure: and (52.) the heauen would fall vpon men, were it not for the Angels that call vpon God. There they shall possesse rings of gold, chaines, iewels, clothed with cloth of gold; their beds shall be of gold, and this for euer.

m *Belzebub* said he was made of fire, and therefore better then he which was made of earth. *Azo.* 17.

\* *Paradise.*

n The Turkes Paradise a beastly carnall one.

Of<sup>\*</sup> Paradise he dreameth in this sort, *Az.* 65. He which feareth God shall receiue the two Paradises ful of all good, pleasant with streaming fountaines. There they shall lie on silken and purple carpets, and shall be accompanied with many maidens, beautifull as the Hyacinth and pearles, neuer deflowred of men or Devils, neuer men-struous, sitting in pleasant shades with their eyes fixed on their husbands: their eyes large, with the white of them exceeding white, and the blacke very blacke, lying on the shining greene. Faire yong men shall serue them with vials and other vessels, full

of



of the most excellent liquor, which shall neither cause head-ach, nor drunkenesse, and shall bring them the choicest fruits, and flesh of fowles. They shall there heare no filthy or displeasing word : and (*Azo. 86.*) In Paradise shall be administred to them in well-wrought vessels of glasse and siluer, drinke, as the sauourie ginger, out of the fountaine *Zelzebil* : they shall haue garments of silke and gold, chaines of siluer, blessed wine, maidens likewise with prettie breasts : there tall trees of colour betweene yellow and Greene. They shall haue in Paradise all pleasures, and shall enioy women with eyes faire, and as great as egges : sweet sinelling riuers of milke, and hony, and fruits of all sorts. Of this Paradise, *Auicenna* (a Mahometan) saith, that it concerneth the bodie, but wise Diuines more respect the minde ; the felicity whereof, in coniunction with truth, they farre preferre before the other of the body.

Of Hell \* he fableth that it hath seuen gates ; that it shall make the wicked like to fleas, that they shall be fed with the tree *Ezecum*, which shall burne in their bellies like fire, that they shall drinke fire ; and being holden in chaines of seuentie cubits, shall be kept sure ; the fire shall cast forth embers like towers or camels. They which contradict shall be punished with the fire of hell : they which feare, shall goe into Paradise ; and as it were in a \* middle space betwixt the one and the other, there shall stand some other with hope and expectation of Paradise. We haue set Angels ouer hell, and haue appointed their numbers (84.) 98. There shall bee fountaines of scalding waters, and they shall eat vpon a reed, but shall not satisfie their hunger : they shall be bound in chaines, 121.

He \* sometime excuseth his owne basenesse, as *Azo. 36.* The vnbelecuers (saith he) murmure that he is followed only of Weauers, and the raskall-rout. And 53. That the Alcoran was not committed to a man of great possessions : and they say, that it is Art-magicke, and that I haue fained it. And in 64. The Moone was diuided, and they say it is forcery. (The tale is told by Frier *Richard* thus : *Mahomet* pointed to the Moone with his thumbe, and middle finger, and it was diuided, the two peeces falling on the hillies of Mecha, which entring into *Mahomets* coat was made whole againe) He \* sometime extolleth himselfe, blasphemously inducing CHRIST, thus saying to the Israelites ; O ye Israelites, I being sent a messenger vnto you from GOD, affirme by the Testament which I haue in my hand, that a Messenger shall come after mee, whose name is *Mahomet*, of whom they shall say that he is a Magician. 71. His beaustly prerogatiue he boasteth, (42.) saying, he is the seale and last of the Prophets. To thee O Prophet, we make it lawfull to lie with all women which are giuen thee, or which thou buyest, and thy Aunts, thy kindred, and all good women which freely desire thy company, if thou be willing : and this is permitted to thee alone. Diuorse these, comple thy selfe to those at thy pleasure. And being by some other of his wiues found in bed with *Mary* the wife of a Iacobite Christian, he sware that he would neuer after vse her company : but after being impotent in his lusts, he ordaines a law to himselfe, *Az. 76.* Why doest thou, O Prophet, make that lawfull, for the loue of thy women, which GOD hath made vnlawfull ? GOD full of pitie, and giuer of pardon, hath commanded thee to blot out, or cancell thine oathes.

Of his journey to heauen, to receiue the Law, he speaketh. *Az. 63.* and 82. mingling iniunctions of deuotion. 83. Thou, O Prophet, rising in the night, spend halfe the night, or a little more or lesse, in watching, and continually and deuoutly read ouer the Alcoran : be thou iust, patient, and refuse not to wash thy garments, O thou man clothed in woollen. 42. Let none enter into the house of the Prophet before he call ; but let him stand without the gate : let none do dishonestie within his house, let none hurt the Prophet in any thing, or haue his wife after him.

Some \* Prophets he mentioneth, not named in Scripture ; and of those there named he telleth many fables. *Ismael* was a true Prophet, and found a good man before GOD. *Ioseph* nine yeares imprisoned for the Queene. *Abraham* ouerthrew his fathers Idols, and should haue beene burned for the same ; but the fire lost his force. The mountaines and birds that praise GOD, were subiect to *Dauid*. *Salomon* learned Magicke of *Arot* and *Marot*, Diuels so called : he knew the language of birds ; and when he was in the

\* Of Hell.

\* Of Purgatorie.

\* Of the Prophet Mahomet.

o Mahomet guilty of his witchcraft, often speaketh of it : that he may not be thought such a one.

\* Of the Prophets in Scripture.

p Such tales as these of *Abraham*, *Salomon*, &c. you shall find both in the Iewish and Popish Legends, as if the Iew, Papist and Mahometan, had contended for the whetstone : which any one that readeth shall find.

the middest of his armie, consisting of diuels, men, and birds : the Lapwing brought him newes of the Queene of Saba's comming, to whom by this Lapwing he sent a letter, &c. Of this armie the Ants or Pisinires being afraid ; one Ant perswaded her fellows to get them into their holes, lest they should be troden on. *Moses* married *Pharaoh's* daughter. (37.) One *Ascemel* made the golden Calfe in the desert against *Aarons* will. *Pharaoh* requested *Hemen* to build a tower, whereon to climbe to heauen, to the GOD of *Moses*. (50.) In the time of *Noe* they worshipped Idols, whom he nameth *Huden*, *Schuan*, *Iaguta*, *Iannea*, *Nacem*.

The Prophet *Huth* was sent to the nation *Haath*, to teach them the worship of one GOD : and *Schale* to *Themuth*; and *Schaibe* to *Madian*; and *Abraham* and *Lot* to the *Sodomites*; on whom, because they were incredulous, it rained yellow and sharpe stones. (*Az.* 21.) *Moses* was sent to *Pharaoh*, &c. His scope of these narrations is, that he is sent likewise a Prophet, and therefore iudgement will pursue them which refuse him, as it did those incredulous nations. These saue of a Iewish helpe. He telleth also of *Alexander* & *Mag.* that he had all knowledge : he found the Sunne, where it lay resting in a yellow fountaine, and the mountaines in which it riseth. And finding men without vie of speeche, he diuided them from other men, &c. *Az.* 28.

q *Alexander*,  
*Mahomet's* tie-  
rest Saint to  
follow.

\* Of the re-  
surrection  
and last iudg-  
ment.

He proueth\* substantially that there shall be a resurrection, by the historie of the seven Sleepers, which slept in a caue 360. yeares. (28. *Az.*) and (49.) He saith, that at the time of death, GOD taketh away the soule at an houre knowne, restoring it to some; to some, neuer : at the first sound of the trumpet all shall die, except those which shall be protected by the will of GOD : at the second sound all things shall reuiue, and be iudged : and (66.) The earth shall tremble, the mountaines shall be brought to dust, and the whole company shall be diuided into three parts, before : on the right hand, which shall be blessed; those on the left hand, in their left hands shall receive the scroll or sentence of their condemnation. And 79. In the last Iudgement the earth shall be ouerthrowne, the heauen shall be powred forth. 8. Angels shall beare vp the throne of GOD. And (80.) The heauens shall vanish as smoake, and the earth shall be plucked as wooll. And (111.) There shall be set vp the ballance of Iudgement : they to whom shall befall a light weight, shall liue, but they which haue a heauie weight shall be cast into fire. The booke of bad workes shall be kept in the bottome of the earth; the booke of good workes in a high place.

Morals and  
Iudicials.

† *Az.* 33.  
34.

In diuers places of the Alcoran, the better to colour his filthinesse, he hath disperfed good sentences, like roses scattered on a dung-hill, and flowers in a puddle : concerning almes, prayer, tithing, iustice, &c. Others he hath of another sort establishing his owne tyranny and religion. *Az.* 26. Swines-flesh, bloud, that which dieth alone, and that which hath the necke cut off, not in GOD's name, is vnlawfull. Be chaste euerie where, but with your owne wiues, or such as are subiect to you, and do serue you. E- uery adulterer shall haue an hundred stripes in the presence of many. He which accuseth a woman of adultery, not prouing it by foure witnesses, shall haue eightie. The iealous husband accusing his wife, must sweare foure times that he chargeth her truly; and a fifth time curse himselfe, if it be otherwise. The woman must doe the like to cleare her selfe. (43.) After a woman be diuorced from one, any other may marrie her. (19.) Trust not a sonne or a brother, except he be of your owne Law. 72. On Friday when they are called to prayer, they must lay all businesse apart: when prayers be ended, they may returne to their commodities. Redeeme captiues; and thy sinnes, by good workes. About Circumcision I find no iniunction in the Alcoran. In the 3. 8. and 9. *Az.* He permitteth all licentiousnesse with all women which they haue of their owne : but prescribeth washings after venery, and after naturall easements. Loue not your enemies : the women of another faith proue first : and if they fauour the vnbelieuers, diuorce them. (70.) It is no sinne to reuenge iniuries. 52. the women must couer their faces. 43.

† Pilgrimage  
to Mecca.

The going on 'Pilgrimage, and the perpetuall abode at the Temple of *Harar* (that is, vnlawfull, because nothing but their holies are there lawfull) wee repute of equall merit. They which loue it not, or do it iniurie, shall sustaine grievous euils. *Abraham* founded



founded this Temple, and blessed it, and cleansed it, for them which abode there, and for the pilgrims. He preached one God without partaker, and the pilgrimage to this Temple, that on the dayes appointed they might, in naming God, sacrifice beasts, wherewith to feast themselves and the poore, and might fulfill their vowes, and goe in procession round about the old Temple, a worke which God will greatly reward. *Ar.* 32. and 19. The vnbeleeuers are not worthy to visite the Temple *Haran*. And these good pilgrims are not equal to the good warriors. 38. He entred into the Temple *Haran* with his head shauen.

*t Abraham author of pilgrimage rites.*

Ridiculous is the confirmation of this holy Law, by such varietie of oathes, as I am almost afraid to mention, in regard of our *Gull-gallants* of these times, who would sometimes be at a sette in their braue and brauing phrases, if they should not haue varietie of oathes and curses, to daube vp with such interiections all imperfections of speech, & make smooother way for the current of their gallantrie. But yet euen for their sakes, let vs mention a few, that they may see *Mahomet* had as braue a humour this way as they. He induceth God swearing by lesse then himselfe, as by the order of Angels, by the Alcoran, by the blowing windes, by the watery clouds, by the sailing ships, by the Mount Sinai, the heauen, the sea, the euening Starre, the West, his pen and lines, the guiltie soule, the diuels, by the morning, ten nights, the Passeouer, by the figges and oliues, by the dawning, and twilight, and a world more of the like: only he saith (*Azoara* 1000.) that he may not sweare by the earth, nor by the sonne like to the father.

*His oaths*

His last *Azoara* endeth thus, *In the name of the mercifull and pitifull God*: Sanctifie thy selfe, and pray continually and humbly to him which is Lord of all nations, Lord of all, God of all, that he will defend and deliuer thee from the diuell, which entereth the hearts of men, and from diuellish and peruerse men.

8. They which eat the inheritance of orphans, euermore fire shall eat them. Be faithfull in keeping and deliuering their goods, for God taketh knowledge of all accounts. Let one sonne haue as much as two daughters. In bargaining vse no lying, slaying your owne soule. The couetous shall haue endlesse punishment: he that killeth vnwillingly, shall giue to the kindred of the partie slaine, another man; or if he cannot do that, let him fast two months together: he which killeth wilfully shall be cast into the fire.

*Iust dealing.*

Salute him which saluteth thee, for salutation is much pleasing to God. 56. The diuels hearing the Alcoran, shall be conuerted, and flie from their companions.

*Courtesie.*

10. Yee which are good, beleue in God, in his Messenger, and in the booke sent from heauen. They which first beleue, and after deny, and become incredulous, shall haue no pardon nor mercy of God, but shall goe into the fire. And (11.) We will bring infinit euill vpon him, that will not obey God and his messenger, and will be *disputing*. To them which demand that the booke may raine vpon them from heauen, thou shalt say that some asked a greater thing of *Moses*. that he would shew God vnto their eyes, and were therefore smitten with lightning from heauen. (12.) To the Iewes and Christians God hath giuen disagreements, till God shall determine the same at the day of iudgement. Make not your selues companions of them which deride our Law. No man receiueth the perfection of the Law, but he which beleueth the Testament, the Gospell, and this booke sent of God. 14. They which erre will say, let God shew vs miracles. These hurt none but their owne soules, for if they should see all miracles done, they would dispute with thee, saying, that they could not be done but by enchantments. Thou shalt not come to them with manifest miracles; for they would refuse them, as odious things. 15. Dispute not with them which will not heare; and if they demand miracles, say, God only doth them: I know not the secrets of God, and follow nothing but that which God and the Angell hath commanded: and if Angels should speake to such, they would not beleue. 16. God himselfe and his blessed Spirit haue compounded this most true booke. 26. 44. They which say his law is new or fained, goe to the diuell. 47. He induceth some gainsayers, saying, we will not leaue worshipping our images for this iester and rimer. Yet is he alone come with the truth, confirming

*The Law.*

*u Not to dispute nor seeke a signe in proofe of the Law.*

*x The fox will cate no grapes because they are lowre, and hang too high.*

confirming all the other messengers. 55. He saith I (GOD) writ this booke with my owne hand. 56. The vnbeleeuers say I am a Magician, and haue fained it: but then I pray GOD that I may haue no part in him when he shall be our Iudge. Say not there are three Gods, but one God alone without a Sonne, to him all things are subiect, CHRIST cannot deny but that he is subiect to GOD, as well as the Angels. 12. We sent CHRIST, to whom we gaue the Gospell, which is the light and confirmation of the Testament, and the right way to him which feareth GOD, by the fulfilling of your law. All that say that CHRIST is GOD, are vnbeleeuers and liars (CHRIST himselfe hauing said, Yee children of Israel beleuee in your God and my Lord) of whom he which will be partaker, shall be cast into the fire eternall. CHRIST is but the messenger of God, before whom were many other messengers: and his mother was true, and they did eate. Good people exalt not your selues in your law, further then the truth. 3. The soule of CHRIST was cleane and blessed, he cured the lea-  
prous, raised the dead, taught wisdom, the Testament, and the Gospell. The vnbeleeu-  
ing Israelites beleued that he was a Magician. And 34. We haue giuen a good place  
and abounding with water to the Sonne of Mary, and to her, for hauing done such  
miracles in the world.

*Sentences.*

27. Worship one God alone. Honor thy father and mother, and doe them good. Giue them no bad word when they are old. Be subiect with al humility, and pray God to pardon them. Giue to the poore and to your kindred, but not superfluously: for they that doe superfluously are of kinne to the diuell. Slay not your children for no cause. Be yee not fornicators; for that is wickednes, and a bad way. Be reuenged on murderers. Say nothing till ye know it; for you must giue account of your saying. 26. in disputing or reasoning vse only good words. Answer in honest sort to him which asketh thee. 27. Be iust in weight and measure. 37. The diuell standeth ouer the makers of songs and lies, that is, the Poets, if they amend not, doing good. 68. If you cannot giue, be daily in prayers. Pay your tithes, following God and the Prophet. They which do not good but for vaine-glory and ostentation, shall be damned. 118. The histories which are in the old Testament, are so cited by him, as if he neuer had read them, so many dreames and lies are inserted.

*Prayer.*

Before Prayer wash the face, the hands, the armes vp to the elbow, the feete vp to the ankles; and after carnall company wash in the Bath: and if water cannot be had, with dust of cleane earth, God desireth cleanness. 9. In prayer let them be sober, that they may know what they say. 2. God will not aske why men pray not toward the East, for the East and West is his; but will demand of the workes which they haue done, of their almes, pilgrimages, and prayers. He commandeth that they be humble in prayer, and that in prayer they turne towards Mecca. Euery one which shall pray, asking that which is good, which way soeuer he shall turne him, shall be heard of God: although the true manner of praying be toward the center of the Temple of Mecca. They which are good, make their prayers to helpe them by their patience and abstinence. God dwelleth in such men. Pray according to the visuall custome in all places, the footman on foot, the horseman on his horse.

*Almes.*

3. He that giueth his owne for Gods sake, is like a graine that hath seuen eares, eue-  
rie of which containeth an hundred graines. Good men lose not your almes by vain-  
glorie. 4. Giue almes of the good gaires of your money, and of that which the earth  
produceth; but God respecteth not gifts of that which is vniustly gotten. Satan per-  
swadeth you to giue nothing for feare of pouertie. To giue almes publicly is good,  
but to giue priuately is better: and this blotteth out sinnes. Giue specially to those  
which stay in one place, and are ashamed to aske. 6. God will giue Paradise to them  
which in time of famine and scarcitie giue liberally, and which receiue iniuries, and re-  
pent of their sinnes.

*God.*

2. The Creator said, I am the onely Creator, *alwaies the same*, pitifull, mercifull,  
besides whom there is none other; whose miracles and great workes are vnto the  
wise the frame of heauen and earth, the intercourse of night and day, the shippes in  
the sea fit for the vse of men, raine for the refreshing of the earth, the composition of  
all



all creatures, the windes, the clouds, &c. 15. inuoke and worship one G O D alone. 42. All the miracles of G O D cannot be written, if all the trees in the world were pens, and the sea seven times greater, and were inke; with whom it is a small thing to raise the dead.

2. They which are intreated to beleue the Diuine Precepts, say, they will follow their ancestors in their sect. What would yee follow your fathers if they were blinde or deafe? Will ye be like them in being mute, blind, and foolish? *Tradition.*

3. O good men, eat that good which he hath giuen you, & giue him thanks; about all other things calling vpō him. Abstaine from that which dieth of it selfe, from swines flesh, from bloud, and from euery other creature that is killed, and not in the name of the Creator. But in case of necessitie it is not sinne; for G O D is mercifull, and will forgive you this. 12. Eat not of that which is drowned, burned in the fire, and touched of a Wolfe. 16. Eat nothing which hath not before beene blessed. To the Iewes we made many things vnlawfull, because of their wickednesse. 2. Hee which shall contradict this booke, shall continually be consumed in vnquenchable fire, and none of his workes shall helpe him. *Meates:*

2. Euery one which draweth nigh to death, let him leaue of his money to his family and kindred to distribute in almes, and they which shall change that vsē, shall be iudged of the Creator, &c. *Death.*

2. Weenioyne vnto you (as to your predecessors) fasting in the time thereto appointed, and in a certaine number of daies, that is, in the moneth *Romadan*, in which, this booke (which discerneth betweene good and euill) was sent you from heauen. Euery one must obserue it, but the sicke and traeller, and let them doe the same in the remainder of the time. The rich vsē to satisfie their fasting with almes; let them do both the one and the other. He permitteth you the vsē of your wiues in the night, because it is hard and impossible to abstaine. But let none vsē their company in the Temples. Fast all the day, and when night is come, eate and drinke as much as you please, till the morning. By the Moone is knowne the time of Pilgrimages, and of fastings, whereby is knowne that you loue and feare G O D. Spend your money in the loue of G O D in Pilgrimage, not despairing. He that is impotent, and that is not accompanied of his wife in the pilgrimage, must fast three daies in the voyage, and seven after his returne. To the sicke, fasting with almes is sufficient. They which purpose this pilgrimage, let them not giue their minds to any euill. Let them not be ashamed to aske necessaries. 2. Hold it for iust and good to enter the house at the doore, not at the side, or back-side thereof. 35. Salute those which ye meet, when ye enter into the house. *Fasting and Pilgrimage.*

3. To them that doubt of wine, of chesse, of scales, and of tables, thou shalt say that such sports, and such drinckes are a great sinne, and although they be pleasant or profitable, yet are they hurtfull sinnes: if they say what shall we then doe, thou shalt say, The good things of God. Perswade them to seeke the Orphanes, and succour them, as their brethien, or else God will make them so poore, that they shall not be able to helpe either themselues or others. 13. Wine, chesse, and tables are not lawfull, but the diuels inuentions, to made debate amongst men, and to keep them from doing good. Let none go on hunting in the pilgrimage month. *Drinckes and Games.*

3. Take not a wife of another law, nor giue your daughters to men of another law, except they before conuert to your law. Let no man touch a woman in her discase, before she be well cleansed. Vsē your wiues, and the women which are subiect to you, where and how you please. Women which are diuorced, may not marry till after foure moneths, hauing had three times their menstruous purgation. Let them not deny their husbands their company at their pleasure. They are the heads of the women. After a third diuorce from one man, they may not marry the same man againe, except they haue in the meane time beene married to another, and be of him diuorced. Let the women nurse their children two yeares, receiuing necessaries of the fathers. After buriall of a husband, let them stay vnmarried foure moneths, and ten daies; and not go out of the house in a yeare after. Take ye two, three, foure wiues, & finally as many *Women:*

as in your minde you are content to maintaine and keepe in peace. It is vnlawfull to marrie with the mother, daughter, sister, aunt, neece, nurse, or the mother or daughter of the nurse; and take not a whore to wife. 9. Let the wiues keepe their husbands secrets, or else let them be chastised, and kept in house and bed, till they be better. 10. Let the husband seeke to liue peaceably with his wife. 31. Cast not thine eyes on other mens wiues, though they be faire, &c.

*Swearing.*

3. Swear not in all your affaires by G o d and his names. They which forswear themselves shall haue no good thing in the world to come. And 35. Swear not rashly, for G o d seeth euery thing.

*Christ.*

4. We giuing our soule to C H R I S T the Sonne of *Marie*, preferred him before all others, that had beene exalted by me, to speake with G o d, to power and vertue. He inserteth the prayer of the Virgins mother, when she felt her selfe with child, by *Joachim*: and maketh *Zacharie* to be the Virgins Tutor. 5. Who (he saith) for his vnbeleefe was dumbe three dayes. The Angels saluted *Marie*, saying, O thou the purest of all women and men, deuoted to G o d, Ioy vnto thee of that great Messenger, with the word of G o d, whose name is I E S V S C H R I S T, an excellent man, at the command of the Creator: he shall come with Diuine power, with knowledge of all learning, with the booke of the Law and Gospell; shall giue Commandements to the Israelites: shall giue life; cure diseases; shew what is to be eaten, and to be done; shall confirme the old Testament; shall make some things lawfull, which before were vnlawfull, &c. He acknowledgeth that his mother knew not man. 11. They say (the Iewes) that they killed C H R I S T, the Sonne of *Mary*, the Messenger of God, but it was not true, but they crucified in his stead another like him; for the incomprehensible God caused him to goe vnto him. I E S V S is the Spirit, and Word, and Messenger of God, sent from heauen. 11.

*Forcing to beleene.*

4. Offer violence to no man in respect of the Law, for the way of doing good and euill is open. 4. God gaue first the Testament, then the Gospell, and lastly the true Booke, the *Alfurcan* of your Law, in confirmation of those former.

*Vsurie.*

4. They which liue of vsurie shall not rise againe otherwise then the Diuels: they embrace that which God hath said is vnlawfull: but they say vsurie is as merchandize. Yee which are good feare God, and forsake vsurie, lest the anger of God, and of the Prophet, assaile you. Take onely the principall; and if he cannot pay you, stay till he can, and giue him almes; for this shall be better for you.

*Repentance.*

4. He which repenteth him, and leaueth his sinne, obtaineth pardon, and the cancelling of that which is past; but returning againe thereto, he shall suffer eternall fire. In the 5. Vnto bad men is denied humane and diuine mercie, except they repent. God careth little for the conuersion of them, which, after that of Infidels they are made beleeuers, become worse. Such shall suffer without any remission intollerable punishment. 10. God pardoneth lesse faults, but not criminall.

*Friendship.*

5. Let no man reckon him a good friend, which is an vnbeleeuer, except it be for feare. If betwixt you there grow discord, laying aside all stomacke, doe the will of God, and become brethren together, imitating God, who hath deliuered you from the fire, and from dangers. 6. God would not that any should doe euill to those of his owne Nation, and those which consent to your Law, but rather their profit and commoditie.

*Infidels.*

6. Thinke not that euer Paradise shall be open vnto you, if you be not first valiant and couragious in battaile: and before you enter into battaile, prepare your selues for death: and after the death of the Prophet *Mahomet*, defend the orders by him giuen with armes. No man can die, but when God will, that is, when his time is come. Those which flee out of the warre, are prouoked of the Diuell; but God pardoneth them which repent. They which die in the way of God, are not truly called dead: They liue with God. Let none feare them which are gouerned of the Diuell. 7. Be patient, and you shall haue eternall life. 10. Accompany not with vnbeleeuers, neither in friendship, nor other businesse. They which goe on war-fare for God and the Prophet, shall receiue abundance in the earth, and after death the mercie of God.

They



They which refuse (except they be sicke or children) shall be cast into hell. Neglect not prayers in your expeditions. Some may pray, while others stand in armes. Pray not for them which hurt their owne soules. 18. Look to your selues that there be no discord amongst you.

Thus haue I endeououred to bring some order out of confusion, and haue framed these heads out of that Alcoran-Chaos\*, where is scarce either head or taile: this tale they haue and beleue (for what will not? what shall not they beleue, which refuse to beleue the Truth?) that hee which readeth this booke a thousand times in his life, shall haue a woman in Paradise, whose eye-browes shall be as large as the rayne-bow.

\* *Magdeburgenses in Centuria 7.* haue also gathered some heads of this headlesse monster, which they that will may there reade.

## CHAP. V.

*Other Mahumeticall speculations, and explanations of their Law, collected out of their owne Commentaries, of that Argument.*



F such writings as haue come to our hands touching *Mahomets doctrine and Religion*, that seemeth most fully to lay them open, which is called by some, *Scala*; a booke containing the exposition of the Alcoran, in forme of a Dialogue, translated into Latine by *Hermannus Dalmata*, and made the twelfth Chapter of the first booke of the Alcoran in Italian. I haue therefore presumed on the Readers patience, to those former collections out of the Alcoran it selfe to adde these ensuing, as a further explanation of their opinions. *The Messenger of God* (so beginneth that booke) was sitting amongst his fellowes (the prayer and saluation of *God* be vpon him) in his City Iesrab; and the Angell *Gabriel* descending on him, said, *God* salueth thee, O *Mahomet*, &c. There come foure wise-men, *Masters in Israel*, to proue thee; the chiefe of whom is *Abdia-ben-Salon*. *Mahomet* therefore sent his cousin *Hali* to salute them; and they being come to *Mahomet*, after mutuall salutations, *Abdia* telleth him, that he and his fellowes were sent by the people of the Iewes to learne the vnderstanding of some obscurer places of their law. *Mahomet* asketh, if he come to enquire, or to tempt. *Abdia* saith, to enquire. Then *Mahomet* giuing him full leaue, he beginneth; hauing before gathered out of the whole bodie of their Law an hundred most exquisite questions. The principall dreages you shall heere haue.

a *F. Sansou.*  
Bell. lib. 3.

*Abdia.* Tell vs (O *Mahomet*) whether thou be a Prophet or a Messenger? *Mahomet.* *God* hath appointed me both a Prophet and a Messenger. *Ab.* Doeſt thou preach the Law of *God*, or thine owne Law? *Mah.* The Law of *God*: this Law is faith, and this faith is, that there are not Gods, but one God, without partaker. *Ab.* How many lawes of God are there? *Mah.* One, the law, and faith of the Prophets, which went before vs, was one; the rites were different. *Ab.* Shall we enter Paradise for faith or workes? *Mah.* Both are necessarie; but if a Gentile, Iew, or Christian, become a Saracen, and preuent his good workes, *Faith onely* shall suffice: But if Gentile, Iew, or Christian, doe good workes, not in the loue of God, the fire shall consume both him and his worke. *Ab.* How doth the mercie of God preuent his anger? *Mah.* When before other creatures *Adam* rose vp, he kneeled and said, God be thanked: and the Angels hearing it, said *The Pitie of God be vpon thee, Adam*, who answered Amen: Then said the Lord, *I haue receiued your prayer.* *Ab.* What be the foure things which God wrought with his owne hands? *Mah.* He made Paradise, planted the tree of the trumpet, formed *Adam*, and did write the Tables of *Moses.* *Ab.* Who told thee this? *Mah.* *Gabriel* from the Lord of the world. *Ab.* In what forme? *Mah.* Of a man standing vp-right, neuer sleeping, nor eating, nor drinking, but the praise of God. *Ab.* Tell me in order what is one, what is two, what three, foure, fiue, fixe, &c. to a hundreth. *Mah.* One is God without Sonne, par-

taker or fellow, almightie Lord of life and death. Two, *Adam* and *Eue*. Three, *Michael*, *Gabriel*, *Saraphiel*, Archangels Secretaries of God. Four, The Law of *Moses*, the Psalmes of *David*, the Gospell, and Alfurcan (so called of the distinction of the sentences). Fiue : The prayers which God gaue me and my people, and to none of the other Prophets. Sixe, The dayes of Creation. Seuen, Heauens. Eight, Angels which sustaine the throne of G o d. Nine, Are the miracles of *Moses*. Ten, Are the fasting-dayes of the Pilgrimes : three, when they goe, seuen, in their returne. Eleuen are the Starres whereof *Ioseph* dreamed. Twelue moneths in the yeare ; thirteene is the Sunne and Moone, with the eleuen Starres. Fourteene candles hang about the throne of G o d, of the length offiue hundred yeares. Fifteene, the fifteenth day of *Ramadam*, in which the Alcoran came sliding from heauen. Sixteene, are the legions of the Cherubims. Seventeene, are the names of G o d betweene the bottome of the earth and hell, which stay those flames, which els would consume the world. Eighteene, Interpositions there be betweene the throne of G o d, and the aire ; for else the brightnes of G o d would blinde the world. Nineteene, Be the armes or branches of *Zachia*, a riuer in hell, which shall make a great noise in the day of Iudgement. Twenty, The day of the month *Ramadam*, when the Psalmes descended on *David*. The one and twentieth of *Ramadam*, *Salomon* was borne. The two and twentieth, *David* was pardoned the sin against *Vriah*. The three and twentieth of *Ramadam*, **C H R I S T** the Son of *Mary* was borne ; the prayers of G o d be vpon him. The foure and twentieth, G o d spake to *Moses*. The fiue and twentieth, the sea was diuided. The six & twentieth, He receiued the Tables. The seuen and twentieth, *Ionas* was swallowed of the Whale. The eight and twentieth, *Iacob* recouered his sight, when *Indas* brought *Iosephs* coat. The nine and twentieth, Was *Enoch* translated. The thirtieth, *Moses* went into mount Sinai. *A.* Make short worke, for thou dost all things exactly. *M.* Forty are the daies of *Moses* his fasting. Fifty thousand yeares shall the day of Iudgement continue. Sixty are the veines, whicheuery of the heauens haue in the earth, without which varietie there would be no knowledge amongst men. Seuentie men *Moses* tooke to himselfe. Eighty stripes are due to a drunken man. Ninety, The Angell said to *David*, This my fellow hath ninety sheepe, and I but one, which he hath stolen from me. An hundred stripes are due to the adulterer.

*A.* Well, shew vs how the earth was made, and when. *M.* God made man of mire : the mire, of froth : this was made of the tempests ; these, of the sea : The sea, of darknes ; the darknes, of light ; this, of the word ; the word, of the thought ; the thought, of Iacynth ; the Iacynth, of the commandement : *Let it be, and it was.* *A.* How many Angels are set ouer men ? *M.* Two, one on the right hand, which writeth his good deeds ; another on the left, which registreth his bad. These sit on mens shoulders. Their pen is their tongue, their inke is their spittle, their heart is the booke. *A.* What did God make after ? *M.* The bookes wherein are written all things, past, present, and to come, in heauen and earth ; and the pen made of the brightest light, fiue hundred yeares long, and eightie broad, hauing eightie teeth, wherein are written all things in the world, till the day of Iudgement. The booke is made of the greatest Emerald ; the words, of pearles ; the couer, of pitie. God ouer-looketh the same an hundred and sixtie times in a day and night. The heauen is made of sinoake, of the vapour of the sea : the greenenesse of the sea proceedeth from the mount *Kaf*, which is made of the Emeralds of Paradise, and compasseth the world, bearing vp the heauens. The gates of heauen are of gold, the lockes of light, the keyes of pietie. Aboue the heauens are the sea of life, aboue that the cloudie sea ; then the ayrie sea, the stonie sea, the darke sea, the sea of solace, the Moone, the Sunne, the name of God, Supplication, *Gabriel*, the parchment rased, the parchment full written, all these in order one ouer another. Then, aboue all these, the threescore and ten spaces of light : then threescore and ten thousand hilles, with threescore and ten thousand spaces betweene, and threescore and ten thousand troupes of Angels on them, in euery troupe fiue thousand Angels alway praising the Lord of the world : aboue these the limits or bounds of Angelicall dignitie : and aboue the same the banner of glorie, and then spaces of pearles, and in their orders



one above another, the spaces of Grace, of Power, of Diuinitie, of dispensation, the foot-stoolc, the throne, the house of the vniuerse.

*A.* Are the Sunne and Moone faithfull or not? *M.* They are faithfull, and obey e-  
uery command of G o d. *A.* Why then are they not of equall light? *M.* G o d crea-  
ted them equall, but by this it came to passe, that the vicissitude or intercourse of day  
and night was vncertaine, till *Gabriel* flying by the Moone, darkened her with the  
touch of his wing. *A.* How many orders are there of the Starres? *M.* Three, the first of  
those which hang by chaines from the throne of G o d, giuing light to the seuenth  
throne: the second chase away the diuels, when they would enter into heauen: the  
third in the sight of the Angels. There are seuen seas betweene vs and heauen. There  
are three windes: the first barren; the second tempestuous, which shall blow the fire in  
the day of Iudgement: the third ministreth to the earth and sea. *A.* Where is the Sun?  
*M.* In a hot fountaine: this, in a Serpent, which is a great space in the mount *Kaf*, and  
this *Kaf* is in the hand of the Angell, which holdeth the world till the day of Iudge-  
ment. *Abd.* What is the manner of them, which beare vp the seat of G o d? *Mah.*  
Their heads are vnder the seat of G o d, their feet vnder the seuen thrones, their  
neckes are so large; that a bird in a thousand yeares continuall flight could not reach  
from the one eare to the other. They haue hornes, and their meate and drinke is the  
praise and glorie of G o d. *Abd.* How farre is it to heauen? *Mahom.* Five hun-  
dred yeares iourney to the lowest, and so from each to other. *Abd.* What birdes are  
betweene vs and heauen? *Mahom.* Some which touch neither heauen nor earth, ha-  
uing manes like horses, haire like women, wings like birds, and lay their egges and  
hatch them on their tails till the day of Iudgement.

*Abd.* What was the forbidden tree? *Mahom.* Of wheate, which had seuen eares,  
whereof *Adam* plucked one wherein were five graines; of which, two he eate, two  
he gaue to *Eue*, and one he carried away. This graine was bigger then an egge, and  
being bruised, brought forth all kindes of seede. *Abd.* Where was *Adam* receiued  
after his expulsion from Paradise? *Mahom.* *Adam* in India, *Eue* in Nubia. *Adam*  
was couered with three leaues of Paradise; *Eue*, with her haire: They met together in  
*Arafe*. Further, as concerning *Eue*, shee was made of a ribbe of the left side, for o-  
therwise shee had beene as strong as the man.

*Abd.* Who dwelt in the earth before? *Mahom.* First the Diuels, seuen thousand  
yeares after them the Angels: lastly *Adam*, a thousand yeares after the Angels. *Ab.*  
Who beganne the Pilgrimage. *Mahom.* *Adam.* *Gabriel* shaued his head, and hee  
circumcised himselfe; and after him *Abraham*. *Abd.* To what Land spake G o d  
at any time? *Mahom.* To mount Sinai, that it should lift vp *Moses* to heauen: *A-*  
*bitabil* and *Moses* are the two men, whose sepulchres are not knowne. *Moses* by  
chance found a sepulchre, which while hee measured with his bodie, the Angell of  
Death drew from him his soule out of his nostrills, by the smell of an apple of Pa-  
radise.

*Ab.* Where is the middle of the earth? *Mahom.* In Ierusalem. *A.* Who made  
the first shippe? *Mahom.* *Noe*: he receiued the keyes thereof of *Gabriel*, and go-  
ing forth of Arabia, compassed *Mecca* seuen times, and likewise Ierusalem. In the  
meane while *Mecca* was receiued vp into heauen, and the mount *Abikobez* prefer-  
ued Ierusalem in her belly. *A.* What shall become of the children of the Infidels. *M.*  
They shall come in at the day of Iudgement, and God shall say vnto them, would  
ye do that thing which shall be commanded you? And hee shall command to flow  
forth one of the riuers of hell, and bid them leape into the same. They which obey, shal  
goe into Paradise. This shall be the triall of the children of the faithfull also, which are  
borne deafe, blinde, &c. *Abd.* What resteth vnder these seuen earths? *Mahom.* An  
Oxe, whose feete are on a white stone, his head in the East, his taile in the West; hee  
hath fortie hornes, and as many teeth; it is a thousand yeares iourney from one horne  
to another. Vnder that stone is *Zohor*, a mountaine of hell, of a thousand yeares iour-  
ney. All the Infidels shall ascend vpon the same, and from the toppe shall fall into  
hell. Vnder that Mount is the land *Werleea*; vnder that, the sea *Alkasem*: the land

*Aliolen*, the Sea *Zere* : the Land *Neama*, the Sea *Zegir* : the Land *Theris*, the Land *Agiba* white as Milke, sweete as Muske, soft as Saffron, bright as the Moone : the Sea *Alknitar* ; the Fish *Albebbut*, with his head in the East, his taile in the West : all these in order one after another. And beneath all these in like infernall order the Winde, the Mountaine, the Thunder, the Lightning, the bloudie Sea, Hell closed, the fierie Sea, the darke Sea, the Sea *Po*, the cloudie Sea, Prayses, Glorifications, the Throne, the Booke, the Penne, the greater name of G o d.

*Abd.* What hath come out of Paradise into the World? *Mahom.* Mecca, Ierab, Ierusalem : as on the contrarie, out of Hell; Vastat in Egypr, Antiochia in Syria, Ebheran in Armenia, and Elineden of Chaldaea. *Abd.* What say you of Paradise? *Mahom.* The ground of Paradise is of gold, enameled with Emeralds, and Hiacinths, planted with euery fruitfull tree, watered with streames of milke, hony, and wine: the day is of a thousand yeares continuance, and the yeare of fortie thousand yeares. The people shall haue whatsoeuer can be desired, they shall be clothed in all colours, except <sup>b</sup> blacke, which is the proper colour of *Mahomet* : they all shall be of the stature of *Adam*, in resemblance like C H R I S T, neuer increasing or diminishing. As soone as they are entered, shall be set before them the liuer of the Fish *Albebbut*, and whatsoeuer dainties they can desire. They shall not need going to stoole any more then the childe in the wombe, but they shall sweate out all superfluities, of sent like muske. They shall eate but for delight, not for hunger. Vnlawfull meats, as Swines flesh, they shall refraine. And if you list to know why this beast is vnclane, vnderstand that I s v s on a time called forth *Iaphet* to tell his Disciples the historie of the Arke ; Who told them, that by the weight of the ordure, the Arke leaned on the one side, whereupon *Noe*, consulting with G o d, was bidden bring the Elephant thither, out of whose dung, mixed with mans, came forth a Hogge, which wrooted in that mire with his snout, and by the stincke thereof was produced out of his nose a mouse, which gnawed the boords of the Arke : *Noe* fearing this danger, was bidden to strike the Lion on the forehead : and by the Lions breath was a Cat engendred, mortall enemie to the Mouse. But to returne from this stinking tale, to refresh our selues with the like sweetes of this Paradise. Hee addeth, that there they haue the wiues that heere they had, and other concubines, whom, how, when, where-soeuer they will.

*Abd.* But why is wine lawfull there, and heere vnlawfull? *Mahom.* The Angels *Aròt*, and *Marot*, were sometime sent to instruct and gouerne the world, forbidding men wine, iniustice, and murder. But a woman hauing whereof to accuse her husband inuited them to dinner, and made them drunke. They, inflamed with a double heate of wine and lust, could not obtaine that their desire of their faire Hostesse, except one would teach her the word of ascending to heauen, and the other of descending. Thus shee mounted vp to heauen. And vpon enquirie of the matter, shee was made the Morning-starre, and they put to their choice whether they would be punished in this world or in the world to come: they accepting their punishment in this, are hanged by chaines, with their heads in a pit of Babel, till the day of Iudgement.

Hell, saith *Mahomet* there, hath the floore of Brimstone, smokie, Pitchie, with stinking flames, with deepe pits of scalding pitch, and sulphurous flames, wherein the damned are punished daily : the trees beare most loathsome fruits, which they eate.

The day of Iudgement shall be in this sort: In that day G o d will command the Angell of Death to kill euerie Creature; which being done, hee shall aske him if nothing bee aliue : *Adreiel* the Angell of Death shall answere, Nothing but my selfe. Then goe thy wayes betwixt Paradise and Hell, and last of all kill thy selfe. Thus he, foulded in his wings, prostrate on the earth, shall strangle himselfe with such a bellowing noise, as would terrifie the very Angels, if they were aliue.

Thus

<sup>b</sup> The Turkes  
reckon Grease  
the Prophets  
colour.



Thus the World shall be emptie fortie yeares. Then shall G o d hold the Heauen and Earth in his fist, and say, *Where are now the mightie men, the Kings and Princes of the World? Tell me (if ye be true) whose is the Kingdome, and Empire, and Power?* Reappearing these words three times, he shall rayse vp *Seraphiel*, and say, Take this Trumpet, and goe to Ierusalem, and sound. This Trumpet is of fve hundred yeares iourney. At that sound all Soules shall come forth, and disperse themselues vnto their owne bodies, and their bones shall be gathered together. Fortie yeares after hee shall sound againe, and then the bones shall resume flesh and sinewes. After fortie yeares the third sound shall warne the Soules to re-possesse their bodies: and a fire from the West shall driue euery creature to Ierusalem. When they haue here swumme fortie yeares in their owne sweat, they shall, with much vexation, come to *Adam*, and say, Father *Adam*, Father *Adam*, Why hast thou begotten vs to these miseries and torments? Why sufferest thou vs to hang betweene hope and feare? Pray to God, that he will finish his determination of vs betweene Paradise and Hell: *Adam* shall excuse his vnworthinesse for his disobedience, and send them to *Noe*, *Noe* will post them to *Abraham*, *Abraham* to *Moyse*: He shall send them to I E S V S C H R I S T: To him they shall come and say, The Spirit, Word, and Power of God, let thy pitie moue thee to make intercession for vs. Hee shall answere them, That which you aske, you haue lost. I was indeed sent vnto you in the power of God, and word of Truth, but yee haue erred, and haue made me God; more then euer I preached to you: and haue therefore lost my benefit. But goe to the last of the Prophets, meaning him with whome thou now talkest, *Abdia*. Then shall they turne to him, and say; O faithfull Messenger, and friend of God, wee haue sinned, heare vs holy Prophet, our onely hope, &c. Then shall *Gabriel* present himselfe to helpe his friend, and they shall goe to the Throne of God. And God shall say, I know why you are come, Farre be it that I should not heare the prayer of my faithfull one. Then shall a Bridge be made ouer Hell, and on the top of the Bridge shall be set a ballance, wherein euery mans workes shall be weighed, and those which are saued, shall passe ouer the Bridge, the other shall fall into Hell. *A*. How many bands of men shall there be in that day. *M*. An hundred and twentie; of which three onely shall be found faithfull: and euery Band or Troupe of men shall be in length the iourney of a thousand yeares, in breadth fve hundred. *A*. What shall become of Death? *M*. Hee shall be transformed into a Ramme, and they shall bring him betweene Paradise and Hell. Then shall arise much dissention betweene these two peoples, through feare of the one, and hope of the other. But the people of Paradise shall preuaile, and shall slay Death betweene Paradise and Hell. *Abdia*. Thou, O *Mahomet*, hast ouercome, and I beleue, that there is but one God Almighty, and thou art his Messenger and Prophet.

In this long and tedious Summarie of that longer and more tedious Dialogue, compared with the former Iewish opinions, touching their *Behemoth*, *Leniathan*, *Ziz*, Ierusalem, Swines flesh, the Angell of Death, and other their superstitious opinions, it may appeare, that the Iewes were forward Mint-masters in this new-coyned Religion of *Mahomet*.

In the beginning of this Dialogue are mentioned their fve Prayers and their *Ramadam*, or *Ramazán*: Of which, that Arabian Nobleman, in confutation of the *Alcoran*, writeth thus: c He which hath fulfilled these fve Prayers, shall be prayesd in this world, and the next. They are as follow: two kneelings in the morning, after noone foure; at Vespers, or a little before Sunne-set, foure; after Sunne-set, foure; at their beginning of supper, two; and after supper, when it is darke, two; in all eightene kneelings in a day.

c Arab. Nob. in  
Confut. Alcor.

Their Lent<sup>d</sup>, or Fast of the Moneth *Ramazán*, is thus: In the day time they must fast from Meate, Drinke, and Venerie, till the Sunne be downe: then is Riot permitted them, till a white thread may be discerned from a blacke. But if any bee sicke, or in iourneying, hee may pay at another time the same number of days.

d Of Mahomets Lent.

\* *Richardus*  
*confut. Alcor.*

Frier *Richard* \* reciteth among *Mahomets* opinions, That of threescore and thirtene parts of the Saracens, one onely shall be saued; and, that the Devils shall once be saued by the Alcoran; and that they call themselves Saracens; fit companions with them in their holy things.

c *Pietro Messia*  
*tradito per F.*  
*Sanfo vino, l. 4.*  
c. 1.

Some c make it a Canon of *Mahomets*, That they should looke toward the South when they pray, that when they pray they should say, G o d is one G o d, without equall, and *Mahomet* his Prophet: which, *Lod. Bartbema* saith, are the Characters of the profession of a Mahumetan, and that, by the pronouncing of those words, he was tryed whether he was an Infidell, or no. These words, saith the abouesaid Arabian (as they affirme) before the beginning of the world were written in the Throne of G o d.

f *Constantin.*  
*Porphyrogenit.*  
*de aduin. imp.*  
cap. 15.

\* *Euthymius*  
calleth it

One saith f, That the Saracens adore the starre of *Venus*, and in their praying cry, *Alla oua cubar* \*, that is, G o d, and *Venus*. *Ioannes Meursius* noteth thereon, That they worshipped the Image of *Venus*, set on a great stone, on which they beleue, that *Abraham* lay with *Hagar*, or else that he tied his Camell thereunto while he was sacrificing *Isaac*. *Anonymus in Saracen.*

χαζαρ:  
*Cedrenus* more  
fully, *Alla, alla,*  
*oua Curbar, alla.*

g *Bell. ob/cru.*  
*lib. 3. cap. 9.*

*Bellonius* in his obseruations telleth out of their Bookes, That there is a Tree in Paradise which shadoweth it all ouer, and spredes her boughes ouer the walls, whose leaues are of pure gold and siluer, each of them, after the Name of G o d, hauing therein written the name of *Mahomet*. And that if a Christian, at vnawares, should pronounce the said prayer, *La illah &c.* G o d is one G o d, and *Mahomet* his Prophet, he must either die or turne Turke. Such reputation haue they of this forme, which they call a Prayer, with as good reason as the *Aue Marie* among the Rornists, wherein yet they pray not for any thing. *Bellonius* also saith, That they hold the Heauen to be made of Sinoake, and the Firmament stablished on the horne of a Buffall, by whose stirring Earthquakes are caused: That there are seuen Paradises, with Houses, Gardens, Fountaines, and whatsoeuer sense accounteth delectable; where they shall enioy all delights without any sorrow, hauing Carpets, Beds, Boyes, Horses, Saddles, Garments, for cost and workmanship most curious, & readie for attendance. Those boyes richly adorned, when they haue satisfied their hunger and thirst, shall present euery Saracen a huge Pome-citron in a golden Charger, and as soone as they shall smell thereof, there shall thence proceed a comely virgin in gallant attire, which shall embrace him, and lie her; and so shall they continue fiftie yeares. After which space ended, God shall shew them his face, whereto they shall fall downe, not able to endure the brightnesse: but he shall say, Arise my seruants, and enioy my glorie; for hereafter yee shall neuer die, nor be grieved. Then shall they see God, and each lead his virgin into his chamber, where all pleasures shall attend them. If one of those virgins should come forth at midnight, she would lighten the world no lesse then the Sunne; and if she should spit into the Sea, all the water thereof would become sweet. *Gabriel* keepes the keyes of Paradise, which are in number threescore and tenne thousand, each seuen thousand miles long. But he was not able to open Paradise without inuocation of the Name of God, and *Mahomet* his friend. There is a Table of Adamant seuen hundred thousand daies iourney long and broad, with Seats of Gold and Siluer about it, where they shall be feasted.

## CHAP. VI.

### Of the Pilgrimage to Mecca.



WE haue heard of the antiquitie of this Pilgrimage in the former chapter, deriued from *Adam*, who was shauen & circumcised for that purpose: & the Alcoran nameth *Abraham* the founder of the Temple &c. Pitié it were, that the last of the Prophets should not honour that which was first instituted by the first of men. If we will rather beleue that Arabian before mentioned, we shall finde another originall, namely, that whereas two Nations of the Indians, called *Zechian* & *Albarachuma*, had vsed to go about their Idols naked and shauen, with great howlings, kissing the corners, and casting stones vpon an heape which



which was heaped vp in honour of their Gods, and that twice euery yeare, in the Spring, and in Autumne: the Arabians had learned the same of the Indians, and practised the same at Mecca, in honour of *Venus* (casting stones backe betweene their legges, the parts of *Venus*) in the time of *Mahomet*. Neither did *Mahomet* abrogate this, as he did other idolatrous Rites; onely for modesties sake they were enioyned to gird a piece of Linnen about their Reines.

Mecca, or (as they call it) Macca, signifying an Habitation, containeth in it about fixe thousand houses, fairely built, like those of Italie: Other walls it hath not, then such as Nature hath enuironed it with, namely, with high and barren Mountaines round about. Some<sup>a</sup> report, That betweene the Mountaines and the Citie are pleasant Gardens, abundant of Figges, Grapes, Apples, Melons, and that there is store also of Flesh and Water. But it seemeth, that this is of later industrie, not of Natures indulgence, if it be true. For *Lod. Bartheima*<sup>b</sup>, or *Vertoman*, being there in the yeare 1503, sayth, That the place was accursed of God, as not bringing forth Hearbes, Trees, Fruits, or any thing, and besides, hauing great scarcitie of water, and is serued with these things from other places. It is gouerned by a King (tributarie, then to the Soldan, now to the Turke) called the *Serisso*, lineally descended from their great Seducer, by his daughter *Fatma* (the onely issue of this libidinous poligamous Prophet) married to *Hali*. All of this kindred are called Emyri, that is, Lords, clothed with (or at least wearing Turbants of) greene, which colour the Mahumetans will not suffer other men to weare.

a Pilgrimage  
to Mecca, *M.  
Hak. 1. 2.*

b *Vertoman*,  
*l. 1. c. 14.*

The number of Pilgrimes which resort hither, is incredible. From Cairo commeth a Carouan of deuotion, some to *Mammon*, some to *Mahomet*, either for trade of Merchandise, or for Superstition, and another yearely from Damascus: besides those which come from the Indies, Ethiopia, Arabia, Persia, &c. *Lud. Bartheima* sayth, That (at his being at Mecca) of the Carouan of Damasco, wherein he went, were fife and thirtie thousand Camels, and about fortie thousand persons: of that of Cairo were threescore and foure thousand Camels, and now in these times about fortie thousand Camels, Mules, and Dromedaries, and fiftie thousand persons, besides the Arabian Carouan, and of other Nations.

This Mart of Mecca is much impaired, since the Portugales haue intercepted the Indian commodities, which by a Carouan, from thence, were wont to be brought hither.

Let me desire the Reader to haue patience, and goe along, on this Pilgrimage, with one of these Carouans, through these Arabian Deserts to Mecca and Medina: and because that of Cairo is the chiefe, we will bestow our selues in it, and obserue what Rites they obserue before they set forth; what by the way, and at the intended places of their deuotion. Touching the necessitie whereof; they thinke, That they which goe not once in their liues, shall, after death, goe to the Deuill. Yea, some, for deuotion, plucke out their eyes after so holy a fight.

c *Alcor. Italic.*

The moneth *Ramazan* (as you haue heard) is their Lent; falling sometime high, sometime low, being that whole moneth, during which time the Pilgrims and Merchants resort to Cairo from Asia, Greece, Barbarie, &c. After their<sup>d</sup> Lent ended, they obserue their Easter, or Feast, called *Bairam*, three dayes. Twentie dayes after this Feast, the Carouan is readie to depart: Against this time, they assemble themselves at a place, two leagues from Cairo (called Birca) attending the coming of the Captaine. This Captaine of the Carouan, whome they call *Amarilla Haggi*, is renewed euery third yeare; and to him the Grand Signior, euery voyage, giueth eigh- teene Purfes (each containing fixe hundred twentie fife duckats of Gold) for the be- hoofe of the Carouan, and also to doe almes vnto needfull Pilgrims. He hath foure Chauſi to serue him, and foure hundred souldiours, two hundred Spachi, mounted on Dromedaries, and as many Ianizaries, riding on Camels. The Chauſi and Spachi the Captaine maintaineth at his owne charges: The Ianizaries haue their prouision from Cairo. He hath eight Pilots for guides; which Office is hereditarie.

d Pilgrimage  
to Mecca, *Hak.*

They

They carrie fixe pieces of Ordinance, to terrifie the Arabians, and to triumph at Mecca. The merchandise that goeth by land, payeth no custome; that which goeth by sea, payeth tenne in the hundred. At the Feast, before the Carovan setteth forth, the Captaine, with his Retinue and Officers, resort vnto the Castle of Cairo, before the Basia, which giueth vnto euery man a Garment, and that of the Captaine is wrought with gold, the others according to their degree. Moreouer, he deliuereth vnto him the *Chisfa Tunabi*, or Garment of the Prophet; a vesture of Silke, wrought with these letters of Gold, *La illa ill' alla Mahomet Refullala*; that is, There are no Gods, but God, and *Mahomet* is the Messenger of God. After this, he deliuereth to him a Gate, wrought curiously with Gold; and a Couering of greene Velvet, made in manner of a *Pyramis*, about nine palmes high, wrought with fine Gold, to couer the Tombe of the Prophet *Mahomet*, and many other Couerings besides of Gold and Silke, to adorne it. The two former are for the House of *Abraham* in Mecca.

Then the Captaine hauing taken his leaue, departeth, accompanied with all the people of Cairo, in manner of a Procession, with singing, shouting, and a thousand Ceremonies besides, and passing the Gate *Bab-Nassera*, layeth vp, in a Mosquita, the said Vestures very safely. This Ceremonie is performed with such publike resort, that it is not lawfull for any man to forbid his wife the going to this Feast: for shee may, vpon such a cause, separate her selfe from her husband, and lye with another man. The Camels, which carrie the Vestures, being adorned with Cloth of Gold, and many little Bells, the multitude stroweth flowers and sweet water on them; others with fine Cloth and Towels touch the same, reseruing these for Reliques. Twentie dayes after this Feast, the Captaine, taking the Vestures out of that Mosquita, repaireth to Birca, where his Tent abideth some tenne dayes. In this time, they which meane to follow the Carovan, resort thither, and amongst them, many women, attyred with Trifles, Tassels, and Knottes, accompanied with their friends, mounted on Camels. The night before their departure, they make great feasting and triumph, with discharging their Ordinance, Fire-workes, &c. shouting, till, at the breake of day, vpon the sound of a Trumpet, they march forward on their way.

From Cairo to Mecca is fortie dayes iourney, traueilling from two a clocke in the morning till the Sunne-rising: and then hauing rested till noone, they set forward, so continuing till night, obseruing this order, till the end of their Voyage, without change; except at some places, where, in respect of water, they rest sometimes a day and a halfe, to refresh themselues. The Carovan is diuided into three parts: the fore-ward, the maine battaile, and the rere-ward. The fore-ward containeth about the third part of the people; and amongst these, the eight Pilots, a *Chausi*, and foure knaues, with Bulls sinewes, which punish offenders on the soles of their feet. In the night time they haue foure or fise men goe before with Peeces of drie wood, which giue light: they follow the Starre, as the Mariners. Within a quarter of a myle followeth the maine Battaille, with their Ordinance, Gunners, and fifteene Archers, *Spachis*. The chiefe Physician, with his Ointments and Medicines for the sicke, and Camels for them to ride on. Next goeth the fairest Camell that may be found in the Turkes dominion, decked with Cloth of Gold and Silke, and carrieth a little Chest, made of pure *Legmame*, in forme of the Israelitish Arke, containing in it the Alcoran, all written with great letters of Gold, bound betweene two Tables of Massie Gold. This Chest is couered with Silke, during the voyage; but at their entring into Mecca and Medina it is couered with Cloth of Gold, adorned with Iewels. This Camell is compassed about with Arabian Singers and Musicians, singing alway, and playing vpon Instruments. After this follow fifteene other most faire Camels, euery one carrying one of the abouesaid Vestures, being couered from top to toe with Silke. Behind these, goe the twentie Camels, which carrie the Captaines money and prouision. After followeth the Standard of the Great Signior, accompanied with Musicians & souldiours, & behind these, lesse then a mile, followeth the rere-ward, the greatest part Pilgrimes; the Merchants, for securitie, going before: for in this voyage it is needfull

c I. Bar. with  
the Carovan  
of Daruasco  
trauelled 22.  
hours of 24.

and



and vsuall, that the Captaine bestow Presents, Garments, and Turbants vpon the chiefe Arabians, to giue him free passage, receiuing sometimes, by pilferings, some damage notwithstanding. They passe by certaine weake Castles in the way, Agerut, Nachel, Acba, Biritem, betweene which two last is the Riuer of Iethro, and the Ponds of Midian, where *Moses* sate downe. At Iebliir, the first Towne subiect to the Seriffo of Mecca, they are receiued with much ioy, and well refreshed with the plentie which that place yeeldeth. They finde other filthie commodities also more then plentie, which fact (they hold) purgeth them from a multitude of sinnes, and encreaseth their deuotion to prosecute the voyage. The next day they goe towards Bedrihoniem, in which place groweth shrubbes, whereout issueth Baulme. Hereby they lodge one night, in memorie of a victorie here obtained against the Christians, at the earnest prayers of their Prophet, dreaming of Drummes, here still sounded by Angels, as they passe. The next morning, by Sunne-rising, they arriue at Bedrihoniem, where euery one washeth himselfe from top to toe, couering their priuities with a cloth, and their shoulders with another white one; and they which can goe in this habite to Mecca, merite more; they which cannot, make a vow to offer a Ramme at the *Mountaine of Pardons*. After this washing, it is not lawfull for any man or woman to kill a Flea or Lowse with their hands or nayles, till they haue accomplished their Vowes at that Mountaine.

This night they come within two myles of Mecca. The next morning they march on, and the Seriffo meeting them, resigneth his Gouvernement to the Captaine, during his abode there: and the Captaine giueth him a garment of cloth of Gold, with other Jewels. After this, hauing eaten together vpon Carpets and Hides, they take with them the Gate and Garment abouesaid, and goe, attended but with few, to the Mosquita, and there cause the old to be pulled downe, and put the new couerture on the house of *Abraham*: and the old Vesture is the Eunuchs which serue in the said Mosquita, which sell it deere to the Pilgrimes, euery little piece being accounted a most holy Relique. And well may it be so, for (can you doubt of it?) putting the same vnder the head of a man at his death, all his sinnes must, by vertue hereof, be pardoned. They take away the old dore, which is the Seriffo's fee, and set in place the new. Thus after some Orisons, the Captaine returneth to his pavilion, the Seriffo remaineth in the Citie.

That you may be the better acquainted with this Mosquita, and house of *Abraham*, you are to know, that in the middest of the Citie is this great Mosquita, built (they say) in the time when their Prophet liued. It is foure-square, euery square halfe a mile, being in all the circuit two miles, in manner of a Cloyster: The Galleries round about are in manner of foure streets; these streets being separated from each other with Pillars, of Marble some, and some of Lime and Stone. In the middest of all, separate from the rest, is the house of *Abraham*. This Mosquita hath foure-score and nineteene Gates and fiue Steeples, from whence the *Talismani* call the people to their deuotion. And the Pilgrimes, which are not prouided of Tents, resort hither, men and women lying together; their House of Prayer becomming a denne of Theeues. *Barthema* sayth, That this Temple is round, like the *Coliseo* at Rome: That at euery entrance is a descent of tenne or twelue steppes, on both sides whereof stand Iewellers, which sell Gemmes onely. Within it is vaulted, gilded, and odoriferous, beyond what can be spoken: for there are foure or fiue hundred men which sell powders to preferue dead corpses, and other Sweetes. It seemeth, that since his time the Temple and House of *Abraham* are altered. This House is foure-square, made of speckled stone, twentie paces high, and fortie in circuit. And vpon one side of this House, within the wall, there is a stone of a spanne long, and halfe a spanne broad, which stone (they say) fell downe from Heauen; a voice from Heauen, at the same fall, being heard, That wheresoeuer this stone fell, there should be built the House of *G o d*, wherein he will heare the prayers of sinners. Then was this Stone as white as Snow, but now, through the kisses of sinners,

f Description  
of the Mosqui-  
ta at Mecca.

g The house of  
*Abraham* de-  
scribed.

sinners it is become so blacke as it is. The entrance into this House is small and high. There are without this House one and thirtie pillars of Brasse vpon square stones, sustaining a thread of Copper, reaching from one to another, on which are fastened many burning Lampes. The founder of these was *Solyman*. Being entred into this house through that difficult passage, there stand two pillars of Marble at the entrance: in the midst are three of Aloes-wood, couered with tyles of India, of a thousand colours, which serue to vnderprop the *Terrazza*, or rooffe. It is so darke, that they can hardly see within for want of light; nor is it without an euill smell. Without the gate five paces, is the Pond *Zunzun*; that blessed Pond which the Angell shewed to *Agar* for her sonne *Ismael*.

Of their Feast *Baraim* is said already: About sixe dayes after they be come higher to Mecca, they celebrate another Feast called *Bine baraim*, that is, the great Feast, which is also called, The *Feast of the Ramme*. In those dayes space they prepare themselves hereunto with due ceremonies. First, departing from the Carouan, guided with such as are skilfull in the way, they goe twentie or thirtie in a Companie, walking through a street, which ascendeth by little and little, till they come vnto a certaine gate, whereon is written in Marble, *Babel Salema*; that is, the gate of Health. And from this place is descried the great Mosquita, and twice saluted, saying, *Peace to thee, Messenger of G O D*. Then proceeding on their way, they finde an Arch on their right hand, whereon they ascend five steppes, vpon which is a great void place made of stone: after descending other five steppes, and proceeding the space of a flight-shoot, they finde another Arch, like vnto the first; and this way, from the one Arch to the other, they goe and come seven times, saying alwaies some of their prayers, which they say the afflicted *Hagar* said, whiles she sought and found not water for her sonne. After this Ceremonie, they enter into the Mosquita; and drawing neere vnto the house of *Abrabam*, they goe round about it other seven times, alwayes saying, *This is the House of G O D, and of his seruant Abraham*. This done, they goe and kisse that blacke stone abovesaid; and then goe they to the Pond *Zunzun*, and in their apparrell, as they be, wash themselves from head to foot, saying, *Tobah Allah, Tobah Allah*, Pardon L O R D, Pardon L O R D; drinking also of that muddie vsauourie water: and thus returne they, cleansed from all their sinnes. Euerie Pilgrime performeth these Ceremonies once at the least; the deuouter fort often.

h Vertoman.  
lib. 1. c. 15.

An hundred yeares since these Ceremonies were somewhat different, after *Barthemias*'s Relation. On the three and twentieth of May, the people (before day) compassed that house of *Abrakam* seven times, alway touching and kissing euerie corner. Tenne or twelue paces from this house was another, in manner of a Chappell, with three or foure gates, and in the midst thereof a pit of brackish water, threescore and tenne yards deepe. Thereat stand sixe or eight men, appointed to draw water for the people; who after their seven-fold Ceremonie come to the brink, and say, *All this be for the honour of G O D, and the piteous G O D pardon mee my sinnes*. Then doe those other poure vpon them three buckets full of Water, from the top of their heads to their feet, be their garments neuer so costly.

i The Pilgrims  
going to the  
Mountaine of  
Pardons.

The Carouan<sup>i</sup> hauing abode at Mecca five dayes, the night before the euening of their Feast, the Captaine, with all his Companie, setteth forwards, toward the *Mountaine of Pardons*, called *Iabel Arafata*, distant from Mecca fifteene miles. This Mountaine, or small Hill rather, is in compasse two myles, enuironed round about with the goodliest Plaine that mans eye hath scene, and that Plaine compassed with high Mountaines. Vpon the side towards Mecca there are many pipes of cleare fresh water, wherewith the people refresh themselves and their Cattell. *Adam* and *Eue*, when they were banished Paradise, after they had bene separated fortie yeares, one in Nubia, and the other in India (as you heard before) met at this pleasant place, and here inhabited and built a little house, which they call at this day *Beyt-Adam*, the house of *Adam*.

Hither



Hither come also the same day the other Carouans of Arabia & Damasco, and all the inhabitants for ten daies iourney round about, so that at one time here is to be seen about 200000. persons, and 300000. cattell. Now all this company meeting together, the night before the feast, the three Hostes cast themselues into a triangle, setting the mountaine in the midst, and fill heauen and earth with shouting, singing, hallowing, gunshot, & fire-workes all that night. The next day being their feast, in silence they attend their sacrifices and prayers onely. And in the euening, they which haue horses, mount thereon, and approach as nigh vnto the mountaine as they can: others make the best shift they can on foote; giuing euery vnto the Captaine of Cairo the chiefe place, the second to the Captaine of Damasco, & the third to the Captaine of Arabia. And being all approached, there commeth one of the *Santonos* mounted on a Camel well furnished, who at the other side of the mountaine ascendeth fise steppes into a pulpit, made for that purpose, and there maketh a sermon to the people. The Contents whereof, are the benefites which God hath bestowed on them, deliuerance from Idolatry, giuing them the house of *Abraham*, and the mountaine of pardons: adding that the mercifull God commanded his Secretarie *Abraham*, to build him an house in Mecca, wherein his successors might be heard, at which time all the mountaines in the world came together thither with sufficiency of stones for the building thereof, except that little lowe hill, which for pouertie could not goe to discharge this debt: for the which it became sorrowfull, and wept thirtie yeares, at the end whereof God in compassion said vnto it, weepe no more my daughter, comfort thy selfe: I will cause all those that goe to the house, of my seruant *Abraham*, that they shall not be absolved from their sinnes, vnlesse they first come to doe thee reuerence, to keepe in this place their holiest feast. And this I haue commanded to my people by the mouth of my friend & Prophet *Mahomet*. This said, he exhorteth them to the loue of God, to prayer, and Almes. The Sermon ended, at the sun-setting they make three prayers: first for the Serisso, second for the Grand Signior, the third for the People: to which prayers all with one voice, cry *Amin Ia Alla Amin Ia Alla*; Be it so Lord. *Barthema* addeth to the Sermon the *Cadi* or *Santonos* exhortation to weepe for their sinnes, and knocke their breasts with inuocation of *Abraham*, and *Isaac*, to pray for the people of the Prophet; and reporteth further, that there were killed on the first day more then thirty thousand Rammes or Sheepe toward the West, and giuen to the poore; of which there were thirty or forty thousand. Thus hauing had the *Santonos* blessing, and saluted the Mountaine of pardons they returne the way they came, in the midst of which way, is a place called *Mina*: and a little from thence, foure great pillars, two on each side of the way. If any passe not through the midst of these, he loseth all the merit of his Pilgrimage. And from the Mount of pardons, till they be passed these pillars, none dare looke backward, for feare lest his sinnes which he hath left in the mountaine, returne to him againe.

Being past these Pillars euery one lighteth downe, seeking in this sandy field fiftie or threescore little stones, which they binde in an handkerchiefe and carry to that place of *Mina*, where they stay fise daies, because at that time there is a Faire, free and franke of all custome. And in this place are other three Pillars not together, but set in diuers places, Monuments of those three Apparitions, which the Diuell made to *Abraham*, and to *Ismael* his Sonne: for they now a daies make no mention of *Isaac*, as if he had neuer bene borne. They say that when as *Abraham* at Gods command went to offer his sonne *Ismael*, the diuell dehorted him from the same: but seeing his labour lost, hee went to *Ismael* and bid him pittie himselfe. But *Ismael* tooke vp stones and threw at him, saying *I defend me wih GOD from the Diuell the offender*. These words the Pilgrims repeate in their visitation of these pillars, hurling away the stones they had gathered. From hence halfe a mile is a mountaine, whither *Abraham* went to sacrifice his sonne. In the same is a great denne, whither the pilgrims resort to make their prayers, and there is a great stone separated in the midst by the knife of *Ismael* (they say) at the time of this sacrifice. *Barthema* reporteth that here at Mecca hee sawe two Vnicornes: which I mention, because since that time I haue

k *Barthema*  
saith *Isaac*.



not found any Authour, which hath testified the like sight. They were sent to the *Seriffo* for a present to the *Aethiopian King*.

The *Caronan* departing for *Medina*, as soone as they come in sight thereof (they call the place *the Mountaine of health*) they alight, and going vp the hill, shoute with loude voices and say, Prayer and health bee vnto thee, O Prophet of God, Prayer and health be vpon thee O beloued of God. They proceede on their journey, and lodge that night within three miles of *Medina*, and the next morning are receiued with solemnitie of the *Gouernour*. *Medina*, is a Citie two miles in circuite, with faire houses of Lime and stone, and a square *Mosquita* in the midst, lesse but more sumptuous then that of *Mecca*. This *Medina*, called *Tal Nabi*, that is, of the Prophet, in *Barthema's* time contained about three hundred houses, and was very barren, one garden of Dates excepted: but now they haue store of Fruits. This Temple is square, a hundred paces in length, fourescore in bredth. It hath in it an Ile made Arch-wise, supported with foure hundred Pillars, and supporting (as he saith) three thousand lampes. In one part of this *Mosquita* was a Librarie of fortie fine *Mahumeticall* bookes. Also

1 Description  
of Medina.

m In *Barthema*  
it is said that it  
was a graue  
(*fossa*) vnder  
the earth: and  
there were also  
*Hali*, *Othman*,  
*Bubecher*, and  
*Homar*, with  
the bookes of  
their ordinan-  
ces and Sects.

n Which some  
are reported  
to doe indeede  
after so holy a  
sight, not fur-  
ther polluting  
their eyes.

within the same (in a corner thereof) is a<sup>m</sup> Tombe built vpon foure pillars vwith a Vault, exceeding in height the *Mosquita*; being couered with Leade, and the top all in a field with golde, and an halfe Moone vpon the top, wrought within very Artificially with golde. Below there are round about great iron staires ascending vp to the midst of the pillars, and in the midst lieth buried the body of *Mahomet* (not in an iron Chest attracted by Adamant at *Mecca*, as some affirme.) Or to say the truth, neither here nor at *Mecca* can they shew this seducers body. For the Captaine of that Carouan of *Damasko*, in which *Barthema* went on this Pilgrimage, offered to the chiefe Priest of that *Mosquita*, three thousand *Saraffi* of golde, to shew him the bodie of the *Nabi* or Prophet; that (saith he) being the onely cause of my coming. The Priest answered proudly: How can those eyes, wherewith thou hast committed so much euill in the world, see him by whom God hath created heauen and earth? The Captaine replied, True Sir, but doe me that fauour, to let mee see his body and I will presently plucke out mine eyes. The Priest answered, O Sir I will tell you the truth. It is true, that our Prophet would die here to giue vs good example: for hee might haue died at *Mecca*, but such was his humilitie for our instruction: and presently after hee was dead, he was carried by the Angels into heauen: And where (saith the Captaine) is *I E S V S C H R I S T* the *SONNE* of *Mary*? The Priest answered, At the feete of *Mahomet*.

In the night time by some fire-workes in the steeple, they would haue gulled the credulous people with opinion of miracle, vsing out-cries in the night, saying *Mahomet* would rise againe: and when the *Mamalukes* could see no such light shine forth of *Mahomet's* Tombe, as they rumoured, they said it was because they were slaues and weake in the faith, and could not see heauenly sights.

To returne to the discouerie of this supposed Sepulchre: Ouer the body they haue built a Tombe of speckled stone, a brace and halfe high, and ouer the same another of *Legmame* foure-square in maner of a *pyramis*. Round about the sepulchre there hangeth a Curtaine of silke: which hideth the sepulture from their sight, that stand without. Beyond this in the same *Mosquita* are other two sepulchers of *Fatima* & *Hali*. The attendants on these sepulchers are fiftie Eunuches, white & Tanie, of which, three onely of the eldest and best esteemed white Eunuches, may enter within the Tombe: vvhich they doe twice a day to light the Lampes, and for other seruices. The other attend on the *Mosquita* and those two other sepulchers. Where euery one may goe and touch at his pleasure, and take of the earth for deuotion, as many doe. The Captaine with great pompe presenteth that Pyramidlike Vestment (whercof you haue heard) for the Tombe, the Eunuches taking away the old, and laying on the new: and after this, other vestures for the ornament of the *Mosquita*. And the people without deliuer vnto the Eunuches, each man somewhat to touch the Tombe therewith: which they keepe as a relique with great deuotion.

Here is a stately Hospitall built by *Cassachi* or *Rosa*, the Wife of Great *Soliman*, richly



richly rented, and nourishing many poore people. A mile from the Citie are certaine houses, in one of which they say *Mahomet* dwelt, hauing on euery side many Date-trees, amongst which there are two growing out of one stocke exceeding high, which their Prophet forsooth grafted with his owne hands. The fruit thereof is alway sent to Constantinople for a present to the Graund-Signior, and is said to bee the blessed fruit of the Prophet. Also there is a little Mosquita vvherein three places are counted Holy. The first they affirme their Prophet made his first prayer in, after hee knew G O D. The second is that, whither hee went when he would see the house of *Abraham*. Where when hee sat downe to that intent, the mountaines opened from the top to the bottome, to shew him the house, and after closed againe as before. The third is the middest of the Mosquita where is a Tombe made of Lime and Stone foure-square, and full of Sand, wherein they say was butied that blessed Camell which *Mahomet* was alway wont to ride vpon. On the other side of the Citie are tombes of the Holy Mahumetans, *Abubacbar*, *Ottoman*, *Omar*, which *Bartemay* saith were buried in the same Temple with *Mahomet*, and all vnder the earth. A daies iourney from Medina is a steepe mountaine, hauing no passage but one narrow path, which was made by *Haly*: who fleeing from the pursuing christians, and hauing no way of escape, drew out his sword, and diuided this mountaine, and so saued his life. The Captaine at his returne to *Cairo*, is with a sumptuous Feast receiued of the *Basha*, and presented with a garment of cloth of golde: hee againe presenteth the Alcoran, out of the chest to the *Basha* to kisse, and then it is laide vp againe. By this time your pilgrimage hath more then wearied you.

o When the Soldans reigned in Egypt, they had a ceremonie after the Pilgrimage, to cut in peeces a Camell which had carried their Alcoran in great solemnitie to the Soldans palace. euery particle of the beast and of his turniture being esteemed, and reserved as a holy relike.

## CHAP. VII.

*Of the successors of Mahomet, of their different Sects, and of the dispersing of that religion through the world.*

**M**AHOMET hauing with word and sword published his Alcoran (as you haue heard) his followers after his death succeeding in his place; exceeded him in tyranny. *Eubocar*, surnamed *Abdalla*, vnderooke the defence of that faithlesse faith and kingdome; and that (as his predecessor had done) partly by subtiltie, partly by force. For when as *Mahomet's* Disciples had buried their new religion with their olde Mr., except a few of his kindred, he applied his wits to recall them; and whereas <sup>a</sup> *Hali*, *Mahomet's* neereſt kinsman and sonne in lawe disagreed from him, and was perswaded by the Iewes to professe himselfe a Prophet, with promise of their best aide and assistance: *Eubocar* (or *Ebuber*) reconciled him, and (as their Arabian Chronicle witnesseth) conuerted many Infidels; and slew the gaine-sayers. He reigned one yecere, and three monethes, and thirteene daies. The next successor *Aomar* (saith the same Author; *Leo*<sup>b</sup> termeth him *Homar*) ordained their prayers in the moneth Ramazan, and that the Alcoran should be read through, which he caused to be written out, and vnitied in one booke: he conquered *Egypt* by *Hanir* his Captaine; after that *Damasco*, *Ierusalem*, *Gaza*, and a great part of *Syria* were subdued. He reigned ten yeares, and fixe monethes. <sup>c</sup> *Odmen* or *Ozimen* succeeded, and reigned twelue yeares: and after him *Hali*; and next to him his sonne *Alhatem*; and then *Moani* the great conqueror, &c. These foure *Eubocar*, *Aomar*, *Ozimen*, and *Hali* are the foure great Doctors of the Mahumetan lawe: and *Mahomet* before his death prophesied that they should succcede him, and of their worthines.

But as *Mahomet* had pretended the name of *Gabriel* to the dreames of *Sergius*, & other Apostata's of the christians & Iewes, disagreeing both with the truth & themselves: so it was not long, that this vntempered mortar would hold together these buildings. For the Alcoran being (according to diuers copies thereof,) read diuersly, was cause of different Sects among them. *Ozimen*, to preuent the danger hereof, commanded

a Arab. Nob. ref.  
b Leo l. 8.  
c Odmen. 12.  
Hali. 4 ye.  
Alhacen. fixe monethes and twenty daies.  
Moani 17. yeeres.  
Jezid. three yeares eight monethes, who said that the Prophet commanded not to blame, but to pray for and to obey Rulers, though wicked: for ye shall haue mercy, and they punishment.  
d Ref. Ara. Nob.



that all the copies of their lawe should be brought and deliuered into the hands of *Zei-di* and *Abdalla*; who conferring their copies, should make one booke, and, where they dissented; should reade according to the copie of *Corais*. Thus these two, according to the Kings Edict, to stablish an vniformitie in the reading of the Alcoran, hauing out of all thole copies framed one to be authentick, burned all others. Yet were they deceiued of their hopes, partly because *Hali*, *Abitalib*, and *Ibenmuzod* would not bring in their bookes, of which that of *Hali* was the same which *Mahomet* had left, and was after by the Iewes altered, putting out and in at their pleasure: and partly, because that Booke, which they had thus culled out of the rest to remaine *Canonick*, was lost, and of the foure copies which they had written thereof, by fire and negligence all perished. *Eletragig* would haue vsed the like policie after; but this many-headed serpent, which could not in the shell be killed, much lesse in his riper growth could bee reformed.

Those foure Doctors aforesaid, zealous of each other, intending their owne priuate endes, sowed the seedes then, which fructifie in their venomous multiplication till this day. *c* *Hali* or *Alli* was author of the sect *Imamia*, which was embraced of the Persians, Indians, and of many Arabians, and the *Gelbines* of Africa: *Ozman* or *Odmen* began the Sect *Baanisia* or *Xesaina*, and hath in diuers countries his followers. *Homar* founded the *Anefia*, followed of the Turkes, Syrians; and in Zahara in Africke. *Eubocar* (otherwise called *Eubuer*, or *Abubequer*) taught the Sect *Melchia*, generally possessing Arabia and Africa.

From these foure in proceesse of time arose other <sup>f 68.</sup> Sects of name, besides other pedling factions of smaller reckoning. Amongst the rest the *Morabites* haue become famous; liuing for the most part as Heremites, and professing a Morall Philosophy, with principles different from the Alcoran. One of these not many yeares since, shewing the name of *Mahomet* in his brest (there imprinted with *Aqua fortis*, or some such like matter) raised vp a great number of Arabians in Africke, and laide siege to Tripolis: where being betrayed by one of his Captaines, his skinne was sent for a present to the Grand Signior. These *Morabites* affirme, that when *Hali* fought, he killed a hundred thousand Christians with one stroke of his sword, which was a hundred cubites in length.

The *Cobrins* are a sect ridiculous. One of them shewed himselfe riding in the country of Algier, on a Reede, reined & bridled as a horse; much honoured, for that on this horse this Asiaticke (had as he said) rid a hundred leagues in one night. *Leo* l. 3. writeth, that one *Elefacin* had written at large of the Mahometan Sects: of which hee reckoneth threescore and twelue principall (which agreeth with our former number) euery one accounting his owne to bee good and true, in which a man may attaine saluation. And yet *Leo* there addeth, that in this age there are not found aboue two. <sup>g</sup> One is that of *Leshari*; which in all Turkie, Arabia, and Africa is embraced: the other *Imamia*; current in Persia and Corofan: (of which in his proper place more.) So that by *Leo's* iudgement all which follow the rule *Leshari* or *Hashari* are Catholike Mahometans; although of these the same author affirmes, that in Cairo & all Egypt are foure religions different from each other, in spirituall or Ecclesiasticall ceremonies, and also in this, as concerning their ciuil & Canon lawe; all founded on the Mahometan scripture in times past, by foure learned men, diuersly construing the generall rules to such particulars as seemed to them fitter for their followers; who disagreeing in opinion, agree in affection, and conuerse together without hatred or vpbraiding each other. As for those other sects, it seemeth that they are for the most part long since vanished: and those differences which remain, consist rather in diuersitie of rule, and order of profession, then in differing Sects and heresies of religion: except in some few which yet remaine. of which <sup>h</sup> *Leo* thus reporteth: Fourescore yeares after *Mahomet*, one *Elhesenibnu Abilhasen* gaue certaine rules to his disciples, contrarie to the Alcoran-principles: but writ nothing. About a hundred yeares after *Elharit Ibnu Esed* of Bagaded writ a booke vnto his Disciples, condemned by the Calipha and Canonists. But about fourescore yeares after that, another great Clarke reuiued the same doctrine, and had many followers; yet hee and they were therefore condemned to death. But obtaining to haue

*c* G. Bot. Ben. Curio calleth these Sects *Mellici*, followed in Africa; *Asafij*, professed in Arabia and Syria; *Arambeli*, in Armenia and Persia; *Buanisi*, in Alexandria and Assyria; and all foure are followed in Cairo. l. 5. f 68. Sects Sar-rac.

*g* But two principall factions Mahometan, at this day.

*h* *Leo* l. 3.

triall



triall of his opinions by disputation, he ouerthrew his Aduersaries, the Mahometane Lawyers: and the *Califa* fauoured the said sect, and erected Monasteries for them. Their sect continued till *Malicfab* of the Nation of the Turkes persecuted the same. But twenty yeares after it was againe renued, and one *Elgazzuli* (a learned man) writ seuen bookes, reconciling these Sectaries and the Lawyers together: which reconciliation continued till the comming of the Tartars: and Asia and Africke was full of these reformers of their Lawe. In olde time none but learned men might bee admitted professors hereof: but within these last hundreth yeares euery ignorant Idiot professeth it, saying that learning is not necessary, but it the *holy spirit* doth reucale to them which haue cleane hearts the knowledge of the truth. These contrarie to the Alcoran sing loue-songs and dances, with some phantasticall extasies; affirming themselves to be rauished of diuine loue. These are great Gluttons: they may not marry, but are reputed Sodomites.

The same our Author writeth of some which teach, that by good workes, fasting and abstinence, a man may attaine a nature Angelicall, hauing his minde so purified that he cannot sinne, although he would. But he must first passe through fiftie degrees of discipline: And although hee sinne before he be past these fiftie degrees, yet *G O D* doth not impute it to him. These obserue strange and inestimable Fasts at the first: after, they liue in all pleasures of the world. Their rule was written in foure volumes by a learned and eloquent man, *Essebrauar*: and by *Ibnul-farid* another Author, in exact and most learned verse. That the spheres, elements, Planets, and starres are one *G O D*, and that no faith nor lawe can be erroneous, because that all men (in their mindes) intend to worship that which is to bee worshipped. And they beleue that the knowledge of *G O D* is contained in one man, who is called *Elcorb*, elected and partaker of *G O D*, and in knowledge as *G O D*. There are other fortie men amongst them, called *Elauded*, that is dunces, because of their lesse knowledge. When the *Elcorb* or *Elcoth* dieth, his successor is chosen out of these: and into that vacant place of the forty, they chuse one out of another number of seuentie. They haue a third inferiour number of a hundred threescore and fise (their title I remember not) out of which they chuse, when any of the threescore and ten die. Their lawe or rule enioineth them to wander through the world in manner of fooles, or of great sinners, or of the vilest amongst men. And vnder this cloke many are most wicked men, going naked without hiding their shame, and haue to deale with women in the open and common streets like beasts. Of this base sort are many in Tunis, and farre more in Egypt, and most of all in Cairo. I my selfe (saith our author) in Cairo in the street called Bain Elcafraim, saw one of them with mine eyes take a beautifull Dame comming out of the Bathe, and laide her downe in the midst of the streete, and carnally knew her, and presently when he had left the woman, all the people ranne to touch her clothes, because a holy man had touched them. And they said, that this Saint seemed to doe a sinne, but that he did it not. Her Husband knowing of it, reckoned it a rare fauour and blessing of *G O D*, and made solempne feasting, and gaue almes for that cause. But the Iudges which would haue punished him for the same, were like to be slaine of the rude multitude: who haue them in great reputation of sanctitie, and euery day giue them gifts and presents.

There are another sort, that may be termed Caballists: which fast strangely, nor doe they eate the flesh of any creature, but haue certaine meates ordained and appointed for euery houre of the day and night, and certaine particular prayers, according to the daies and monethes numbring their said prayers: and vse to carry vpon them some square things, painted with Characters and numbers. They affirme that the good spirits appeare, and acquaint them with the affaires of the world. An excellent Doctor, named *Boni*, framed their rule & prayers, and how to make their squares: and it seemeth to me (who haue seene the worke) to be more Magicall then Cabalisticall. One book sheweth their prayers & fastings: the second, their square: the third, the vertue of the fourescore & nineteene names of *G O D*, which I saw in the hand of a Venetian Iew at Rome. There is another rule in these sects, called *Sunach*, of certaine Heremites which liue in woods, and solitarie places, feeding on nothing but hearbes & wilde fruits, and none can particularly know their life, because of this solitarines. Thus saith *Leo*.

i What difference herein, betwene the Mahumerane and the Separatist?

\* *Trunchi*



k *Leo lib. 4.*

Other Heremites they haue of another sort: one is mentioned by *Leo*,<sup>k</sup> who had five hundred horse, a hundred thousand sheepe, two hundred beecues, and of offerings and almes betwixt foure and five thousand Ducates, his fame great in Asia and Afrike, his disciples many, and five hundred people dwelling with him at his charges; to whom he enioineth not penance, nor any thing; but giueth them certaine names of God, and biddeth them with the same to pray vnto him so many times a day. When they haue learned this, they retorne home: he hath a hundred tents for strangers, his cattell, and familie: he hath foure wiues, besides slaues, and (by them) many children sumptuously apparelled. His fame is such that the King of Teleusin is afraid of him: and he payeth nothing to any: such veneration haue they towards him, reputing him a Saint. *Leo* saith he spake with him, and that this Heremite shewed him Magicke-bookes: and he thought that this his great estimation did come by false working of the true science: so the heremite termed Magicke.

l *Is. Bot. Ser.*

But these Heremites we cannot so well reckon a Sect, as a religious order; of which sort there are diuers in these Mahumetan Nations, as in our ensuing discourse shall appeare. To retorne therefore to the consideration of the meanes vsed to preuent the varietie of Sects among them: The Caliphs sought to remedy these inconueniences by their best policie. <sup>l</sup> *Moani* about the yeere of our L O R D 770. assembled a generall counsell of their learned men to consult about an vniformitie: but they disagreeing among themselves, he chose sixe men of the most learned, and shut them vp in a house together with their Scriptures, commanding them that out of those copies disagreeing (as you haue heard) they should chuse that should seeme best. These reduced the doctrine of *Mahomet* into sixe bookes: forbidding any on paine of death to speake or write otherwise of their Lawe. But because the Arabians of subtle and piercing wit, which studied Philosophy in the Vniuersities of Bagdet, Marocco, Cordoua and other places, could not but spy and discern the madde folly of the Lawe, so palpable to any reasonable iudgement: it<sup>m</sup> was therefore ordained, that the Philosophy lecture should bee taken away, and in place thereof they should reade the *Alcoran*; providing, for all these students of their Lawe, their expenses out of the publike charge, and inhibiting all further study in Philosophy: insomuch that they now (saith our Authour, who himselfe was a student in that Vniuersitie) repute him not a good Saracen, who is addicted to that study. This *Frier Richard* mentioneth an other Prophet, named *Solem*, had in estimation with these Babylonians, which was after slaine by the Tartars. Hee and Cardinall *Cusanus* affirme, that the Saracens of the East differ in their *Alcoran* from those of the West, making the first five chapters but one; and that they differ in the exposition thereof, and in the same schooles or Vniuersities, one sect condemneth another.

m *Fr. Richard. c. 13.*

But in these times the Mahumetane professors are chiefly distinguished by the seuerall Nations; of which are foure principall: the Arabians, Persians, Turkes, and Tartars: to which we may adde the Mogore, as a fift: whom the Iesuites (in their Epistles) report to halt from his former Mahumetisme, and to incline to Gentilisme. Of all these, the Arabians are most zealous in their superstition; the Persians most agree to reason & nature; the Tartars are more heathenish and simple; the Turkes are the freeest and most Martiall. The Arabians account it their peculiar glory, that *Mahomet* was of that Nation, and that Mecca and Medina are there seated: and therefore haue laboured in the daies of their former puissance, by the Sword, since, by their traffique and preaching, to spread their Mahumetisme through the world. Their first seducers had possessed Syria and Palestina: *Homar* had added *Egypt*, and in a short time their successors had preuailed in Asia, Afrike, and Europe, as we<sup>n</sup> haue before shewed.

n *Sup. c. 2.*

Jo. Rot. Ben.

They haue beene such in Armes: and in diligence of preaching they haue beene as forward, and so continue. Seuen hundred yeares since, *Perimal* reigning in Malabar, they there sowed their Tares: and the more easily to take those Ethnikes in their net, they tooke their Daughters in marriage; a matter of much consequence, in regard of their wealth, and practised of them to this day. They were Authors of great gaine vnto them by their trades, and traffique for spicerie: and were suffered to inhabite, and plant



plant Colonies amongst them. By their meanes, Calicut, of a small thing, became a great and rich City. And *Perimal* himselfe was perverted by them to their faith: who, zealously inclined to their persuasions, resolved to end his dayes at Mecca, and put himselfe on the voyage with some ships of Pepper, and other things of price, but perished by tempest in the way. From Malabar they passed to the Maldiuæ, and Zeilan, Somatra, Iaua, Molucca, the Philippinaes, and in the continent to Cambaia, Bengala, Siam, Malucca, Ior, Pam, and the huge kingdome of China, preaching and planting their superstitions, as in the particular Histories of these Nations shall further appeare. They are in this respect so zealous, that euen the Arabian mariners will stay behind in the Countries of the Ethnikes there to diuulge this their sect: and in the yeare 1555. one of them pierced as farre as Iapon, there to haue laied this leauen: but the Portugalls in these Easterne parts, treading in the same steppes, by their trafficke and preachings haue much hindered their proceedings. The Tartars, Persians & Turks, require longer and seuerall discourses in their due place; and first we will speake of them which are first in this ranke, the greatest of all Mahumetane States, the Turkes.

They reckon madde men very holy and Saints: and therefore *Vertomartius* fained himselfe mad, so escaping the furious zeale of the Moores, and his streight imprisonment. But this and many other their superstitions wee shall finde in the Turke, and therefore forbear now to report them.

Damasco, sometime (as is said) was their Patriarchall Sea, and continued famous for the Mahumetane superstition long after. It is reported, That in the time of *Tamurlane*, the magnificence of their Temple was most admirable: hauing forty great Porches in the circuit thereof: and within, nine thousand Lampes hanging from the rooffe, all of gold and siluer. Hee spared the City at first for the Temple, and after destroyed both it and them, as \* we haue before related.

\* Libr. 1. cap. 19.

## CHAP. VIII.

### *Of the Turkish Nation: their originall, and proceedings.*



Although some may thinke that I haue beene so tedious in the relation of the Mahumetan opinions and superstitions, that, to speake any thing more, would seeme but as pouring water into a full Sea: Yet, because there is in this World nothing certaine, but vncertainty, it being diuine prerogatiue to be *Yesterday, to day, the same for euer*: and that this Saracenical Religion hath sustained her chaunces and changes according to the diuersity of times and places, where it is and hath beene professed: so do I hold it fit, as wee haue seene the foundation, to behold also the frames and fabriques thereon builded, and from that fountaine (or sincke-hole rather) of superstition, to leade you along the gutters and streames thence deriued. And because the Turkes are preminent in all those things which this profession accounteth eminent, it is meetest to giue them the first place here, which elsewhere take it; and after we haue set downe a brieue History of that Nation, and the proceedings of their state, to describe their theory and opinions, and then their practise and rites of Religion. But before we come to the discouery of their religion, it is not amisse to search the beginning and increase of this Nation.

The name of Turkes signifieth (saith *Chitrans*) Sheepheards, or Heard-men: and such it seemeth was their auncient profession, as of the rest of the Scythians vnto this day. *Nicephorus* <sup>a</sup> speaketh of the Turkes, and placeth them about Baetria: their chiefe City he calleth Taugast, which is supposed to be the work of *Alexander*. Their Religion he saith at that time was to worship the Fire, Ayre, Water and Earth, which they adore, and sing Hymnes to. They acknowledge God the maker of Heauen and

<sup>a</sup> Libr. 18. ca. 30

and Earth, to whom they sacrifice, horse, kine, and sheepe: they haue Priests which diuine of things to come. The Prince of Taugast, they called the Sonne of GOD: They worship Images. The Prince spendeth the night with seuen hundred women. The Tartars haue now possessed the same Countrey; but long before, the same rites: as you may reade in our History of them. To deriue them (as some doe) from Troians and Iews, is somewhat farre fetched: nor is there much likelihood, that they should receiue their name of Turca<sup>b</sup> a Persian City: the name is auncient, and applied by <sup>c</sup> *Mela* and <sup>d</sup> *Pliny* to a Nation of the Scythians, & their originall is accounted Scythian by the <sup>d</sup> most & best Authors. There are which bring a long genealogie from *Noahs* Arke, vnto the Ottoman family: heerein disagreeing, while some will haue *Magog*, others *Tubal* the Author of their Nation. *Leunclavius* reciteth and refuteth the same. He writeth the name *Turki*, alleading *Herodotus* for his Author: and citeth many Authors to proue that they descended of the *Unni* or *Ungri*, which were called *Turkes*, of which there were two sorts, one westerly in Pannonia, an other easterly neare Persia, called by the Persians *Magores*, hee concludeth that the *Vnni* or *Turchi* came from *Iuchra* or *Iuchria* (whence the name *Iuchri* might easily be deflected to *Turchi*) beyond *Tanais*; and first after they had forsaken their owne Countrey, settled themselues neare *Mæotis*, from whence they passed to *Chazaria*, and some went westward to Pannonia, some eastward to Armenia, and thence into Persia.

Many probable Arguments might bee brought, to proue that they descended of the Scythians, whose wandering shepheardly life, both the name and their practise (in old times, and in some places still) expresseth. The first Expedition and military employment which I haue read of the *Turkes*, was <sup>f</sup> vnder *Varyanus* a rebellious Persian, aboue a thousand yeares since, when *Cosroes* was King of Persia, and *Mauritius* the Roman Emperour: at what time many of them were slaine, and many taken, which confessed, that famine had forced them to those warres, for which cause they marked themselues with a blacke Crosse; a ceremony which they said they had learned of the Christians, thinking thereby to expell hunger. This hungry Nation hath since beene a greedy and insatiate deuourer of Nations. Another expedition of theirs (which some reckon the first) <sup>g</sup> was in the yere 755, or after an other account, 844; at which time, passing through the Georgian Countrey, then called *Iberia*, they first seized on a part of the greater Armenia, which their Posterity holdeth at this day, called of them *Turcomania*. In this wide and spacious Countrey they roamed vp and down, without certaine habitation, a long time with their families and herds of cattell, like the ancient Scythian *Nomades*, and the Tartars, and the same *Turcoman* Nation at this day.

When as the Saracens Empire grew now vnweldy, through her owne greatnesse, and the Soldans, which were wont to conquer for the Chaliph, began now to share with him in his large Dominion: *Mahomet* (then Sultan or Soldan of Persia) was for this cause hardly beset with the Chaliph of Babylon; assailed also on the other side by the Indians. He sought to strengthen himselfe against these enemies with the new friendship of these Turks, of whom he obayned for his ayde three thousand hardy souldiors, <sup>h</sup> vnder the conduct of *Togra Mucaliet* the sonne of *Mikeil* a valiant Captaine, and chiefe of the *Selzuccian* tribe or family, whom the Greeks commonly call *Tangrolipix*, and some *Selduc*, or *Sadoc*. By the help of this *Tangrolipix*, *Mahomet* the Persian Sultan ouercame *Pisafiris* the Chaliph. The Turks, after this warre, desiring leaue to passe ouer the riuer *Araxis* to their Countrey-men, were both denied, and threatned, if they againe should seeke to depart. Whereupon they withdrew themselues into the Desart of *Carauanitis*; liuing there, and thence making roads into the Countreys adioyning. *Mahomet* sent against them twenty thousand men, which by a sodayne surprize in the night, *Tangrolipix* defeated, and furnished himselfe with their spoyle. And now durst *Tangrolipix* shew his face in the field, where his army was increased by the resort of lawlesse persons, seeking after spoyle. *Mahomet* on the other side, impatient of his losse, put out the eyes of the Captaines, which had the leading of the army, and threatned to attire the souldiors, that had fled, in womens apparell;

a *Turci* quasi  
*Teucris*. *Richer.*  
derb. *Turc.* &  
*Mart. Barletius*  
*de Scodrensi* ex-  
puz lib. 1. men-  
tion t his opi-  
nion, & *Andr.*

a *lacuna.*

b *Louier chr.*  
*Turc. to. 1. lib. 1.*  
c *Pom. Mela. li.*  
*1. c. ult. & lib. lib.*  
*6. ca. 7.*

d *Laon. Chal-*  
*condyl. lib. 1. 10.*  
*Bapt. Egnatius.*  
*Nic. Euboeic. Sa-*  
*gan. Ep. Knolls,*  
*&c.*

e *Io. Lennel.*  
*hist. Musulm.*  
f *P. Bizar. hist.*  
*Perf. lib. 5.*

g *Knol. Turc.*  
*hist.*

h *Hist. Musulm.*  
*lib. 1. Theodor.*  
*Gaza de orig.*  
*Turcar. epist.*  
*Jo. Bapt. Egnat.*  
*de orig. Turc.*



parell : and rayſing an other great army, ſet forward againſt *Tangrolpix*, who was now fifty thouſand ſtrong, and was preſently made ſtronger by thoſe threatned ſouldiours, who fled from their Lord vnto him. They met at Iſpahan (a City of Perſia) and there *Mahomet* falling with his horſe, brake his necke : vpon which miſchance both armies coming to agreement, by common conſent, proclaymed *Tangrolpix* Sultan in his ſtead ; and ſo made him King of Perſia, and the Dominion thereunto pertaining, which was done Anno 1030.

*Tangrolpix* opened the paſſages of Araxis to the reſt of his Country-men, whome he exalted to the higheſt places of command, ſo bridling the Perſians, and he and his receiuing in their new Conqueſts the yoke of the *Mahumetan Religion*. Ambition inciting him to further exploits, he warred alſo vpon *Piſafiris* the Chaliph : and after diuers ouerthrowes, ſlew him, and ſeiſed on his ſtate. Hee ſent *Cutlu-Muſes* his kinsman againſt the Arabians, by whom he was diſcomfited : whereat aggrieved, he went againſt them himſelfe, but with like ſucceſſe. He ſent *Aſan* his brothers ſonne to inuade Media, who in that enterpriſe was ſlaine : he ſent againe *Habraime Alim* his brother with an army of an hundred thouſand men, who tooke priſoner *Liparites* Gouvernour of Iberia, (who came to aide the Emperours Lieutenant in Media) whom *Tangrolpix* frankely ſet free, and ſent his embaiſadour to the Emperour, proudly demanding him to become his ſubiect.

Such happes, and ſuch hopes had *Tangrolpix*, the firſt Turke that euer was honoured with a Diadem. His ſonne<sup>i</sup> and ſucceſſour *Axan* tooke *Diogenes* the Emperour of Conſtantinople priſoner in the field : But *Cutlu-Muſes* with his couſin *Melech* (who in his Fathers dayes had fled into Arabia) rebelling, and taking armes againſt him ; as *Axan* was ready to ioyne battell with them, the Caliph (who retayned the higheſt place ſtill in their ſuperſtition, although diſpoyled of his Temporalties) ſetting aſide all his pontificall formality, whereby he was bound not to go out of his owne houſe, thruſt himſelfe betweene theſe armies : and with the reuerence of his place & perſon, together with his perſwaſions, moued them to deſiſt, and to ſtand to his arbitrement : which was, that *Axan* the Sultan ſhould ſtil enioy his dominions entirely : And that *Cutlu-Muſes*, and his ſonnes aided by him, ſhould inuade the Conſtantinopolitan Empire, and ſhould be *absolute* and onely Lords of whatſoeuer they could gaine thereof. There was neuer any thing to that impiety more commodious, nor to our Religion more dangerous. For by this meanes *Cutlu Muſes* with his ſonnes in a ſhort time conquered all Media, with a great part of Armenia, Cappadocia. Pontus, and Bithynia ; which their deſignes were much furthered by treaſons and diſſenſions in the Greek Empire. *Axan* the Sultan alſo gaue to his kinsmen *Ducat* and *Melech*, the gouernment of Aleppo, and Damasco, with the adioyning parts of Syria, by that means to inroach vpon the Egyptian Caliph, which accordingly they in a ſhort time did.

But theſe their haughty attempts were ſtayed, and being now in the flower, were cut ſhorter by that fortunate Expedition<sup>k</sup> of the Chriſtian Princes of the Weſt, agreed vpon at the Councell of Claremont, and performed by *Gualter Senſauiet* ; *Peter* the Heremite, firſt and principall mouer hereof ; *Godfrey* Duke of Lorraine, with his two brethren *Eufſace* and *Baldwin*, of the honourable houſe of Buillon ; *Hugh* ſurnamed the Great, brother to *Philip* the French King ; *Raimond* and *Robert* Earles of Flanders ; *Robert* of Normandy ſonne to *William* the Conquerour ; *Stephan* de Valois Earle of Chartiers ; *Ademar* the Popes Legate ; *Bohemund* Prince of Tarentum, and others, conducting, as the moſt receiued opinion is, three hundred thouſand ſouldiours, in defence of the Chriſtian faith againſt the Turkes and Saracens, which both ouerthrew the Turkes in the leſſer Aſia, and recouered alſo the holy Land. The principality, or (as ſome ſtile it) the Kingdome of Antioch was giuen by common conſent to *Bohemund* Prince of Tarentum ; the Kingdome of Ieruſalem, to *Robert* : who (hearing of his Fathers death) reſuſed it in hope of England ; and *Godfrey* of Buillon was ſaiuted King.

The Turkes and Saracens ſeeking to recouer that which they had loſt, loſt alſo themſelues : a hundred thouſand of them being ſlaine in one battell : the like ſucceſſe had

\* *Tangrolpix*, firſt Sultan amongſt the Turkes, An. Do. 1030. ſome call him *Tangrolpix* and ſome *Tangrolpix*.

i Knolls Turkiſh hiſtorie.

k The memorable Expedition of the Chriſtian Princes into the Holy Land. *Hiſtoria belli ſacri G. Tyrj*, and many others write at large of theſe warres.



had the Turkes after against *Conrade*, the Emperour at *Meander*: leauing for trophées and triumphall arches to the Christians, huge heapes, or hilles rather, of their bones. Hereunto helped the dissentions among the Turkes, & diuisions of their state among diuers brethren. The Egyptians also payd tribute to the Christians: which *Dargan* the Sultan detaining, he was by *Almericus* the king of Ierusalem ouerthrowne in battell. *Noradine* the Turke, king of Damasco, sent thither also *Saracón* to aid *Sanar* the Sultan (before expulsed) to recouer his state from this *Dargan*: but he hauing won certaine townes, kept them to himselfe, so that *Sanar* betook him to the patronage of *Almericus*, who ouerthrew *Saracón* in battell, and after besieged and tooke Alexandria, and Pelusium, seeking also to conquer Egypt to himselfe; but indeede (as the euent proued) so subuerted his owne state. For *Sanar* sought help of *Saracón*, and for feare of both their forces, *Almericus* left Egypt. *Saracón*, moued with ambition, treacherously slew the Sultan, and by the Chaliph was appointed Sultan, the first of the Turkes that euer enioyed the same, to whom *Saladine* his nephew succeeded. He (not respecting the maiesty of the Chaliph, as the Sultans before had done) stricke out his brains with his horse-mans mace, and rooted out all his posterity; the better to assure himselfe and his Turkish successors in the possession of that kingdom, vnder whom it continued to the time of the Mamalukes. *Noradin* also the Turke being dead, the nobilitie disdainning the gouernment of *Melechfala* his son (yet but a youth) betrayed that state vnto *Saladine*. And thus did he hem in the kingdome of Ierusalem on both sides: & not long after, *Aleppo* was betraied vnchristianly into his hands by a traitor, which gouerned the same for the Christians: Neither was it long, before he had (through discord and treason amongst the Christians) obtained <sup>m</sup> Ierusalem it selfe, anno 1187. and after Ascalon, and Antioch also: Neither could the Christians of the West euer recouer the possession of that kingdome; the cause continuing the same, which before had lost it, viz. dissention and treachery, as the examples of *Richard* and *Edward* (first of those names) Kings of this land do shew.

I Damasco betrayed to *Saladine*.

m Ierusalem lost againe Anno 1187.

About 1202. yeares after Christ, the Tartars (of whom in their due place) hauing conquered East, West, North, and South, among others ouerthrew that Togrian kingdome of the Turkes in Persia, 170. yeares before founded by *Tangrolpix*. The Turkes which remained (driuen to seek shelter from this violent storme) fled out of Persia into Asia the lesse: where *Cutlu. Musen* his successors (their country-men) inioyed some part of the country. And there many of them ariuing vnder the conduct of *Aladin* the sonne of *Kci Hufren*, descended also of the Selzuccian family in Persia, taking the opportunity offred by the discord of the Latines with the Grecks, & the Grecks among themselues, seised vpon Cilicia, with the countries thereabout; and there first at *Sebastia*, and afterward at *Iconium*, erected their new kingdome, bearing the name of the *Aladin* \* Kings or Sultans.

\* Hist. Musulman. Leunclauy libr. 1.

The same Tartars vnder the conduct of *Haalon*, sent by *Mango* the great *Cham*, hauing conquered and starued the Chaliph of Babylon (as is said before) ouerthrew the Turkish kingdome of Damasco, and rased <sup>n</sup> *Aleppo*; the other arme of this faire & far-spreading tree being surprized by the Mamaluke slaues, who after *Haalons* departure recouered Syria & Palestina, and were again with great slaughter dispossessed of the same by *Cassanes* a Tartarian prince, who repaired Ierusalem, and gaue it to the christians of Armenia, & other the Easterne countries. But *Cassanes* retiring into Persia to pacifie new broils, the Sultan recouered the same; the Christians of the West neglecting the iust defence therof, specially through the pride and contention of *Boniface* the Pope (contrary to his name) filling a great part of Europe with faction & quarrels.

n Anno Dom. 1200.  
\* Hailton. Armen.

o Knolles Turkish history:

The Turkes in Asia paid tribute to the Tartar *Cham*, till (succession in the blood of *Aladin* failing) this kingdome was diuersly rent, euery one catching so much as his might could bestow on his ambition. The greatest of these sharers was <sup>o</sup> one *Caraman Alusirius*, who took vnto himselfe the city *Iconium*, with all the country of Cilicia, & some part of the frontiers of Lycaonia, Pamphylia, Caria, and the greater Phrygia, as far as Philadelphia; all which was after of him called *Caramania*. Next neighbor and sharer to him was *Saruchan*: of whom *Ionia Maritima* is called *Saruchan. ili*.

The



The greatest part of Lydia, with som part of the greater Myfia, Troas, & Phrygia fel to *Carasius*, called of him *Carasi-ili*: some part of Pontus, & the country of Paphlagonia fel to the sons of *Omer*, which coutry is called *Bolli*. These all were of the *Selzuccian* family. But the foundation of farre higher fortunes were then laied much lower by diuine prouidence, exalting *Ottoman* of the *Oguzian* tribe or family, who then held one only poore Lordship, called *Suguta* in Bythinia, not far from *Olympus*, giuen before to his father *Ertogru*l in meed of good seruice: which he increasing by winning somewhat from the weaker Christians his neighbors, afterwards erected into a kingdome which hath deuoured so great a part of the world, as is this day subiect to the Turkish greatnes. When as the Tartars chased (as is said) the Turkes out of their Persian kingdom, which *Tangrolpis* had there established, one *Solyman* a Turke (of the *Oguzian* Tribe) raigned in *Machan* o uer a small Realme, which for feare of those Tartars hee also forsooke, and with a thousand of his people, fled, and seated himselfe in a part of *Armenia* about *Erzerum*; and after, vpon some better hopes, resolved to returne againe into *Persia*, but in seeking to passe the Riuer *Euphrates*, was drowned, and his followers disperfed, following their auncient trade of wandering heard-men. He left behinde him foure sonnes *Sencur-Teken*, *Iundogdis*, *Ertogru*l the father of *Ottoman*, and *Dunder*. The two eldest returned into *Persia*. The two yongest staid; and with them 400. Families, with their tents and carts, their moueable houses. And insinuating into the Sultan *Aladins* good liking, by sute & desert, this *Ertogru*l was rewarded, as ye haue heard, being made Lord of *Suguta*, and Warden of those Marches: and liued there in security, till he was of great yeres, and had seene much alteration in that state. He died anno 1289. hauing liued ninety three yeres. And him succeeded by common consent, as L. ouer the *Oguzian* Turkes, his sonne *Ottoman*, saluted therefore by the name of *Osman Beg* or Lord *Osman*. He first got into his subiection a great part of the Castles and Forts of the greater *Phrygia*; equally protecting his subiects both Christians and Turkes: he conquered *Nice*, the name whereof is reuerend for the first generall Councell of Christendome; and *Alidin* the second, Sultan of *Iconium* sent vnto him a faire ensigne, a Sword & Robe, with ample charters, that whatsoeuer he tooke from the christians, should be his own: and that publike praiers should be said in their temples for his death, which was of him humbly accepted, and such praiers made by one *Dursu*, whom he had appointed Bishop and Iudge of *Carachisar*, anno 1300. *Neapolis* was made his seat royall. He fished so well in the troubled streame of the Greek Empire, that he subdued the most part of *Phrygia*, *Myfia*, and *Bythinia*: and *Prusa* after a long siege was yeilded vnto his sonne *Orchanes*, and made the royall seate of the *Ottoman*-kings, where *Ottoman* himselfe was buried 1228. His son *Orchanes* succeeded: *Aladin* his brother contenting himselfe with a priuate life, who after built two Mahumetan churches, and another at *Prusa*. *Orchanes* also erected in *Nice* a sumptuous temple, appointing a preacher to preach to the people euery friday, and two faire Abbies: in the one of which, he with his his owne hands serued the strangers & poore the first dinner. He was the first that builded Abbies among the Turkes, folowed herein by most of his successors. He got *Nicomedia*, and the townes adioyning. He also wan all *Charafia*, and at his returne built a Church and Abbey at *Prusa*, placing therein religious men, sought out with all diligence. His sonne *Solyman* first of the Turkes that possessed any foot in Europe, crossed the *Hellespont*, and wan the castle *Zemeenic*, & after that *Madinus*, receptacles for the Turkes, which came ouer in multitudes; he transporting Christians into Asia, to dwell in their roome. And after, he wan *Gallipoli*, spoiling the country, & winning from the Greeks who were negligent in preuenting or remedying this danger. But *Solyman* dying with a fall, his old father *Orchanes* liued not two months after; a prince very zealous in his superstition, who besides building diuers churches, abbies, colledges, and cells, allowed pensions to all such as could in the church say the Booke of *Mahomets* law by heart, and competent maintenance to the Iudges, that they should not sell iustice.

*Amurath* which succeeded, exceeded him in this blinde zeale. He kept in awe the Turkish Princes in Asia, and wan many Townes and Castles in *Thracia*: and amongst others,

o Leuncl. histor. Musul. lib. 2. lac. Roissardi Vite & Icones Sultan. Turc.

His pedegree is thus reckoned, *Oguzan*, *Oguzer*, *Gio-kalpes*, *Ver-jakobes*, *Tello-mur*, *Claces Aga*, *Bahis Aga*, *Basunger*, *Onoluces*, *Bander*, *Cusulbuga*, *Abielpes*, *Soleimn*: Some make *Ottoman* to be of base parentage: but not to probably. p. Laon Chalcondyles lib. 1. Abraham Zaccuthi hath written a Chronicle of these Turkes, together with the Saracens translated by Ioseph Scalig. Cam. I. sag. lib. 2.

q An. Do. 1358.



others, Adrianople the seate royall of the Turkish Kingdome, vntill Constantinople was after subdued. This was done 1262. He ordained, that euery fift captiue of the Christians aboue fifteene yeares old, should be taken vp for the Turkish King, which were distributed among the Turkish husbandmen in Asia, to learne the Turkish language, religion, and manners; and after two or three yeares, choice was made of the better sort, to attend vpon the Princes person, and for his warres, called Ianizars, that is, new souldiors: which Order after grew to great account, and is yet a principall pillar of the Turkish greatnes. He ouerthrew *Aladin* the Caramanian King, which made the other Princes of the Selzuccian family to submit themselues vnto him. And busying himselfe in his new Conquests in Europe, after a great victory obtayned against *Lazarus*, Despot of Seruia, as hee viewed the slaine carkasses, was slaine of a wounded and halfe dead souldior: who, comming staggering, as it were to begge his life, stabbed this great Conquerour, with a dagger hidden vnder his garments.

*Baiazet* his sonne and successour oppresseth most of the Mahumetan Princes in Asia, inuadeth Valachia, besiegeth Constantinople eight yeres, ouerthroweth the king of Hungary in battell, subdeweth the Caramanian Kingdome; and amidst his aspiring fortunes, is by *Tamerlane* depriued of his kingdome and liberty, shut vp and carried about in an yron Cage; against the barres whereof he beat out his braines, Anno 1299. *Mahomet* his sonne (after much warre with his brethren) wholly possesseth the Ottoman Kingdome both in Europe and Asia, almost quite ouerthrowne before by *Tamerlane*. He tooke the Caramanian King, and his sonne *Mustapha* prisoners; who became his vassals, as did also the Valachian Prince; he died 1422. *Amurath* his succesor winneth Thessalonica, the greatest part of *Ætolia*, inforceth the Princes of Athens, Phocis, and Bœotia to become his tributaries, oppresseth the Mahumetan Princes of Asia, subdueth Serbia, spoileth Hungary. He after retired himselfe to a monasticall life in a Monastery, which yet the affaires of State forced him to leaue againe. He inuading *Epirus*, at the siege of Croia died 1450.

*Mahomet* was there saluted *Sultan* in the field, a man equally vnequall and trouble some to the Christian and Mahumetan Princes. He wanne Constantinople the 29. of Maie 1453, the taking whereof, is by *Leonardus Chienfis*, declared in a treatise composed of that vnappey Argument, and likewise by Cardinal *Isidorus Rusbeanus*. He wan Trabezond the imperiall seate of an other Christian Empire 7 ann. 1460. Hence he was called Emperor (a name not giuen to the Turkish kings.) He burnt Athens, ann. 1452. He obtained Epirus and Mysia, anno 1436. and did much harme against the Soldan and Mamalukes. He conquered Eubœa and Illyricum, in the yeare 1474. ouerthrew the Persians; and in the last act of his bloody life he tooke (by *Achmetes* his captaine) Otranto or Hydruntum in Italie, with no small terrour to all Italy. He was surnamed Great, and is said to haue conquered two hundred Cities, twelue Kingdomes, and two Empires: which he left to *Baiazet* his sonne, An. 1481. His brother *Zemes* was forced to flee into Italy, where a great summe of mony \* was yearly allowed the Pope to keep him for his own security, and for loue of his brother, whom *Alexander* the bishop is reported to poison, as some thinke, by composition with the grand Seignior. He had some wars against the Mamalukes, some against the Christians, more vnnaturall against his brother, but most most vnnaturall and monstrous against his sonne *Selým*. His conquests were in Cilicia, Caramania, and Peloponnesus.

*Selým*, not content to haue thrust his father out of the Throne, aspired to a further effect of aspiring ambition, depriuing him of life, from whome himselfe had receiued it. To this end he corrupted a Iew, *Baiazets* Physician (whom *Knolles* calles *Hamon*; but *Menauino* an eye-witnes, nameth him *Vsarabi*) who with the powlder of beaten Diamonds poisoned him: and for reward, when he claimed *Selims* promise, had his head stricken off in the tyrants presence. So much did hee hate the traitour, whose treason he so much loued. The body of *Baiazet* was embalmed and interred at Constantinople, in a beautifull Sepulchre neare to the Meschit which himselfe had built, and Priests were appoynted, which should euery day pray for his Soule. Two of his Pages did *Selým* put to death for wearing blacke and mourning apparell for their Masters death.

\* An. D. 1399.

\* *Laz. Soranzo*  
Ottom. part. 2.  
saith it should  
be written *Laz-  
mur han*, which  
signifieth king  
*Tamur*, as *Leun-  
cla* interprets,  
who yet affir-  
meth that *Laz-  
mur-lane*, or  
*lag* signifieth  
lame *Tamur*, for  
his legge was  
broken. There  
is a history of  
*Tam.* translated  
out of Arabike  
into French, &  
thence into En-  
glish contain-  
ing a full, and  
happily more  
true Discourse  
of his life, dif-  
fering much  
from our com-  
mon reports,  
which *Pet. Pe-  
ron*, *Leuncl.*, *Io-  
vius* in their  
treatises there-  
of, *Io.* and *Phil.  
Camerarius*,  
*Mio'us*, and  
almost all the  
Turkish hist.  
\* History of  
*Scander beg*,  
*u* *1101* *Chienf.*  
*A* *chicp.* *Mityl.*  
*de cap* *Constant.*  
*x* *Is.* *Ruthen.* *ep.*  
*Io.* *Ran.* *de rep.*  
*Ture.* *lib.* 3.

*Bern.* *de Brei-  
denbach* *de cap.*  
*Hydrunt.*

\* 40000 Du-  
cats yearly.  
*y* *Guicciard.*  
*bist.* *Jac.* *Boissar-  
di* *Icones.*

*z* *Menauino* *li.*  
*5* *ca.* 22. relates  
all this at large



death: and three others (whereof *Menavino* was one) hardly, by entreatie of *Selims* daughters, and some *Basties*, escaped.

This Viper, that spared not his father, proceeded with bloudie hands to make an end of the rest of his *Ottoman*-kindred, beginning with five sonnes of his brethren, and adding the remnant, as he could bring them into his power. And hauing thus founded his Throne in bloudie cruelties of his owne at home, no maruell if abroad his proceedings were no lesse cruell and bloudie towards his enemies. Of whom, the first which offered himselfe (after his domestickall warres appeased) was *Ismael* the *Sophi*<sup>b</sup>; who with thirtie thousand Persian horsemen gaue battaile to *Selym* (notwithstanding his three hundred thousand Turkes) where was fought in Armenia, neere *Coy*, a terrible and mortall battaile betwixt them, and the Turkes at last (very hardly) preuailing, by helpe of their great Ordinance: but so little cause had they to reioyce of their victorie, that this is reckoned among the dismall and disastrous dayes, tearmed by the Turkes, *the onely day of Doome*. The next <sup>c</sup> yeare he entered againe into the Persian Confinnes, and there tooke *Ciamassum*, ouerthrew *Aladenles* the Mountaine-King, who reigned in *Taurus* and *Antitaurus*, and slew him. But his most fortunate attempts were against *Campson Gaurus*, the *Egyptian* Soldan, and his forces of *Mamalukes*, whome by his multitudes (notwithstanding their fame and valour, not inferiour to any souldiors of the World) he ouercame; the Soldan himselfe being left dead in the place, August 7. 1516.

Neither had *Tomumbeius*, his successor, any better successe, but succeeded as well in his fortune, as to his Scepter, who by treason of his owne, and power of his enemy, lost both his life and Kingdome; all *Egypt* and *Syria* thereby accrevving to the *Ottoman*. *Selym* from thenceforth purposing to turne his forces from the Sunne-rising against the Christians in the West, came to his owne Sunne-set, the period of his raigne and life: a miserable disease (as an angrie Pursuivant) exacting and redemanding his bloudie cruell spirit, an implacable officer of that most implacable Tyrant to Tyrants, and Prince of Princes, Death, who at last conquered this Conqueror; or rather (if his <sup>d</sup> Epitaph written on his Tombe say true) conueyed him hence to seeke new Conquests. His disease was a Canker in the backe (eating out a passage for his Viperous soule) which made him rotte while he liued, and become a stinking burthen to himselfe and others. He died in September, 1520, hauing before bequeathed bloodshed and desolation to the Christians, and ordained *Solyman*, his sonne and heire, executor of that his hellish Testament: And further, to excite him thereunto, had left him the liuely counterfeite of himselfe, with sundrie bloudie Precepts annexed: His title therein written, was, *Sultan Selym Othoman, King of Kings, Lord of all Lords, Prince of all Princes, Sonne and Nephew of God*. We may adde, *Heire apparant to the Deuill, that breathed his last in blood, resembling him that was* <sup>e</sup> *a Murderer from the beginning*.

<sup>b</sup> *Henricus Penia de gestis Sophi cont. Turc.*

<sup>c</sup> *Anno Dom. 1515.*

<sup>d</sup> *Licet ossa iacent, animus bella querit. Phi. Lonic. to. 1. lib. 1.*

<sup>e</sup> *Ioh. 8. 44.*

## CHAP. IX.

*A Continuation of the Turkish Warres and Affaires: together with the succession of the Great Turkes, till this present yeare 1612.*



*Solyman*, surnamed the *Magnificent*, succeeded his father *Selym* in place, and surmounted him exceedingly in exploits. *Belgrade*, (which ominous name did presage happinesse vnto him in his Warres and Proceedings) was the beginning of his Conquests, won by the Turkes August 29, 1521. <sup>a</sup> *Rhodes* receiueh him on Christmas day, 1522, but withall exileth both Cheere, Christmas, and Christians. He inuadeth <sup>b</sup> *Hungarie*, and in the field discomfiteh and killeth *Lewes*.

<sup>a</sup> See the Historie at large in *Hakl. to. 2. & Jacob. Fontanus Brugensis.*

<sup>b</sup> *Mart. Fume Hist. of Hung. lib. 1. Melchior Soterus de bello Pannonic.*



and slayeth or captiueth two hundred thousand Hungarians in that Expedition, 1526. He entreth Hungarie the second time, 1529, and (after some butcheries therein) marcheth to Vienna in Austria, where he left fourescore thousand of his Turkes, and then with shame and anger returned. In the yeare 1532 he returneth with an Armie of five hundred thousand men; to whome *Charles* the fifth opposed himselfe and the Christian forces, in greater numbers then hath in many ages beene seene, mustering in his Armie at Vienna two hundred and threescore thousand men, whereof fourescore and tenne thousand footmen, and thirtie thousand horsemen were old souldiors; to whom *Solyman* did not, or durst not, bid battaile. Poore Hungarie rues it meane while, whether he gets or looseth in Austria, being made his through-fare as he went and came.

*c* Dam. a Goes  
Dienſis oppug-  
natio.

Turkish Hi-  
ſtorie, K<sup>y</sup>.

\* Andrew D'O-  
ree, a famous  
Sea-Captaine.

After this he trieth his successe against the Persian, where he taketh Tauris and Babylon, with the Countries of Assyria and Media, Anno 1534. each of which had sometimes beene Ladie of the World. At incredible costs he prepared a Fleet in the Red Sea, 1537, and taking Aden and Zibyth, two petite Kingdomes in Arabia, by his forces besieged Dium, a Castle of the Portugals in the East Indies, but without his wished successe. For the Portugals still retaineth their Indian Seas and Traffique, and not onely freed that their Castle from Turkish bondage, but had meanes to fortifie it better, by the Ordinance which the Turkes, in their hastie flight, had left behind. A more dangerous plot did *Solyman* meane while, contriue against Christendome, preparing his forces to inuade Italie, and to that end was come to Aulona, an Hauen in Macedonia, with two hundred thousand souldiors, where *Barbarussa* and *Luzius Bassa*, his great Admirall, met him with his Fleet, to transport his Armie. But *Solyman* first employed these Sea-Forces on the coast of Italie, and tooke Castrum: his horsemen (which he had sent ouer in great Palendars) carried away the People, Cattell, and Substance, betwixt Brundisium and Tarentum, fortie myles space; all the Countrey of Otranto terrified with feare of a greater tempest. But the Venetians turned it from the rest of Italie vpon themselves (notwithstanding their league) by vnseasonable exacting of that Sea-courtesie, the vailing of the bonnets or top-sayles of some Turkish Gallies vnto them, as Lords of that Sea: for which neglect, some of them were sunke. *Anria*\* also, the Emperours Admirall, had surpris'd some of the Turkes stragling Fleet, and after held cruell fight with twelue great Gallies full of Ianizaries and choise men, whome he ouerthrew and tooke. But the Ianizaries that were left, cast their scimitars ouer-board, least such choise weapons should come to the Christians hands. *Solyman* conuerting his forces against the Venetians, for the indignities mentioned, had almost fallen into the hands of the Mountaine-Theeues, which liued in the Acroceraunian Hills: who in a strange resolution had conspired to kill him in his Tent, and had almost (to the wonder of the world) in a night, by vnknowne wayes, suddenly effected it, had not the cracking of a bough discovered their Captaine, who in a Tree was taking view of the Campe, how to bring to passe his desperate designs. This their Captaine, (by name *Damianus*) was, after confession hereof, torne in pieces, and those wilde Mountainers (liuing on Robberie, without Law or Religion) were, like wilde beasts, hunted to destruction.

The Turkes inuaded Corfu, whence they carried sixteene thousand of the Islanders captiues. They likewise, in their returne, committed great spoyle in Zante and Cythera, sacked *Agina*, *Paros*, and other Islands in the Archipelago; bringing *Naxos* vnder Tribute. *Barbarussa* sacked *Borrotus*, a Venetian Citie: The like did *Ushif* to *Obroatium*, and the Castle of *Nadin*. *Nauplium* also, and *Epidaurus* were besieged. But *Ferdinand* (who had intituled himselfe King of Hungarie, after *Lewis* his death) receiued a greater disgrace in Hungarie by the Turkish forces, then befell the Venetians in all their losses; *Cazzianer* (the Generall of the Christians) shamefully fleeing, and betraying his associates to the Turkish crueltie. The next yeare, 1538, *Barbarussa* chaseth the Christian Fleet, in which the Emperours, Venetians, and the Popes forces were ioyned.

In



In the yeare 1541 *Solyman* againe inuadeth Hungarie, professing himselfe protector of the young King, which *Iohn*. late King of Hungarie (who had held long warres with *Ferdinand* about that Title) had left behind him his heire and successor. But vnder colour of protection, he maketh himselfe Lord of Buda, the chiefe Citie, turning the Cathedrall Church into a Mescit; and maketh Hungarie a Turkish Province, bestowing Transylvania, and what he pleased, on the Orphan. Two yeares after he re-entred Hungarie, and taketh Strigonim: turning the Christian Temples into Mahometane; sacrificing there for his victorie, as he had done at Buda. He entred also into \* *Alba Regalis*, (where the Hungarian Kings lye entombed) another chiefe Citie of that Kingdome, and slew the Magistrates. I speake not all this while of the spacious Countries in Africa, which, from the Riuer Mulvia, he added to his Dominions: the Kingdomes of Algier, Tremisen, Tunes, Tripoli, &c. being annexed to his Turkish Soueraigntie. Howbeit, Tunes, by aide of *Charles* the Emperour, somewhat recouered her selfe, but breathed out againe her last gaspe of libertie, in the dayes of *Selym* his sonne. And thus was \* *Solyman* victorious and happie, otherwhere victorious and vnhappie, when he was forced to darreine battaile against his owne bowels; and hauing murdered *Mustapha* his eldest sonne (the hopefullest branch in Turkish estimation that euer grew out of the *Ottoman* stocke) he warred against *Baiazet*, another of his sonnes; whome, with foure of his children, he procured to be done to death in Persia. And after much domestically trouble, in his seuenth Expedition into Hungarie (his fleet in the siege of Malta being before, with great disgrace, repulled) he died at the siege of Ziget the fourth of September, 1566.

*Selym*, the onely sonne which the bloudie father had left aliue, succeeded in the Throne, not in the prowesse and valour of his father. Neither hath any Turkish Sultan, since his dayes, led their forces in person, but committed it to their Deputies and Generals; except once, when *Mahomet* the third had almost lost his Armie and himselfe. Yet did this *Selym*, by his Bassaes, make himselfe Lord of \* Cyprus, and also of the Kingdome of Tunis. But this sweet meat was souerely sawced by his exceeding losse in the Sea-fight betwixt *Haly Bassa*, Admirall of the Turkes \*, and *Don Iohn* of Austria, Generall of the Fleet, set forth by the Pope, Spaniard, and Venetian, 1571: wherein an hundred threescore and one Gallies were taken, fortie sunke or burnt, and of Galliot, and other small Vessels, were taken about threescore. The Turkish Admirall was then slaine. Wittily did a Turke descant vpon this losse of the Turkes; and their gaine of Cyprus, comparing this to the shauing of a mans beard, which would grow againe: that, to the losse of an arme, which, once cut off, cannot be renewed. Lastly, Tunes came in, and *Selym* went out of this Turkish Soueraigntie both in manner together, 1574.

*Amurath*, his heire, began his Empire with the slaughter of his five brethren. The mother of *Solyman* (one of that number) slew her selfe with a dagger, for anguish of that losse. He, in viewing a new Gallie by the breach of a Peece, hardly escaped death; thirtie of his companie being slaine. And because the Plague was exceeding hote, he by deuotion sought to appease diuine anger: and therefore prohibited all vse of Sodomie, Blasphemie, and Polygamie, and himselfe put out five hundred women out of his *Seraile*. In a priuate habit he visited the Markets, and hanged vp the hoorders of Corne. He by the Tartars inuaded Polonia: And, *Henry* of Fraunce secretly leauing that Kingdome of Polonia, he wrote vnto them to chuse *Stephen Battor* for their king; in which letters he called himselfe, *G O D of the Earth, Governour of the whole World, Messenger of G O D, and faithfull seruant of the great Prophet*: which wrought so much with the Nobilitie, that either they would not or durst not doe otherwise, howsoeuer *Maximilian* had bene before by many of them chosen.

*Tamas* \* the Persian (at the same time dying) bequeathed his Crowne to *Ismael* his sonne, whom *Aidere*, his brother, seekes to depriue, but is therefore himselfe depriued of that ambitious head which he sought to adorne with the Crowne; & *Ismael* adding the slaughter of 8. his yonger brethren, ascendeth the throne, which, together with his life, he lost, by like vnnatural trecherie of *Periaconcona* his sister, the 24 of Nouēb. 1577.

\* *Ioan. Maratini Stelle* ep. ad frat.

\* *Solyman* as vnnatural to his children, as *Selim* was to his father *Baiazet*.

\* Of the warres of Cyprus, see the relations of *Nestor Martingo* in *Habl.* tom. 2. part. 1.

\* Our gracious Soueraign King *Iames* hath written a Poeme of this battell.

*Michael ab Isselt.* com. Anno 1575.

d *Minadri's* Historie of the warres betwixt the Turkes and Persians, translated by *Abraham Haritwell* in nine books, relateth these things at large.



*Mahomet* his brother succeeded in this troublesome State, which *Amurath* the Turke (in these troubled waters) thought fit time for himselfe to fish for. Hereunto also helped the hatred and ciuill broyles in Persia, for the head of *Periandrocon*, presented to *Mahomet*, with the haire disheuelled on a launce, and for other vncouth and bloudie spectacles; *Sahamal* and *Levent Oglı* (two Georgian Lords) seeking also innouations. *Amurath* therefore, in the year 1578, sent *Mustapha Bassa*, which had lately conquered Cyprus, with an Armie of 110000, into Persia: who, in the first battaile he had with them, slew fife thousand, and tooke three thousand Persians; and to strike that Nation with terror, cominanded a bulwarke to be framed of those heads: but by an exceeding tempest, which lasted foure dayes together (whereby the Heauens seemed to melt themselues in teares for the Persians losse, and with Lightenings to shew that indignation against the Turkes, which in their thundering Dialect they aloud vttered) there grew such horror to their mindes from aboue, and such sicknesse to their bodies, from those putrified carcasses beneath, that *Mustapha* was forced to remoue, missing fortie thousand of his first musters. After he had fortified the Armenian castle of Teflis, his Armie being driuen to shifts for lacke of victuals, tenne thousand of his foragers were slaine by the Persians, who were recompenced with like slaughter by *Mustapha*, that came vpon them whiles they were busie about the spoyle, and spoyled the spoylers. In passing ouer the Riuer Canac, he lost fourescore thousand Turkes, which the Riuer seemed to take for Custome (as it had many of the Persians in the late conflict) whereof his violent current was a greedie and cruell exactor. *Mustapha* erected a Fortresse in Eres, and tooke Sumachia, chiefe Citie of Siruan (Derbent offering her selfe to the Turke) and then returned into Natolia. But *Emir Hamse Mirise*, the Persian Prince, recoucred, after his departure, both Eres and Sumachia, slew and captiued the Tartars, thirtie thousand of whome were newly come to the Turkes aide. He rased Sumachia euen with the ground. The next year *Mustapha* fortified Chars in three and twentie dayes, wherein they were hindered with Snowes on the fise and twentieth of August, although it standeth in fortie foure Degrees. Anno 1580, *Sinan Bassa* was chosen Generall for the Persian Warre; who, as he departed from Teflis, lost seuen thousand of his people, besides such as the Georgians and Persians, together with the spoyle, carried away. This was earnest, the rest was but sportfull shewes of Warre, in trayning his souldiors; after which he returned. In 1583, *Ferat Bassa* was sent Generall: but little was done, till *Osman Bassa*, a new Generall, 1585, tooke Tauris, the auncient Ecbatana (as *Minadoi* is of opinion.) But the Persian Prince, carried with indignation, reuenged this losse on the Turkes with his owne hands, slaying *Caraman Bassa*, Generall in the place of *Osman*, then sicke, and gaue his head (as *opima spolia*) to one of his followers; and afterwards at Sancazan slew twentie thousand Turkes. *Osman* died of sicknesse; and the Persian Prince (the morning-starre of that Easterne State) was soone after murdered. In that disinnall year 1588, *Ferat* tooke Genge: fiftene thousand houses, seuen Temples, and fife and twentie great Innes were burned in Constantinople, the tumultuous Ianizaries not suffering the fire to be quenched. An Impost was leuied of the subiects, to satisfie the pay due to the souldiors for the Persian Warre, which raised these stirres. Yea, the Priests dissuaded the people from those new payments, and perswaded them to maintaine their auncient Liberties, shut vp their Mescchits, intermitted their Orisons: and the Great Turke was forced to call in his Mandats, and deliuer the authors of that counsell (whereof the Beglerbeg of Grecia was one) to the Ianizaries furie, who made Tennis-balls of their heads. In 1592, Whitz, chiefe Citie of Croatia, was yeelded to the Turke. The next year Sifeg was besieged, but relieued by the Christians, who slew eightene thousand Turks, and tooke their Tents; yet was it soone after taken by the renewed forces of the Turkes. *Sinan* tooke Vesprium in Hungarie and Palotta, but their losse was farre greater then their gaines; which continuing, and a broile of the Ianizaries added thereto, brought *Amurath* into melancholie and sicknesse, whereof he died, Ianuarie 18. 1595. Transyluana, Valachia, and Moldauia hauing before reuolted from him to *Sigismund*, who was entituled their Prince.

d To this *Amurath* was M. Flareborn her. Maiesities Embassador: and after M. Barton: of which, see Hak. to. 2. part. 1. There also, pag. 293. you may reade of the Turks officers, reuenues, payments, forces, &c. Also the Letters of the Great Turke to the Queene, and of the Sultanesse, and of *Sinan Bassa*, & many other things worthe obseruation. That Trade into Turkie, then begun, still continueth, renewed by the Kings Maiesitie that now is.



*Mahomet* his sonne succeeded; who inuited his nineteene brethren to a Feast, sent them to learne his fathers death in the other world, accompanied thither with tenne of *Amiraths* women, from whome issue was feared, which with drowning them he prevented. Much adoe he had with his *Ianizaries* at home, much losse in his dominions abroad, for which cause he sent for *Ferat Bassa* out of Hungarie, and strangled him, and sent *Siman* his emulous corruall, in his roome, whome the Transylvanian Prince ouerthrew in battaile, and after chased him ouer a Bridge, which he made a myle in length for his Armie to passe ouer Danubius, with great losse of his people. His Bridge the fire and water diuided betwixt them; and the conceit of this ill successe (as was thought) procured his death soone after. In the yeare 1597, *Mahomet* in his owne person enterprised these warres, and not farre from Agria, on the sixe and twentieth of October, fought a cruell battaile with the Christians, wherein (had not Couetousnesse, rightly called *the root of all euill*, hindered) had bene atchieued the most glorious victorie against those Barbarians, that euer Christendome was blessed with. *Mahomet* himselfe for feare, seeing his Ordinance (an hundred fourescore and tenne great Peeces) taken, and his men slaine in multitudes, fled with *Ibrahim Bassa* towards Agria, shedding teares by the way, which he wiped off his blubbered face with a piece of greene Silke, supposed to be a piece of *Mahomet*s garment, carried with him as a holy Relique. But whiles the Christians were now halfe Conquerors, by greedie turning to the spoyle, their victorie was wholly lost, and twentie thousand of them slaine, who had slaine threescore thousand Turkes. Not long after, the Bassa of Buda was taken, and the Bassa of Bosna, with some thousands of Turkes slaine, *An. 1599*. Yet did not all his losses in the West by the Christians vex the Great Sultan so much, as a rebellion raised in the East, which many yeares continued. *Cusabin Bassa* of Caramania rose in armes against his Master, and hauing now done great matters, his souldiors, before false to their Prince, became now also false to him: he fleeing, was after taken and tortured to death. His rebellion out-liued him, and was maintained by one, called the *Scruano*, who ouerthrew *Mehemet Bassa* in the field, and the second time, in the yeare 1601, ouerthrew him with his armie of fiftie thousand, and foraged all the Countrey almost as farre as Aleppo, proclaiming himselfe the defendor of the Mahometane faith, and soone after gaue the Bassa a third ouerthrow. The Turkes Embassadour, sent into Persia to denaund the Sophi's sonne in hostage, for assurance of the peace betweene those two Monarchs, was for his proud message put to the Bastinado, and grievously threatened, sent backe to the Grand Signior. The *Scruano*'s proceedings were much furthered by the dissentions betweene the *Ianizaries* of Aleppo and Damasco: but death stayed him, not his rebellion, which a younger brother of his prosecuted, against whome *Hassan Bassa* was sent, but lost himselfe and his Armie. The Rebels besieged Angole, and forced them to giue two hundred thousand duckats to buy their peace. Meane while the *Ianizaries*, after their insolent maner, in a mutinie forced *Mahomet* to commit the Capi-Aga, one of his greatest officers, & some others, to whome the successe of these Rebels was imputed, to their cruell execution. The Rebels sacked Burze, one of the chiefe Cities, the Turkes Store-house for his warres, and Treasurie for his reuenues; and the great *Shangh* of Persia had taken Corberie also from the Turkes, The Gouvernor of Babylon inclined now also to the rebels. *Mahomet*, not able with force to preuaile, by faire meanes sought to winne them, and gaue them their demands, making *Zelalie*, one of their Chieftaines, Bassa of Bosna. Whereupon his men of warre entred into a resolution, to depriue him of the State, and to inuest therewith *Mahomet* his eldest sonne: about which an Astrologian being consulted, promised all happie successe: (ynhappie foole, that knew not his owne approaching ruine, which *Mahomet* executed on him, together with young *Mahomet* the Prince, and fiftie other conspirators.)

He set forth a fleet of Gallies against the King of Fesse; which, hauing encountred with a tempest, was forced with great losse to retire to their former Port. The chiefe Rebell making shew he would come into Europe, as *Zelalie* had done, *Mahomet* sent certaine Gallies to receiue him, but he receiued them, and possessing himselfe of the Gallies, slew the men, and mocked the Sultan. *Ha'an*, a great Bassa, ioyned himselfe

f *Mahomet*s Armie was reported to be 600000 sayth M. Wrag. apud Hakl. 10.2.

g The long and dangerous rebellion in Turkey by *Cusabin*, the *Scruano*, &c. See *Krol. Turkish Historie*.

<sup>h</sup> *Tauris* recovered by the Persians.

<sup>i</sup> Of the disposition of this *Mahomet*, his cruelties, forces, power, government &c. see *Soranzo* his *Ottomannus*.

<sup>k</sup> *Achmat* the present Sultan.

also vnto them, about such time as *Tauris*<sup>h</sup> was againe recovered by the Persian. All these disastres draue *Mahomet* to his deuotions for refuge, accounting these crosses to be inflicted for his sinnes, and therefore appointed publike Prayers in all the Mosques of his dominion, and sent two Priests bare-headed and bare-footed to Mecca, on pilgrimage, to pray for him. But that *Mahomet* either had no cares to heare this, or else was so farre entreated, as to be better acquainted with this great Sultan in the place of his eternall residence, whither (about the yeare 1593) *Mahomet* the Turke<sup>i</sup> was by death soone after sent. His sonne *Achmat* succeeded; for his eldest was strangled in his sight. He was buried in a faire Chappell by himselfe, for that purpose built about fiftie foot square, with foure Turrets or Steeples: in the middest is his Sepulchre, in a great Coffin of white Marble: his Turbant at his head, two exceeding great candles of white Wax, standing (but neuer burning) the one at his head, the other at his feet. The Floore is couered with Mats, and faire Carpets on them. Round about are like Tombes for his wiues and children, but not so great and faire. Diuers such Chappels there are neere to the Temple of *Sophia* as of his father *Amurath*, with his 45. children, entombed about him, and of the other great Sultans, two *Selims*, *Solyman*, *Biazet*, *Mahomet*, each hauing a faire Hospitall for the reliefe of the poore adioyning. Some of the great Bassas imitate the same. No other Turkes are buried in the Cities, but in the fields, with stones layd ouer, or set vpright, fashioned with some resemblance of the head, which beareth ensigne of his dignitie, and whether it be a man or woman, with letters engrauen further to testifie the same.

*Achmat*<sup>k</sup> set a sure guard about his brother, and to preuent the insolencie of the Ianizaries & souldiors, distributed amongst them two millions and a halfe, and being 15. yeares old, was crowned Emperour. He is said in behauior and resemblance much to resemble *Mahomet* the Great, first Conqueror of Constantinople. At the same time the warres in Transyluania had procured such famine, that roots, herbes, leaues of trees were their food: yea, a mother is said to haue brought back into her wombe (by vnaturall meanes satisfying Nature) her sixe children: two men to eat their mother: others to cut downe malefactors from the gallowes, and eat them. Horses, Dogges, Cats, and such like were rarities to the poore, and dainties beyond their reach. And if this State can be made worse, theeuers by robberies, & souldiors by continuall spoyles, in taking away their goods, adde to their miseries. *Cicala Bassa* is sent against the Asian Rebels, and receiueth an ouerthrow: the second time he reneweth his forces, with renewing his fortunes, namely, the losse of 3000 of his men. The Persian recovered the country of Sirvan, and the Citie of Arusta, with the countrey thereabouts, and all that from the daies of *Solyman* had beene taken from them, except two or three places. *Hassan Bassa* is sent against the Christians in Hungarie, assisted with the Tartars, alwayes readie to helpe the Turks, both because they are linked in marriages, like in conditions, and that huge Empire, for want of heire males of the *Ottomans*, is entailed to the Tartar Cham: pay and spoile are no small motiues also to fetch them into these Expeditions. *Cicala Bassa* is sent against the Persians, but defeated with all his power by the Persian, who also tooke Bagdat from the Turke. In Hungarie they doe more with their moncy, to maintaine rebellions, then with open force. In the yere 1605 a tumult arose among the Ianizaries in Constantinople, & 500 shops & ware-houses, with 200 Iewes, and other persons to whom they belonged, were burnt: the Ianizaries enriched themselves with the spoile. Hungarie is at once vexed with foraine & ciuill warres: the mutinous Christians doing more harme then the Turkes, and the people flee into Polonia, or the Mountains, for refuge. The rebels take great Towns, yea they spoile Stiria & Austria. The German name growes odious to the Hungarian. *Botsay*, chiefe of the rebels, is assisted by the Turks, & called Prince of Transyluania, all Hungarie in maner following his ensignes. But the rebels in Asia and the Persian exploits detained the Turks from making vse of these occasions, else likely to haue swallowed Hungarie and Austria both: yet Pesth was before taken by them, & now Strigonium. *Cicala Bassa* is againe ouerthrowne by the Persian, & with 300 flieth to Adena. The Bassa of Trebezond is sent to succor him, but is discomfited, & almost all his army slain. *Achmat* enraged, causeth *Cicala Bassa*'s house at Constantinople, full of wealth & treasure, to be rifled. Adena is yeclded to the Persian. The Bassa's of Damasco & Aleppo had before salne out, & take arms, Damasco

had



had ouerthrowne Aleppo in the field, besieged him, and forced him to composition. Now againe, Aleppo ouerthroweth him, & the Bassas of Tripolis and Gazara his companions, with their armie of three score thousand men; tooke Tripolis, the Bassa whereof he againe ouerthrew, and added to his garlands Damasco the treasure of the Turks reuenue, & chiefe City of Syria. The Beglerbeg of Natolia sent his Liefte-tenant with a great armie against him, but to their owne ruine. He intercepted a ship laden with the tributes of Egypt. The Persian sent him, in token of loue, a present worth fifty thousand crownes. *Achmet* is hereby forced to peace with the Christians, and to recal his forces out of Hungary for this employment. *An.* 1606. The Emperour yeeldeth satisfaction to the discontents in Hungary, with free vse of Religion to all, and Transylvania to remaine to *Botsay* and his heires male for euer. A fire at Constantinople kindled in a Iewes house by the Tartars, burnt many houses & Iewes, and foure millions of goods. *Achmet* in great magnificence went to his Moschee, to render thanks to *Mahomet* for a peace concluded with the Emperour. He now looketh Eastward with his power, and *An.* 1607. sent the Visier Bassa with an hundred and thirty thousand against the rebels, who preuaileth more by discrete appeasing of them, then by force. The Bassa of Aleppo three times withstood his whole forces; the fourth time fleeth towards Persia with his treasure. Aleppo is left to be taken, and the Garrison put to the sword: But the Bassa himself obtained pardon, with restitution of his goods taken from him in Syria. Another fire arose at Constantinople, and consumed two millions of goods. The Duke of Florence doth much harme to the Turkes by the sea, 1608. The rebels make new commotions in Asia. *Matthias* the Arch-Duke standeth out with his forces against the Emperour, and commeth with his armie toward Prage, obtaineth the crowne and royalties of Hungarie by composition, comes King to Vienna; but the Protestants refuse to sweare alleageance, till free vse of Religion in Austria by King *Matthias* was granted. He was crowned at Presburg.

Sultan *Achmet* is now *An.* 1612. foure and twentie yeares old: of good stature, strong and actiue more then any of his Court. He hath three thousand concubines and virgins for his lust: his eldest son is about seuen yeares old: he is much delighted with pleasures of the field, for which in Græcia and Natolia he hath forty thousand Falconers, his Hunts-men are not much fewer. And whereas their religion binds them once euery day to practise some manuell trade, as his father did making of arrowes: this Sultan euery morning after his deuotions, maketh horne-rings, which they weare on their thumbs for the better drawing of their bowes. Eight thousand persons are alway resident in his Palace. His officers<sup>m</sup> are the *Capt. Aga*, by whom he speaks to such as haue suites to him; Treasurer of the household, Cup-bearer, Steward, Ouerseer of his women, and principal Gardner. These six are in great place: he hath Mutes (persons borne deaf and dumbe) which attend him; he hath fiftene hundred gelded men, from whom their priuities are wholly cut, and they make water through short quills of siluer, which to that end they weare on their Turbants. His Visier Bassas, or Priuy-counsellors, whereof there are nine at Constantinople, and were wont to be much fewer, are now thirty. The rest of the are in their charges or Beglerbegs places abroad. They sit euery Saturday, Sunday, Munday, and Tuesday, in the Diuano or Counsel-hall. The Aga is Captain of the Ianizaries. The Chiaufes are his Pursuants. The Spahi his guard of horse-men. The Ianizaries are his best foot-men, who in their child-hood are taken from their parents, & brought vp in all hardnes, and in the rules of their religion. Then are they put to schooles, where vnder most seuerer masters they are taught the vse of diuers weapons, & such as proue fit are enrolled for Ianizaries. Of whom in al are forty thousand, and about sixteene thousand with their Aga, attend the Grand Seignior his person at Constantinople, where they are employed as Constables, Clerkes of the Market, warders of the gates, Sergeants for arrests, to guard Embassadors, & other offices. He hath also in pay others called *Topegis*, six thousand, which are gunners; and twelue thousand *Gebegis*, which haue charge of the powder and shot in the armies. He hath Seminaries for the training vp of those yonglings, the one sort of which are called *Ischeoglani*, whereof are siue thousand, which neuer goe out of the Seraglio in sixteene or twentie yeares, neuer see any but their officers, where they are trained vp to future seruice. The *Geinoglani* (who are also tithed children of the Christians) are brought vp

1 Civill warres  
betweene the  
Bassa's of A-  
leppo and Da-  
masco.

m The chiefe  
officers of the  
Turks and his  
other instru-  
ments of pri-  
vate and pub-  
lique service.

with

with some more liberty, and to base offices of husbandry and such like, and may also proue Ianizaries. Of these are twentie thousand. The Ianizaries and tithed children, with his Timariots, are the maine pillars of his Empire. His Timariots, which hold land in Fee to maintaine so many horse-men in his seruice, are in Europe two hundred fifty seuen thousand; in Asia and Africa, foure hundred sixtie two thousand. *Beglerbeg* signifieth LORD of LORDS; of which were wont to be two; one in Europe; another in Asia: but by *Soliman* encreased, that though Romania & Natolia haue still the chiefe titles, yet in Europe are foure others; in Asia before these Persian warres, nine and twentie, in Africa foure, in all nine and thirty, which are as Vice-royes and haue their Begs or Sanzackes vnder them. His Admirals place is as great by sea. And thus much of Turkish affaires, the summe of the large worke of M. *Knolles*, whom I principally follow.

## CHAP. X.

*Of the Opinions holden by the Turkes in their Religion.*

<sup>a</sup> *Obfer. l. 3. c. 4.* OW the Turkes from so small beginnings haue aspired to this their present greatnes you haue seene; bought indeede at a deare price, with their temporall dominions accepting of a spirituall bondage, becoming the Lords of many countries, and withall made subiect to those many Mahumetan superstitions. The occasion & chiefe cause of sects in the Saracenicall deuotions ye haue heard in the fourth and seuenth Chapters: to which we may adde here out of <sup>a</sup> *Belionius*. He saith, that besides the Alcoran they haue another book called *Zuna*, that is, the Way, or Law, or Councel of *Mahomet*, written after his death by his disciples. But the readings thereof being diuers and corrupt, the Caliph assembled a generall Councell of their *Alphachi*, or learned men at Damasco, wherein six Commissioners were appointed, namely, *Musulin*, *Bochari*, *Buborayra*, *Aanecey*, *Atermindi*, and *Dent*, to view and examine these bookes, each of which composed a booke, and those six books were called *Zuna*; the other copies being two hundred Camels-lading, were drowned in the riuier; those six only made authenticall, esteemed of equall authoritie among the Turks, with the Alcoran, and after by one of their Diuines contracted into an Epitome; which booke was called the booke of flowers. But this *Zuna* being not *Vaa* (one as the *Truth* is) but full of contrarietie, hence haue arisen sects amongst them; the Turkes differing from other Mahumetan nations, and diuided also amongst themselves.

<sup>b</sup> *Menau lib. 1.*  
*Andr. Arri.*  
*G. Biddulph.*

<sup>b</sup> *Anthony Menaninus* (who liued a long time in the Turkish Court) saith that the booke of their Law is called *Musaph*, or *Curam*, which *Georgionitz* reckoneth another booke; not the Alcoran, but perhaps some Glosse, or some Extract thereof in Arabian, which they hold vnlawfull to translate into the vulgar. They haue it in such reuerence, that they will not touch it, except they be washed from top to toe: and it is read in their Churches by one with a loud voice; the people giuing deuout attendace without any noise: nor may the Reader hold it beneath his girdle-stedde; and after he hath read it, he kisseth it, and toucheth his eyes with it, and with great solemnitie it is carried into the due place. Out of this booke are deriued eight principall commandements of their Law. The first is, *G O D is a great G O D, and one only G O D, and Mahomet is the Prophet of G O D*: this article of the *Vnitie* (they thinke) maketh against vs, who beleue a *Trinity of Persons*: in detestation wherof, they often reiterate these words, *hu, hu, hu*, that is, *he, he, he*, is only G O D, who is worthy to be praised for their limbs, health, &c. & for that he hath prouided sustenance for euery one forty yeares before his birth.

The second Commandement is, Obey thy parents, and doe nothing to displease them in word or deed: they much feare the curses of their parents. 3. Doe vnto others, as thou wouldest be done vnto. 4. That they reparaire to the Meſchit or Church at the times appointed: of which after. 5. To fast one month of the yeare, called *Remez* or *Ramadan*. 6. that they giue almes to the poore liberally and freely. 7. To marry at convenient age, that they may multiply the sect of *Mahomet*. 8. Not to kill. Of these commandements is handled at large in *Menanino*, and in the booke <sup>c</sup> of the Policie of the Turkish Empire, and in others.

<sup>c</sup> *Policie of*  
*the Turkish*  
*Empire.*  
*Biddulph.*



Their times of prayer, according to the fourth Precept, are 4 in the morning, called *Salanamazzi*, before Sunne rising: the second at noone, called *Vlenamazzi*. (On the Friday they pray fixe times, resorting to their Church: two houres before noone) the third, about three houres before Sunne set, called *Yachindamazzi*. The fourth at Sunne set, *Afqunamazzi*. The fifth, two houres, within night, before they goe to sleepe. They which meane to goe to prayer, goe first to the house of office, and there purge their bodie: they wash their priuie parts; & then going thence, wash their hands, their mouth, their nose, their countenance, and their wrists, each of them three times, and after their eares and neckes, saying a certaine Psalmic; and then wash their feet to the mid-legge, saying another Psalmic: and after all this, with a graue pace, walke to Church; without these washings they hold their prayers vnprofitable. *Septemcastrensis* saith, that for this cause of washing, they cut their nailes, and all their haire; except on their heads and beards (which yet they combe, and bestow curious paines about, that the water may haue free passage to all parts) yea for this cause hee thinketh they obserue Circumcision, that nothing be left couered and vnwashed. They haue three kinds of washings; the first of all the bodie, no part being left free, called *Zcoagirmeg*, which is necessarie after any pollution. The second is called *Tachriat*, of the priuities and hinder parts after stoole, vrine, or breaking of winde. The third, *Aptan*, or *Abdas*, in the instruments of the five senses, beginning at the hands, from thence the wrists to the elbow; then the mouth and nostrills; then all the face with the eyes; then the eares, and from thence to the feet, which hee washeth as high as the ankles. This is not necessarie before euery prayer, except some vncleannesse happen, but may serue for all day.

Their Almes, enioyned in the sixth Comandement, are publike or priuate. Their publike almes is a sacrifice or offering of some beast once euery yeare. For whereas of old they should haue giuen a certaine pension of money to the poore, namely, two in the hundreth: *Mahomet* vpon their complaint eased this heauie burthen, and conuered it into this sacrifice. This beast must be cut in peeces, and giuen to the poore: neither must they themselues eate of it, yet may each man eate of his neighbours offering, and this sacrifice ought to be of the fairest and best, Horse, Veale, or Mutton. The place for this sacrifice is called *Canaara*: where are many Butchers, which, cutting the throat thereof, say; In the name of him which hath made heauen and earth, and all things else; this sacrifice bee to his honor and worshippe, and let his infinite bountie accept the same. They vse the like vpon occasion of vowes, if any of their house be sicke. As for their priuate almes, they hold it necessarie: hauing a vaine conceit, that it freeeth them from all imminent miserie, which (they say) together with the almes, turneth from them to the poore man; whence it commeth that the poore are so full of diseases. But for all this charitable Precept, many poore people die amongst them for want of reliefe: and if the poore pay not their head money to the King yearly, they are beaten, and their women and children sold to pay it.

Marriage ought to be sought (they say) for procreation, nor for lust. They which liue vnmarried (after fit time, which is about fife and twentie yeares of age) are not iust, nor please God. Their Law enioyneth them to performe their marriage-ceremonies, with prayers, and prayses, and modest shamefastnesse; and they ought to learne each other to reade, if either partie be ignorant. But their marriage is now farre degenerate from that ancient simplicitie: For if a man like a yong woman, he buyeth her of her father, and then enrolleth her in the *Cadies* booke; the marriage following with all Bacchanall solemnities. The father giueth only some peeces of household with her, carried openly by particulars through the streets. When he disliketh any of his wiues, he selleth them, or giueth them to his men-slaues. They sit not at table with their husbands, but waite and serue them; and then they dine by themselues, admitting no man or mankind with them aboue twelue yeares old. And they neuer go abroad without leaue, except to the Bath, and on Thursday to weepe at the graues of the dead: They rise to their husbands, and stand while they are in presence; and besides them, come in no company of men, nor do they speake with a man, or in any part of their

n Some say that the Turks now vse to resort to their oratories but three times a day, and *Busbequius* saith foure, omitting that in the night. *Busbeq. epist. 1.* they measure the time of prayer by houre-glasses of water.

o *Biddulph.*

*Mcnaviro.*

p The Turks can marry and vmarry themselves at their pleasure.

*Septemcastrensis. Busbequ. Epist.*

bodie



bodie are seene of any man; because they thinke sight, especially where beautie or comelineffe is, cannot be without sinne. Onely the brother may bee permitted to see the sister, but not the husbands brother. For this cause that sexe is not suffered to buy and seil, but is closely mewed, saue that their law alloweth them to frequent the publike Bathes. The wife and concubine differ in the right to a dowrie, which the later wanteth: but the wife must cause the other to be her husbands fellow, when he commandeth, without gain-saying, except on their Sabbath, or Friday night, which is the wiues peculiar. Yet are the Turks giuen in both sexes to vnnaturall lust (in these times) euen the women in publike Bathes, sometimes are so enflamed in that filthinesse, as is intollerable. *Busbequius* tells of one woman, which falling in loue with a yong maid, and no way else preuailing, clothed her selfe in mans apparell, and hiring a house neere, procured the fathers good-will to haue that his daughter in marriage; which being solemnised betweene them, and the truth discovered (which the blacke mantle of night could not couer from *Hymenaeus*) complaint was made, and the Gouvernour quenched the hot flames of this new bridegrome, causing her to be drowned for that offence. If the man abuse the wife to vnnaturall lust, she may haue her remedie by diuorce, if she accuse her husband; which modestie forbids to bee done in words, and therefore shee puts off her shooc, and by inuerting the same, accuseth her husbands peruerfnesse.

Murther (prohibited in their eight Commandement) they hold vnpardonable, if it be done wilfully. Often will the Turkes brawle, but neuer in priuate quarels strike one another, for feare of this law, and the seueritie of the Magistrate. And if one be found dead in a street or house, the master of the house, or the parish, must find out the murder; otherwise he himselfe shall be accused of it, and the whole Contado shall be fined, and likewise in case of robbery.)

*Menauinus* reckoneth also seuen mortall sinnes; Pride, Auarice, Lecherie, Wrath, Enuie, Sloth, and Gluttonie. The first, they say, cast *Lucifer* out of heauen. The second is the roote of many other sinnes. The third is most rife amongst them, and that in the most filthie and vnnaturall kind of Sodomie; their law to the contrarie notwithstanding. The fourth maketh a man a beast. The fifth shutteth men out of Paradise, and so forth of the rest. Wine is also forbidden them; but yet they will be drunke with it, if they can get their fill of it. And *Mahomet* the third (*Anno 1601*) imputing diuers insolencies of the Ianizaries to their excessive drinking of wine (by the Musti's perswasion) commanded on paine of death, all such in Constantinople and Pera, as had wine, to bring it out and staue it (except Embassadors only) so that the streetes ranne therewith. One drinking \* wine with *Busbequius*, made great clamors; being asked the cause, he said he did it to warne his soule to flee into some corner of the bodie, or else be quite gone, lest it should be polluted with that sinne. Yet in their Fast or Lent, they abstaine very religiously. \* If it be proued against a Priest, that he hath drunk wine but once, he shall neuer be beleueed as a witnesse after it. Swines flesh is prohibited too; in abstaining from which they are more obedient; it being vtterly abhorred.

q Drinking of Greeke Wine is too sweete a sinne for the Turkes to forbear.

\* A. G. f. *Busb. epist. 1.*

\* *Willamont.*

r The Turkes are no fashion-mongers.

The Turkes generally hate (saith *Septemcastrensis*) that lightnesse in apparell, speech, gesture, &c. vsed of the Christians, whom for this cause they call Apes and Goats. Likewise they are not sumptuous in their priuate buildings. They goe to the warre, as it were to a wedding, esteeming them blessed which are therein slaine. The wiues and women-servants agree in one house, without ieaousie and grudging, they are in their habite and behauiour modest: and, where he himselfe dwelt, the father in law had not seene the face of his daughter in law, living in the same house with him, in twentie yeares space; so religiously doe they veile themselves.

On Friday they pray more deuotly, but (as the Alcoran also permitteth) they abstaine not from all labour. He saw the grand Signor himselfe goe to their Church, and likewise to the Bath, attended only with two youthes; none vsing any acclamation to him. And in the Church he prayed on the pauement couered with a carpet, like to the rest, without any throne or ensigne of royaltie. And he obserued the like modestie in his other behauiour.

The



The Turkes are so zealous in their superstition, that they will rather lose their life then religion: as among other examples in *Scanderbegs* time at Dibra, many Turkes chose rather to die Turkes, then to liue Christians; yea some, as it is reported, rather to kill themselves, then to leaue their superstition: and in the yeare 1568. the Persian Embassador was shot at, and one of his followers hurt by a Turke, who being apprehended, confessed that he did it because he was an Heretike; and sent from an Heretike: for which fact he was drawne at an horse-tayle thorow the Citie, and then had his right hand cut off, and after his head. They hate the Persians, as *Rustan Bassi* told *Busbequius*, more then they doe the Christians: like as the Traditionary Jew doth the Textuarie, and the Papist the Protestant.

*Busbeq. epist. 3.*

Images they haue in such detestation, that (besides the scratching out the eyes of those in the *Musique* worke of Saint *Sophies* Temple) when *Salomon* ouerthrew King *Lewis* of Hungary, he carried away three Images of cunning worke in brasse, representing *Hercules* with his Club, *Apollo* with his Harpe, *Diana* with her Bow and Quiver, and placed them in the tilt-yard at Constantinople: but by the perswasion of the *Musli*, they were molten into great ordnance. They haue no Scutchions or blazing of armes: nay, they vse no seales in their letters or other writings, which seeme to them to fauour of superstition, or superfluitie.

When they conquer any Citie, they turne the Temples into Mosques, and sacrifice there. Thus did *Solyman* at Buda, and *Amurath* sacrificed fixe hundred captiues to his fathers ghost.

*f Knolls.*

They are moderate in their priuate buildings, and detest the Christians for their excessive and superfluous expences that way: *What* (say they) *doe those Pagans thinke they shall liue euer?* they often lodge (saith \* *Villarsont*) at the signe of the Moone; and the like in moderation they vse in diet and apparell. They haue a brasse-pot, and their other meane household implements with them in the warres, which they vse in peace. Ready money is their surest riches, because the Grand Signior is their surest heire.

*t Septemcast.*

\* *Voyag. du Vil-lamont. l. 3. c. 6.*

They haue the rising of the Sunne in great reuerence; and especially the appearing of the new Moone: as <sup>u</sup> when *Mahomet* the great besieged Scodra, the new Moone beginning to shew her selfe, the Mahumetan Priests, going about the armie, gaue the souldiers warning thereof, as their manner is, by singing of a song in manner of a Procession; whereunto the whole armie answered with a short respond, and at the same time bowing themselves to the ground, saluted the Moone with great superstition.

*u Knol. pa. 421.*

They may \* haue twelue lawfull wiues, and as many concubines as they will (some say, but foure wiues.) The children of the one are equally legitimate as well as the other, and inherit alike: yet few of them keepe two wiues together in one house: but in seuerall places where they haue dealings, they haue seuerall wiues, which they diuorce at pleasure.

*x Septemcast.*

They referre all things, that fall out well, vnto God, be they neuer so vngratiously begunne; measuring things by the successe. They tell many things of Antichrist (whom they call \* *Tethschel*) and of the resurrection, and of the last iudgement, of hell, and Purgatorie: And that *Mahomet* after Iudgement shall deliuer all of all religions from thence.

\* *Leunclau. saith Degual.*

They haue no knowledge of liberall Arts, of cases of conscience, of Originall sin, or of actuall, further then the outward act.

Their respects to reliques appeareth by *Mahomet* y the third, 1597. who in the discomfiture of his armie fled towards Agria, shedding some teares as he went, and wiping his eyes with a peece of *Mahomet*s garment, which he carried about him as a relique.

*y Knol.*

The Turkes may neither eate, drinke, nor make water, standing.

In their aduersitie they seeke with earnest prayers to their Prophets; and publike supplications are sometimes decreed. At <sup>z</sup> the taking of Alba Regalis, 1601. the Bassa of Buda (then prisoner at Vienna) hearing of it, abstained from meat with his two seruants a whole day, prostrate vpon his face, praying vnto his Prophet *Mahomet*, who

*z Knol. pa. 1136.*

\* Busbeq.

who he said had beene angrie all that yeare with the Turkes. They \* endure punishments inflicted by the Magistrate with great patience, thinking they shall escape all torment in those parts in the world to come: they therefore reward the whipper, and esteeme the whip (which I enuy not to them) sacred.

\* Septemcast.

They are (but contrary to the Alcoran) addicted to sorceries and dreames: their Priests write them letters or spells, to keepe them from danger and harme of shot, &c. called \* *Haymayly*. They will write any thing for money, as letters of freedom for servants to runne away from their Masters, and such like. They make a shew of holinesse, but are closely wicked, ignorant of their owne law (to couer which, they answere in darke sentences) and the people much more. Nothing is sinne, to count of, but that which endamageth ciuill societie.

a Their good workes.

They esteeme for good workes, a the buildings and endowings of Hospitals, making bridges and high-ways, digging of pits, and welles, and conueying waters to high-ways and Cities, building Bathes, and founding of Churches, and such like publike workes. *Roslan* b *Bassa* left his wife, the daughter of *Soliman*, at his death fiftene millions of gold, and she had of yearly reuenue halfe a million: she, amongst other her workes, attempted one most famous, which was a conduit to conuey water, for the vse of the Pilgrims betwixt Cairo and Mecca, fortie dayes iourney; and for the same intent procured the *Sultan Selym* her brother, to write to the Venetians for a licence to extract out of Italy an hundred thousand pound of Steele, onely to make Chissels, Hammers, and Mattocks, for the cutting of certaine rockes, by which this water must passe.

b M. Harborn.

c Their oathes and vowes.

d Andr. Ariabene.

Their c oathes (especially of their Emperours) are of many cuttes, and varietie of fashion. And for vowes; in necessities and dangers, they will promise vnto G o d the sacrifices of beasts in some holy places, not vpon Altars, but d hauing flaide off the skinne, they giue it with the head, fecte, and fourthpart of the flesh to the Priest; another part to the poore; the third to the neighbours; the fourth is for the guests.

e Munster. Cos. lib. 4.

Busb. ep. 3. &amp; 4.

They are so addicted to the opinion of Fate, that G o d is esteemed to blesse whatsoeuer hath successe, as namely, *Selims* murdering his father; and to detest what wanteth good euent, whatsoeuer ground it had. They feare not the Plague, accounting euery mans time limited by fate, and therefore will wipe their faces with the cloathes of such as haue died thereof.

They hold e it alike acceptable to G o d, to offer almes to beasts, and to bestow it on men, when it is offered for the loue of G o d. Some there are, which will redeeme birds, imprisoned in their cages or coupes, and hauing paid their price, let them flie. Others (for the loue of G o d) cast bread into the water to feed the fishes, esteeming it a worke greatly meritorious; but dogges are accounted vncleane, in stead whereof they delight in cats, following (they say) their Prophet *Mahomet*, who falling asleepe at table, and awaking to goe to his deuotions, rather cut off his slecue, whercon hee found his cat fast asleepe, then he would disturbe her sleeping

They say *Moses* was the first great Prophet, to whom was giuen the booke *Tefrit*, that is, the Law, and they which obserued it in those times were saued. But when men grew corrupt, G o d gaue *Dauid* the booke *Czabur*, or the Psalter: and when this preuailed not, *Iesvs* was sent with the booke *Ingil*, or the Gospell, wherby in that time men were saued. Lastly, *Mahomet* receiued his Alcoran, and all the former were disannulled. This Law and Law-giuer is so sacred to them, that in all their prayers, euen from their mothers breasts, they obserue this forme: *La illah, illelah Mehemmet irresullellah tanre irpegamber hacc*: That is, there is no G o d but one, and *Mahomet* his Prophet: one Creator, and more Prophets. This they sucke in with their milke, and in their first learning to speak lispe out this deuotion. The infants go with the rest to their Mosquees or Mefchits, but are not tied to other ceremonies, sauing washing, till they are circumcised. Euery man f hath (in their opinion) from his birth to his death two

f Ant. Menau.

Angels attending him; the one at his right hand, the other at his left. At foure or fiue yeare



yeare olde they send him to the schoole to learne the \* *Curam*, and the first words which their Masters teach them are to this sence; *G o d* is one, and is not contained in any place, but is through all, and hath neither father nor mother nor children, eateth not, nor drinketh, nor sleepeth, and nothing is like to him. The two Angels before said, are called *Chiramim* and *Chiratisba*, which write the good or euill that men doe against the day of iudgement. The Turkes & abhorre blasphemie not onely against *G o d* and *Mahumet*, but also against *C H R I S T* and the Virgin *M A R Y*, and other Saints: and they punish blasphemers of whatsoeuer Sect: they account it a sinne for a man to build a house which shall last longer then a mans life: and therefore howsoeuer they are sumptuous and magnificent in their publike buildings, yet are there priuate dwellings very homely, and ill contriued. They eate much *Opium*, thinking it maketh them couragious in the warres. They<sup>b</sup> haue a remedie for paine in the head or elsewhere, to burne the part affected with the touch-boxe (which they alway carry with them,) or with some linnen cloth whereby they haue many markes on their foreheads and temples, witnesses of their needelesse and heedelesse respect to Physicians,

As the Scripture containeth some prophecies<sup>i</sup> of the arising and proceedings of the Turkish Nation, the rod of *G o d*, whereby hee scourgeth his Christian people; so haue they also prophecies amongst themselues of their end and ruine, when *G o d* in his mercie to Christians shall execute iustice vpon the Turkes, and cast the rodde into the fire, wherewith hee had chastised his Children. Such an one is that which *Georgioviuz*<sup>k</sup> translateth and expoundeth: and such is that which *Leunclavius* hath transcribed out of their Booke called *Messabili*, wherein is written that Constantinople shall be twice taken before *Degnall Lain*, that is, the Cursed Antichrist, shall come; once by the Sword, another time by the force of the prayers of the sonnes of *Isabac*. *Lain*<sup>m</sup> is an Epithete which they giue to *Degnall*, signifying wicked or mischeuous. Of this *Degnall* the Turkes Fable, that before his comming, shall *Mechdi* enioy the Empire. This *Mechdi* they say<sup>n</sup> was descended of their prophet *Mahumet*, and walketh inuisible: one day hee shall come into light, and raigne for a time: and after him shall *Degnall* their Anti-prophet, or Antichrist come. A certaine Deuise offered to assault and murder *Baiazet* the Great Turke, professing himselfe to be that *Mechdi*, and was slaine by one of the Bassa's.

As for the bloody practises which each Emperour vseth in murdering his brethren to secure him in his throne, in rooting out of the Nobilitie of the countrey which they conquer, in rasing the walles and fortresses of the cities, least they should bee receptacles for conspiracie, in translating people from one countrey to another, in turning the countreyes into *Timars*, or erecting fees and tenures of land to holde in seruice of the Turke in his warres, whereby without any charge to him he maintaineth more horsemen in continuall pay and readinesse then all the Princes Christian: also of their Court, *Seraile*, manner of gouernement by *Vezier Bassas* *Beglerbegs*, *Siniacks*, &c. Of the Turkish Nauies reuenues & other things: (not concerning their Religion, but their policie) I hold it not futable to our scope and argument. Others in diuers languages haue done it in set treatises and discourses, I therefore (leauing these things to \* others) from this relation of their opinions, will come to the publike exercise and practise of their Religion.

\* *Soranzo* call the Turkish law-book *Mus-chaph*, which, saith he, is called of the Arabians *Alcoran*, euen as we for excellencie terme the scripture; and the Hebrewes, *Ka-ra*: besides the *Alcoran* they had their other bookes of deuotion, as *Zu-na*, and haply this *Curam*, collected out of the *Alcoran*: g *Magini* Geogr. h *Voyages du Villamont*, l 3. c. 6. i l b. *Brightman* et fere omnes qui in *Apoc. comment. ediderunt*. k *Bart. Georg. Italicæ & Latine apud Lonicarum* 10. l. 3. & *Anglicæ*. ap. *Fox*. *Ant. & Mon.* tñ: 1. in fine. l *Hist. Musulm.* l. 15. m *Phil. Camerarius* *Medit. Hist.* Cent. 3. c. 10. n *Hist. Musul.* l. 16.

\* *Laz. Soranzo* Ottoman. Knoll. Tur. Hist. &c.

## CHAP. XI.

Of the religious places amongst the Turkes : their Meschits,  
Hospitalls and Monasteries: with their Liturgie  
and Circumcission.

<sup>a</sup> The policie  
of the Turkish  
Empire.



THE places <sup>a</sup> of most religion to the Turkes abroad are those which *Mahumet* himselfe polluted with his irreligion : as Mecca, Medina, &c. The places of most religion amongst themselves are their Mosches, or Meschits : that is, their Temples and houses of prayer, (whereof they haue many in all Turkie) and next thereunto their Hospitalls for the reliefe of the poore, impotent, and pilgrims. Neither are the Turkes sparing in these or the like (seeming) charitable expences. For when a Turke falleth sicke, and thinketh hee shall thereof die, he sends for his friends and kinsfolkes, and in their presence maketh his Testament : the greatest Legacies whereof are bequeathed to publike vses, which they thinke will be meritorious to their soules.

Such are the making and repairing of Bridges, Causeyes, Conduits to conuay water to their Hospitalls or Temples. Some also giue to the Redemption of Captiues. Many of their women (the deuouter sexe, whether in Religion or superstition) bequeath money to be distributed amongst such souldiours as haue slaine any certaine number of Christians : a deede in their conceite very religious. These are the wils and deeds of the inferiour sort. But the Emperours, and great Bassas, appoint Legacies to expresse a greater magnificence with their deuotion, as the building of Temples and Hospitalls.

Their Temples or Meschites are for the most part foure square, not much vnlike to our Churches, but larger in length then bredth. The Temple of *Saint Sophie* in Constantinople is of all other in the Turkes Dominion the most admirable, built long since by *Iustinian*, and (by *Mahumet* the conquerour) peruerter to this Mahumetan vse about nine hundred yeares after. Of this Temple they write, <sup>b</sup> that it was first built by *Constantinus*, sonne of *Constantine* the Great, with a roose of Timber : and burnt by the Arians in the time of Great *Theodosius*, who againe repaired it. *Sozomenus* <sup>c</sup> saith, that in the broiles which happened not long after in the raigne of *Arcadius* and *Honorius* about *Chrysostome*, the Church was fired, his enemies ascribing it to his partakers, and they againe to his Aduersaries. It is reported that *Theodosius* Inniour rebuilt it. But in the time of *Iustinian*, *Procopius* <sup>d</sup> testifieth, that base and wicked men burnt it againe, which *Iustinian* built a-new in such sumptuous and magnificent sort, that in regard of his change it might haue beene wished that it had perished long before. His chiefe workemen were *Anthemius*, and *Isidorus*, vvhoe raised it into a most goodly frame, which might amaze the beholders, and seeme incredible to the hearers. Both he and *Euagrius* recite the particulars. The length was two hundred and threescore feete : the bredth one hundred and fiftene : the height a hundred and fourescore. *Zonaras*, *Agathias*, and *Georgius Cedrinus* tell of the harmes it receiued by Earth-quakes, whiles *Iustinian* liued, which yet hee repaired, as did *Basilins* and *Andronicus* after him. *Nicephorus* <sup>e</sup> saith, that *Constantine* raised the Temple of *Peace* (which before was but small) to that large and stately greatnesse, which in his daies it retained : and his sonne *Constantinus* finished the Temple of *Sophia* so neere it, that they seemed to haue but one wall. It was <sup>f</sup> founded by *Constantine* his Father : and was burnt in a sedition of the people, in the raigne of *Iustinian*, in which rebellion thirtie thousand of the people were slaine, & partly to pacifie the wrath of God (saith he) for so great a slaughter, he built this temple. Fro the side of the temple he tooke <sup>h</sup> foure hundred twenty & seuen pillars

<sup>b</sup> Pet. Gyllius  
Topographia  
Constantinop.  
l. 2. c. 3.  
<sup>c</sup> Sozom. l. 8.  
c. 22.

<sup>d</sup> Procop. de Æ-  
dificijs Iustiniani  
l. 1.

<sup>e</sup> Euag. Hist. Ec-  
clesiast. l. 4. c. 30.

<sup>f</sup> Niceph. Ec.  
l. 9. c. 9.

<sup>g</sup> Niceph. l. 17.  
c. 10.

<sup>h</sup> Suidas  
in Verbo  
Zogia.



pillars on an image of heathen Gods, and of twelue signes of the Zodiacke: and fourescore Statues of Christian Emperours, which hee distributed in the Citie. But more then enough of the auncient structure thereof.

As it is at this day, diuers haue described it: but of them all most diligently, *Petrus i Gillius*. The walles and rooves thereof are of Bricke, the inner part lined with Marble most excellent, & of diuers sorts, the roose is set with stones, and peeces of glasse gilded: Nature and Arte conspiring to breede the beholders both pleasure and wonder. It is so composed, and the Pillars and Arches so placed, that the middle ile within (considered by it selfe) seemes like the forme of an Egge, long and round: but the whole fabrick both within and without, yeeldeth to the curious obseruer a square forme. All the inner part hath Arches, (in the top open to receiue light) which are sustained with Marble Pillars of diuers colours, and there are, saith *Bellonius*, (if one may say it) as many doores in that Temple, as are daies in the yeare. It is farre more admirable then the *Romane Pantheon*: The worke of that being grosse, solid, and easie for a workeman to conceiue, But this *Sophian* Temple is more subtle to the view of the eye and minde. It hath two rowes of Pillars each ouer other, those vpper ones supporting the hemisphere loouer or steeple, which is wrought all vvith Musaike worke, garnished with golde and azure. The Doores or Gates are couered with fine Latten of Corinth: one of which (they imagine) was made of the wood of *Noahs* Arke. And therefore there are in it three places left vncovered for the deuouter people to kisse, for the pardon of their sinnes. It had sometimes aboue three hundred thousand ducats of yearely reuenue. The Turkes, when they turkised it, threw downe the Altars, turned the bels into great ordinance, and either tooke away the images, or put out their eies, for (say they) G o p, and not walles and pictures, is to be adored. *Nicolas* & *Nicolay* saith that it had in compasse more then a mile, within which were comprehended the houses of Canons and Priests: of the most part of the Cloister (because it was neere the Serrail) they made a stable for horses; as *Constantine* palace for Elephants; and a Temple (neere the Tilt-yard, or *Hippodromus*) for wilde beastes, which are tied to the seuerall pillars thereof, Lions, Beares, Wolues, wilde Asses, Ounces, &c. No Christian may enter into this Meschit, but hee may put his bodie in at the doores and view it. There haue been at once, in the time of *Baiazet*, numbred three hundred and threescore thousand Turkes assembled for deuotion at an Easter-solemnitie. It had in *Iustinians* time porches or Galleries on both sides, one of vvich it seemeth fell by some earthquake. The innumerable windowes and vspeakeable ornaments of the Temple would easily detaine our pen as a willing prisoner in the relation thereof. But besides the auncient, *P. Gillius*, *Menauinus*, *Bellonius*, *Nicolay*, and many others haue done it alreadie: neither will my Pilgrimage suffer mee to stay long in one place, which am to visite so many, both heere and elsewhere in the vvorld. Let vs proccede therefore to their other temples.

*Mahumet* the conquerour built one in like fashion without any figures, which hath about a hundred houses couered with Lead for their Doctores and Priests, and for all strangers and pilgrims of any Nation or religion, where they may refresh themselves, their seruants, and horses for three daies, with meate and lodging at free cost. There are also without the precinct of the Mosche a hundred and fifty other Tenements for the poore of the Citie, which haue there an asper a day, and as much bread as they neede: but they account that kinde of life so vnhappy, that oftentimes those Tenements stand empty: but the money which should this way bee bestowed is sent to the Hospitals of the diseased. There are also fiue other Meschits, in forme resembling the former, but not so great nor so rich. The rest of the Meschits are of diuers sorts, some high, some lowe, of seuerall fashions. The Turrets, vpon which their Priestles call the people to prayers, are of a great height made in manuer of watch-towers; their greater Churches hauing two, the lesser one of them. Vpon the tops is set an halfe Moone or Crescent: which is the Turkes ensigne, as the Crosse is vsuall to the Christians. Within their Temples they haue no kinde of ornaments, but bare walles,

i *P. Gyl. Topog. Const. l. 2. 4.*  
*Menauino.*  
Politic of the  
*T. E. Bellonius*  
and others.

k *N. N. Peregrination. l. 2. c. 20.*  
l *Bellon.*

m *N. Nicolay.*

n *Pol. of the T. E.*



with Arabian Letters (some in golde) written thereon, saue onely their bookes, and Lampes burning with Oile in great abundance, and clothes of Tapestry, on the which being spread ouer Mattes vpon the pauement, they prostrate themselves in prayet time.

Their Hospitals they call *Imarets*: of these there are great vse, because they want Innes in the Turkish dominions. They found them for the reliefe of the poore, and of Trauellers, where they haue foode allowed them (differing according to the vse of the place) and lodging places, without beds. They are open for the most part to all men of all religions. The chiefe Hospitals in Turkie, are in Constantinople: two of which *Mahomet* and *Baiazet* his sonne founded. Both these haue about fise & twentie round Turrets couered with Lead; one of which, being in the midst of the other, is larger and greater then the rest, and vnder are lodgings for the Priests: On one side are beds for Pilgrims and Trauellers, on the other for Lepers. Thrice a day may any man resort thither into a certaine place for meate. There are maintained fourteene Doctors of their lawe. Some say that the reuenues of *Mahomet's* Hospitall amounteth to a hundred and fiftie thousand ducats, and the other as much or more. Each of which hath a little Chappell adioining, in which the founders are buried: who were at this great charge, that the Priests and such as are there refreshed should pray for their soules and say, *Alla Rehsmetleson*: that is, God haue mercy on them. *Selim* finished that which *Baiazet* his father had begunne to build. But his sonne *Soliman* erected one farre surpassing the former. *Orchanes* was the first of these *Ottoman* Princes which founded Monasteries. *Mahomet* the first finished the great Temple at Hadrianople, the seate Royall of the Turkes in Europe before Constantinople vvas wonne. Hee built also, besides a palace, another Temple with a most sumptuous Abbey, and a publike schoole adioining, endowing the same with great reuenues. Hee also gaue great summes of money to bee distributed yearly at Mecca and Medina, for the reliefe of poore Pilgrims. \* *Soliman* erected, in memoriall of *Mahomet* his eldest sonne, a stately Toombe, a sumptuous Church, a Monasterie and Colledge, with other things for the health of his soule. Hee vvas buried himselfe in a Chappell which hee had in his life time built most stately with a Colledge and Hospitall, and his wife *Roxolana* and some of his murdered children lying intombed by him: his Scintar also hanging by him, in token that hee died in warres, which honour they graunt not otherwise to their Princes. The reuenues of the cuntry about Sigeth in Hungarie (lately wonne from the Christians) vvere giuen to the maintenance of those houses vvhich his deuotion had founded. Neither is it lawfull for them to conuert any Lands to such sacred vses, except they haue first vvith their owne sword vvonne them from the enemies of their religion; the most acceptable seruice to their Prophet. And therefore *Selim* the second, sonne and successeur of *Soliman*, intending to build a magnificent Temple, and munificent Colledge, Monasterie and Almes-house at Hadrianople, vvhere hee intended his Sepulcher, brake his league with the Venetians and wanne Cyprus from them, that thence hee might endow the same with maintenance. But it were tedious to insist further in declaring their expences, vvvhich deuotion in all Turkie hath procured: their Emperours and Bassa's esteeming nothing of more honour in the vvorld, or merite for heauen. Let vs come to their Church-rites and ceremonies.

The Temples in Turkie are (as hath beene said) innumerable, both publike, and priuate of meaner buildings: on vvvhich is a Tower, as with vs a Steeple, wherevpon the *Muerden* or *Thalisman* ascendeth, and it being open with pillars or foure vvindows, first he goeth to that on the East side, and callerh the people to prayer with a loude voice, stopping his eares with his hands, crying; There is no God but one, and *Mahomet* his messenger: come to make prayer for remission of your sinnes, and know that there is no stronger then the God of *Mah*. his messenger. This hee saith in order on every side of the steeple. If there be in the Citie many Moschees, the Cathedrall beginneth, and then all the other parishionall follow. This they doe fise times

r Knoll. Tur-  
kish Hist.

\* Whosoever  
will reade of  
the Temples,  
Hospitals, Col-  
ledges, &c.  
founded by  
their Kings, let  
him reade *Le-  
ancelm.* at the  
end of the life  
of euery Sul-  
tan, in the end  
of his severall  
bookes, where  
he relateth  
them at large.  
*Hist. Musalman.*  
l. 18.

f And. Arinab.

Ioannes Thesau-  
rarius Reg. Fran.



times a day, and on Friday their Sabbath sixe times. First at sunne rising with foure bendings to the earth, and twice praying. The second about noone with ten bowings, and five prayings: the third at afternoone before sunne-set, with eight inclinations and foure prayings. The fourth, with five bendings and three prayings about sun-set. The fift longer then the rest with fiftene bowings & eight prayings. Euerie Buturman is bound to resort to these their Liturgies at his parishionall Meschite, except he haue some lawfull impediment: and if not at all of them, yet at least at one to be well washed, for which purpose they haue innumerable Bathes in Turkie stately built: nor may any enter into the Temple, especially in the morning, but first well washed in the Bathe as is said before, and if hee keepeth him cleane the rest of the day, that washing will serue: but if he haue committed any carnall sinne, or bee any way soiled, or haue eaten any vncleane thing, then in some secret place hee washeth his hands and armes to the elbow, his hinder parts, and priuities, and this sufficeth without going to Bathe, except hee be otherwise polluted. For defect herein they haue inquisitions, and appointed penalties; respect or pardon being giuen to none that faile, especially on Friday, and in their Lent: such a one is carried about the towne with a boord fastened to his necke, all be-hanged with Foxe-tailes, besides a penaltie according to his state in mony: and he that will not thus order himselfe, shall not be allowed their buriall rites. After they are thus vvashed, they put off their shooes in imitation of *Moses*, and then enter into the Meschitta, where the floore is covered with Mattes or Carpets, nor is any other thing scene but white walles, and great store of burning Lampes, and in golden Arabian letters those words before mentioned.

There is a Pulpit on which the Chozar or Focqui ascendeth, and the first thing hee doth is to stretch out his hands at large, and then ioining them together hee kneeleth and kisseth the ground: then hee listeth vp his head, and stopping his eares vvith his hands, standing a good space as it were\* distracted or rauished in his prayers: after, lifting vp his hands, hee againe kisseth the ground so many times as the houre of prayer according to that former rule requireth: and then lifting vp himselfe againe, hee stretcheth out his hands againe, so standing about a quarter of an houre, and againe kneeling with his mouth to the ground, so continueth mouing it euerie way about a *Pater-noster* while, and then lifting vp his head, & setting his hands to his eares, falls to his praying another quarter of an houre, and then licenseth the people to depart. There is no noise heard as if there had beene nothing within.

*Menauino* thus describeth their rites. After their mysticall washing (as before) they goe with a sober pace to the Meschit (not like one which runneth away) and if he happen to breake winde by the way, his former vvashing is vsufficient and he must returne to renew it. Being assembled in the Meschit, they all turne their faces Southwards, and the Meizin or Muerten, (Clarke, Sexten, Priest, Bell-ringer, or Bell rather) standeth vp and readeth that Psalmes which before, hee had cried to them in the steeple, and euery one standeth vp holding his hands fastened to his waste, and bow their heads to their feete with great reuerence and without stirring. Then arise another Priest of another order called *Imam* and readeth a Psalmes aloud, the Meizin as his Clarke answering, which being ended they fall on the ground and say *Saban alla, Saban alla, Saban alla*, that is, God haue mercie on vs most vvretched sinners, abiding prostrate till the Priest *Imam* singeth againe his Psalmes, and then they rise. And this they doe foure or five times according to the order of their seruice. After this they all kneele and prostrate themselues on the ground, the Meizin obseruing a long ceremonie, in which with a loude voice hee prayeth God to inspire the Christians, Iewes, Greekes, and generally all Infidels to returne to their Lawe. This being said, euery man listeth his hand to heauen crying aloud, *Amin, Amin*: and then they touch their eyes, or wipe them with their hands, (which is, as crossing among the Papists, a blessing themselues) bringing their hands ouer their face they depart. In the English Treatise of the Turkish policie these things are related with some other ceremonies: as that they say together with the Priest the first *azavara*

This bending or bowing they call *Erket*, which is a doubled bowing with prostrating himselfe: their prayer they call *ezalimat*, which they make sitting after euery *Erket*, with a lalutation on the right hand and on the left, and the impression or signe of peace which is done with bringing both hands ouer the face.

*Septem. astr.*  
*x. Menauino* saith that after the secret washing of their secrets, &c. they come forth & wash their hands, face, & the rest, each three times, obseruing equally that vnequal number, and saying the Psalmes *Elcacbe Motte oh: assio*, and after another, *Li ulaphi Circison*.

*y. La illah, illelah Mahomet ir-resul alah tanzebir pa gaber hach*  
\* *Quasi in astratto in oratione.*

*z. Their deuotion, silence, honestie, & order is such saith Septem. astr. that I cannot but admire, comparing it with the contrarie in the churches of Christians. a. They pray towards Mecca, as the Iewes towards Ierusalem.*

*b. Bar. Giorgio. viz.*



b Bar. Georgio-  
vitz.  
i. Nobili & gli  
ociofi.

or Chapter of the Alcoran, &c. Bartholomæus<sup>b</sup> Georgiowitz saith that only the chiefe sort are bound to assemble to the daily deuotions which they obserue fīue times a day ; others which cannot spare the times are not tied. On their Sabbaths it is otherwise.

The women enter not their Mesquitas but on Fridaies at nine a clocke, or at Easter, and then they are in a Gallery or Terasse apart, where they may see and not bee seene, and this is not common to all, but the wiues and mothers of the chiefe of the place. And as we haue said of the Priest, so it is to be vnderstood that all the men and women there doe the same without failing in any point. They suffer not a Christian to enter therein: and yet will they enter into the churches of the Christians to heare the church-musicke. The women abide in their Churches from nine of the clocke to midnight, continually praying with certaine motions and strange cryes, continuing so long in this act, that they fall vpon the ground as in a swoone through wearinesse: and if any feele her selfe at that time to bee with childe, the Turkes hold that they are conceived by the holy G H O S T, and presently vowe that childe to G O D, and call such *Nefees Ogli*, that is, sonnes of the holy G H O S T. And on Friday at nine of the clocke the Priest vseth to preach to the people: and these their discourses last about two houres. That which is said is not very manifest, yet they say that he preacheth the Miracles of *Mahomet*, sometime exalting their faith, sometime commending obedience, and sometime rehearsing fabulous tales to terrifie the bad, as that such mens soules are carried of certaine Camels, there being about fixe thousand flying about in the aire for this purpose, into the Sepulchers of wicked Christians, and that the good Christians are put in their empty Sepulchers, inueighing against the blasphemers of *Mahomet*, C H R I S T, & the Saints, exhorting to almes, rehearsing their commandements of the lawe. And if they preach scandalous doctrine, the Musti and the Cadilefcher depriue them, and correct them as heretikes. Yea some of them, for preferring C H R I S T before *Mahomet*, are put to death: Of which one *Ibraim Schec* a Priest of Constantinople, (reported to haue wrought miracles amongst the Turkes in the daies of *Soliman*) was stoned to death, his head cut off, and his body burned, and of his Disciples some were beheaded, others thrust into the Gallies, for preferring C H R I S T, and denying *Mahomet*. And were it not for the terrour of the sword there would bee more innouations of religion: and some haue perswaded the Grand Signior not to suffer the Alcoran to be so common to be read and interpreted of euery one; guilty of the absurdities therein contained. But to returne; After this preaching ended, two yong Clarke goe vp to him and sing certaine prayers, which ended, the Priest againe beginneth to sing with the people in a base voice, with wrigling euery way for the space of halfe an houre, saying nothing but *La illah, ilallah*, that is, there is but one G O D. And these ceremonies are done only on their Lenten Fridaies. Their Lent is one Moone or moneth in the yeare, which, if this yeare it be *Iuly*, the next it shall be *August*, and so in order: that in twelue yeares they haue fasted all times of the yeare, making no other difference of meates then at other times, but eating onely in the night. They prepare\* themselues by diminishing their fare (not as the Christians at Shrof-tide) that they may the better endure it: for on the day, in which they fast, they will not so much as taste a cup of water, or wash their mouthes therewith, till the Starres appeare: And eight or ten daies after it beginneth, some Officers ride about the towne crying, Such a day beginneth the Fast, prepare yee, prepare yee; and when it is begun, the Cadi and Subassi, if they finde any shops open, or any bodie eating in the day, set him on an Asse backwards, with the taile in his hand, as Adulterers are punished. Neither will they suffer Iewes or Christians to scandalise their Turkes this way. And when their Lent is neere the end, they goe all to the Bathes & plucke off all their haire, but of the head and beard, with an ointment for that purpose: they colour their nailes red with an enduring colour called *Chua*, with which they die also the tailes and feete of their horses; and the women their hands, feet, and priue parts. This they doe in honour of their solemnitie, which lasteth three daies with great feasting, in which nothing else but meates and drinckes may be sold. They goe to the Sepulchres of the dead there to eate, full of gladnes, and salute each other, saying *Baaram glutioczong*, that is, G O D giue you a good Feast: and if they

\* Knoll. Tur.  
Hist. p. 777.



meet with a Jew or a Christian, woe vnto them. The Turkes keep ean other Easter, especially in Mecca, more solemne to the Tartars, Moores, and Arabians then to the Turkes, except the pilgrims, which resort thither. The Turkes say they are <sup>d</sup>circumcised, because they are the sons of *Ismael*, and because they may be cleane when they go to their Temples, no filth lying hid vnder the skinne. At seuen or eight yeares of age, or later, this ceremony is performed. The first thing they do, is, to inuite many thither, both Turkes, Jewes, and Christians, besides the friends and kinred, to make the greater gaine, every one giuing somewhat according to his abilitie. When the day is come, they which are inuited mount on horse-backe, for else it is <sup>e</sup> no solemnity, and go to the house of the child, who being mounted on a faire horse richly clothed with a great Tullipant on his head, is carried to Church with a long speare borne before him, hauing a torch on the toppe worth a crowne, more or lesse, according to the state of the party, adorned with Roses and Garlands, which with the speare is left a gift to the Church, the fees of the Priest: all the way they sound on instruments: after the soone followeth the father, the kinred, and the rest of the friends, that sometimes there are a hundred horse; at Church they alight and accompany the childe to the Priest, which waiteth for them. Here one of the friends sitteth downe, and on his lappe the childe is set: presently another pulleth off his shooes, another holdeth his hands, and others his feet, and many hold him in talke with words, and these are the gossipis. The Priest seeing all things ready, taketh the end of the skinne of his yard, and draweth it out; and nippeth it with siluer pinfers, so to mortifie it, and cut it off with lesse paine: then making him belceue hee will deferre it till the next day, hee riseth, the other holding him fast: and after, as if hee had forgot somewhat to bee done about it, with sizzers; which he holdeth closely in his hand, sodainly cutteth it off, and another layeth thereon a certaine powlder to ease the paine; and in fiewe and twenty dayes they looke to the curing of it, laying on it salt and marmalade of quinces, and thence forwards he is called a *Musulman*. But his name is not then giuen him, but at his birth, and that according to their quality.

c This second Easter is called *Chucchi* *hairam*.  
d Circumcisio.

e No solemnity without horses.

After the childe is loosed, who to shew himselfe of courage, smileth, and lifting vp his greatest finger saith those former words of their profession, and is againe mounted, and all the company, after a little prayer and offering at the church, with like pomp conueigh him home, where is great feasting prouision; some feast it three dayes together.

*Amurat* b circumcised his sonne *Mahomet* at sixteene yeares old. Vnto which solemnity many christian Princes were solemnely inuited, who sent thither their ambassadors with presents, who had there their scaffolds prepared for them, and furnished according to their states. The solemnity lasted fortie dayes, and forty nights, in the great market place of Constantinople. And to end these <sup>f</sup> solemnities, *Mahomet* the Prince was circumcised, not publikely, but in his fathers chamber, by *Mechmet* one of the inferior *Bassaes*, sometime the Emperour *Solymans* Barber. And it is done of other Turkes also most commonly in the fathers house, not in the Church.

f Knol pag. 957

The women-children about the same age among other women without other solemnitie say ouer those words, *La illah*, &c. &c. likewise the Jewes; but the Christian renegadoes are carried about the streets of the cities, with much solemnity, and many gifts giuen them, besides freedome from tribute: many blinded by couctousnesse offer themselues to this circumcision. But if any for blasphemy against *Mahomet*, or iniury to a Turke bee by force circumcised, they haue no such gifts: which punishment the *Cadilescher* (by the testimony of two accusing Turkes) inflicteth. And therefore to preuent the same, the Christians obtaine the grand Seigniours safe-conduct, that in cases of conscience they may not be iudged of any, except they were accused at the Court before the foure *Bassaes*, and the *Cadilescher* of Constantinople, and that by the witnesse of Priests only which had not in twelue yeares drunke wine.

g Georgiouta.

## CHAP. XII.

Of the Sepulchres, Funerall-rites, and opinions touching the dead,  
among the Turkes.

Now, if you be wearie of viewing their Temples, and their prayers and other ceremonies seeme tedious, I haue thought fit to present you with another sight, and to conclude with (that which is the conclusion of all flesh) a discourse of their Funeralls. When <sup>a</sup> a Turke is sicke and like to die, his friends visit him, and putting him in minde of his sinnes, aduise him with a penitent heart to bewaile them. Then doe certaine of their Priests, or one of his kinsmen, reade some Psalmes and Prayers. And if the pangs of death do still continue, they bring him the Alcoran, or *Curan* wherein is one Legend called *Thebara Echelezi*, which they reade seuen times: and if hee shall die of that sicknesse, they thinke he will die before they haue thrice read it: and if they see breath still remaine, they reade another Psalm called *Iasinnel Curanil Hecis*, to the end that the Deuill cause no impediment to his soule. When hee is dead, they lay him forth in the middes of the house vpon carpets, and place him on his right side, with his face toward the South. Then do assemble certaine Priests to bury him, who bring with them a string of beades (such as the Papists vse in mumbling and numbering their deuotions) being a thousand of them, of *lignum aloes*, and therewith compasse the body, and then say to euery one *Subahan Alla*, that is, God haue mercie on him, and turne it about foure or fve times. After this, their Priests (which are twenty or more) carry the corps into the garden, and lay it on a Table two handes-breadth from the ground, taking away his shirt, and, couering his shame with a new cloth made of fine bombast, with warme water and sope, wash him from top to toe: then doe they take two sheets of bombast, in which they wrap the corps, wetting the same with rose-water, perfumes, and odoriferous things, and laying him on the beere, couer him quite ouer with his best garments, placing his turbant at the head thereof, all bedecked with floures. Then do the Priests beginne their deuotions, and some of the company take vp the beere, carrying the same with the head forwards to the Meschit: the kinsmen follow, and the women remaine at home weeping, and make ready to eate for the Priests. When they come to the Church, they set him downe without doores, and goe and make an end of their seruice. After that, they carry him forth of the City to the buriall place: (for it is not lawfull to bury in their Cities) some prouide their Sepulchres in their life time, some haue them made after by their friends, either in their Gardens, or some solitary place: They haue also common buriall places, as are our Churchyards, wherein are many tombes of marble, bricke, or other matter, according to the qualitie of the person.

If the deceased were a man of high condition, his horses are led with his corps, and his tooomb is adorned with many Epitaphs. And if he were a great Commander, those horses are saddled the contrary way, and richly furnished, having certain things hanged at their noses which cause them to neigh, as it were lamenting the losse of their Master. They carry also the truncheons of their Launces with their Standards and Ensignes, trailing along the ground. There are planted also about their Sepulchres violets and other pleasant floures. The common sort haue their tombes of marble engrauen with letters.

When they are come to the place, with those sheetes they let it into the graue, couering him on euery side with <sup>b</sup> boordes, only on the face they lay a little earth, and there leaue him, and returne home, where they finde store of cheare, and there make a prayer for his soule. The Priests haue fve aspers a peece giuen them for their paines. And if the party be poore, they gather money, to pay the Priests, and to discharge the funeralls. They weare blackes eight dayes in token of mourning: and those that are

<sup>a</sup> *Menauinolib.*  
<sup>2.</sup> 9. Policie of  
the Turkish  
Empire.

<sup>i</sup> If it be a woman which is dead, the women take this care and pains about it, to lay her forth, &c.

<sup>k</sup> *Georg'nitz lib. 2.* saith, that they make ouer the graue the form of an Altar, lest the beast should go ouer it, and defile it. They also often repaire thither with tears, and set on the monument flsh, bread, wheate, eggs, milke, &c. which is done for the dead maas soule in almes to the poore, or to the bird, or ants, which they also account an act of mercy, no lesse meritorious then the other.



of great account, three dayes : at which time the friends of the dead assemble , and vsing some words of mutuall consolation , from thenceforth resume their wonted habite. Howbeit their kindred, specially of the female sex, often repaire to the graues to lament there. *Bellonius* in his *Obseruati.* obserueth, that they sowe not the sheet at the head nor at the feet. The reason is, their dreame of certaine Angells, sent in commission presently after the burial, to examin the deceased party, into whom they say God hath then put a new spirit. These Angells *Menauino* calls *Nechir* and *Remonchir*, who come with dreadfull countenances and burning firebrands, & examine him of his life, which if they find wicked , they scourge him with fierie whips, if good, they become goodly Angells, and comfort him. *Bellonius* a little otherwise telleth, that those Angells (which he calleth *Guanquir* and *Mongir*) come, the one with an yron hammer, the other with a hooke, which set the corps vpon his knees , and put a new soule into it; and then aske if he haue believed *Mahumet*, & obserued his precepts, if he haue done good workes, kept their Lent, paid his Tithes, giuen almes. Of which, if hee can giue good account, they depart from him, and two other Angells come in their places, white as snowe, and one of them puts his armes in stead of a pillow vnder his head, the other sits at his feet, and defends him vntill the day of Iudgement. But if he satisfie not the demands of those blacke Angells, he with the yron mallet strikes him at one blow therewith nine sadome vnder the ground : and neither of them ceaseth, the one with his hammer, the other with his hooke, to torment the deceased party vntill the day of Iudgement. For this cause the Turks write vpon their dead carkasses the name *Croco*, and make their Sepulchres hollow, that they may haue roome to kneele, and some lay boards ouer, that no earth fall in. The feare hereof makes them in their morning prayer to say; Lord G o d from the questioning of the two Angells, the torment of the graue, and the euill iourney, deliuer mee, *Amin*. Yea, hence are the prayers which the Turks, men and women, say at the graues of the dead, for deliuey from these Angells.

Concerning the day of Iudgement, they holde that there is an Angell standing in Heauen named *Israphil*, holding alway a Trumpet in his hand prepared against Gods commaund to sound the consummation of the World. For at the sound thereof, all men and Angells shall die, for so they find it written in their *Curaam*, which booke is of high authoritie with them, and is sometimes called the Alcoran, though it seeme rather to bee taken out thereof then to be the Text it selfe. The Turkish Doctours would dissent from that opinion of the Angells mortality, if this Booke would giue them leaue: for to contradict the authority thereof is punished with fire, or else their tongues are pulled out of their heads. They hold, that after this dismall sound shall be a great Earthquake, which shall tumble mountaines and rockes from their places, and grinde them to meale. After this, G o d wil returne to make anew the light, and the Angells as before, and will cause to fall a pleasant raine called *Rehemet sui*, that is, the raine of mercy: and so shall the earth remaine fortie dayes, although those dayes shall be of a larger size then these. Many also hold, that from thenceforth there shall be no darkenes of the night, as now, but that it shall be most cleare, neyther shall there need any more sleep for the sustentation of our bodies.

After forty daies God will command *Israphil* to sound his Trumpet the second time, at which sound all the dead shall be raised againe by the will of God, the dead euen from *Abel* to the end of the world, throughout all the earth, hearing the sound thereof, and rising in maner as they were buried. Amongst them shall be seene diuers faces and countenances, some shining as the Sunne, many like the Moone, many as the Starres. Others shall be obscure and darke, and others with hogges faces, with swolne tongues. Then shall euery one cry, *Nefsi, Nefsi*, that is, Woe is me wretch who haue suffred my selfe to be overcome with my filthy lusts. The Angells shall with their fingers point at the faces which shine, which are they that haue wrought good workes, and shall shew them to one another. The wicked shall haue enuy thereat. They say, that those with faces like hogs, are such as haue bin vsurers: and those with the swolne tongues, liars and blasphemers. There shall be others troden vnder foot, to wit, the prowd persons of this world. God, say they, wil then demand account of the kings,

1 *Bellon. li. 3. ca. 5.*

m *Menauino li. 2. 20, 21, 22, 23.*  
n The Turkish *Curaam* doth not agree in all things with the *Alcoran*, as appeareth by comparing the text of the one & quotations of the other.

o The resurrection.

princes,



p The Iudgement.

princes, emperors, and tyrants, which vse oppression and violence. ¶ Then shall God diuide this rayfed company into seuentie parts, all which shall be examined, presenting their sins before their eies, & all that they haue in this world done well or ill : whereto he shal need no testimony ; euery member bearing witnes against it selfe of the deeds, yea and very thoughts. There shalbe also *Michael* the Angell holding in his hand the ballance of diuine Iustice, and shal weigh soules, & distinguish the good from the bad. There shalbe *Moses* with his Standard, vnder which shall all the obseruers of his lawe be assembled. Neare to him shalbe Iesus Christ the son of the virgin *Mary* with an other great Standard, and all his Christians, the obseruers of his faith. On the other side shalbe *Mahomet* with his standard and faithfull Mahumetans : they which haue done good shalbe all gatherd vnder the said standards, where they shal haue a pleasant shadow ; the rest shalbe extremely scorched by the heate of the Sunne, according to the measure of their sins. Thus shall both parts abide, till God shal pronounce his eternal sentence. When that doome is pronounced, the Angels shall stand diuided in squadrons, all alike adorned, the Seraphins on one side, the Cherubins on the other : of the which, one part shall sound instruments of diuers sorts, & the other shal sing hymnes : and many shall stand at the gates of Paradise singing & gratulating the blessed soules which haue obserued the diuine Precepts ; Christians, Iewes, Turkes, and Moores, being all of equal beauty & beatitude, if they haue done wel. But sinners shalbe knowne asunder. They affirme also, that God wil giue those soules of Paradise a large space in heauen for their euerlasting habitation, goodly and shining. They shal also haue *Barachi*, Sunne beames, on which they may ride and take their view round about Paradise, of the pretious delights therein. There shal they haue pleasant fruits, & if they eat one apple, two shall grow in the roome ; and to quench their thirst, they shall haue riuers cleare as Cristall, sweet as sugar, by drinking of which their sight and vnderstanding shal increase, in such sort, that they shal see from one Pole to the other. The meats which they eate, shall consume by a subtil kind of sweat. Further they say, they shall haue their women called *Vri*, that is, shining, which shall euery day be virgins, with which they shall continue for euer. Neither shall there be any danger of old age ; the men alway being of thirty yeares old, the women of fifteene or twenty. Those three Standard-bearers shalbe the principall, each of them hauing a peculiar part of Paradise assigned him for his dominion.

Paradise.

Hell.

Those which for their bad deeds shalbe condemned to hell, shalbe all known by proper names, which they shall beare in their foreheades : and they shall beare the number and greatnesse of their sins on their shoulders. Thus shall they be led betweene two mountaines where Hell is situate, at the mouth whereof is a most venomous serpent : and from one mountaine to an other is a bridge thirty miles long, which is so made, that they ascend on the first part, the other part is plaine, the last descendeth. This bridge (say they) is made of thinne yron and sharpe : (they call it *Serat Cuplissi*, that is, the bridge of Iustice.) Vpon this shall passe the sinners with the heavy weight of their sinnes vpon their shoulders : and they which haue not beene altogether cuill shall not fall into Hell, but into Purgatory : but the other shall sodainely be plunged into the bottome of hel, where they shall burne, more or lesse, according to the quantitie of the fire of their sins, which they haue carried out of this world : and after the burning they turne to be refreshed, and presently againe to the fire. In the middes of Hell they say is a tree full of fruit, euery apple being like to the head of a Deuill, which groweth greene in the middes of all those flames, called *Zoaccum Agacci*, or the tree of Bitternes, and the soules that shall eate thereof, thinking to refresh themselves, shall so finde them, and by them and their paines in Hell, they shall grow madde. And the Deuills shall binde them with chaines of fire, and shall dragge them vp & downe through Hell. Those soules which sometime shall name God in their ayde, they say, after many yeares, shall goe into Paradise ; and none shall remaine in Hell, but such as despaire of their saluation and Gods mercy. Thus farre *Menauino*. To this agreeth *Bellonius*, and addeth, that in the day of Iudgement, they belecue a resurrection of the birds and beasts : and that the Rammes which they kill at their Easter, shall

q Bell. Obseru.  
Isbr. 3. cap. 6.  
Resurrection  
of Rammes.



goe into Paradise : and therefore, though one should serue , they kill many . For the Booke of *Zura* saith , that those Rammes shall pray for their Sacrificers in the day of Iudgement. It telleth that the Stars are hanged in the aire by golden chains, to watch lest the deuills should learne the secrets of Paradise, and reueale them to Sooth-sayers. Also, that the Ramme which *Abraham* offered in stead of his sonne, was a black one, which had beene nourished fortie yeares in Paradise, that *Mah.* shall be turned at the end of the world into a Ramme ; and the Turkes into Fleas , whom he shall carry sticking to him, out of Hell into Paradise, and there shake them off , where they shall againe receiue the formes of Turkes : That hee shall wash them with the water of that Fountaine in Paradise , to purge the blackenesse which they got by the scorching of Hell, from whence he will deliuer all good Turkes.

## CHAP. XIII.

*Of the Religious Votaries amongst the Turks, and of their Saints.*

**T**O proceed vnto the differences of opinion amongst the Turks : *Septemcastrensis* (who liued very many yeares amongst them) saith , that although they consent against *CHRIST* , yet doe they much dissent among themselves, wresting the *Alcoran* to their purposes, and scarcely one of a hundreth agreeing with his fellow about *Mahomet* and their Lawe. And besides their differences in Ceremonies, there are, saith he, foure sects differing in maine grounds of Religion : which would not be appeased without blood, if they feared not the higher power , and were not thereby kept in awe. One of these sects is that of the Priests, holding, that none can be saued , but by the Lawe of *Mahomet* . The second of their religious *Dermeschler*, reputed the successors of the Saints, the friends of God and *Mahomet* , who are of opinion, that the Lawe profiteth nothing, but the grace of God : and these ground their opinions on miraculous illusions, of which hee reporteth one in the time of *Amurath* the second, who examining this contention betwixt these Seculars and Regulars, and being purposed to give sentence in the behalfe of the Priests ; and against the religious; one of these *Dermeschler* appearing to him in a vision, (others also ground Faith on Visions) and deliuering him out of a great danger, altered his minde : for going to the stoole in the night, the boords gaue way, and he fell in, staying on a crosse timber, where this religious man in their wonted habite appeared to him , and bid him now vse the help of his Priests for his deliuerance. This after so affected the King, that himselfe became a religious man till the necessity of State-affaires compelled him to resume his gouernment . (He that listeth may compare with this *Dunstons* deuises for his Regulars:) The third he calleth *Czofilar* speculatiue men, which Sect is founded on Tradition, holding that they are saued by Merit, without Law or Grace. These are very earnest in prayers, neuer ceasing ; and meeting in the night, and sitting in a Circle they begin to say, *Layla illalach*, with shaking their heads till they fall down senselesse : these three sorts are manifest to the people, and as it were of equall esteeme with them : The fourth are called *Horise*, that is , Heretikes, holding , that euery man is saued in his owne Lawe , and all Lawes to be alike good to the obseruers : these are burned if they be taken.

Strange it is, that hee reporteth of the miraculous workes of some of them, that they may seeme (as hee saith) incarnate Deuilles : Some going naked, with their priuities onely hidden, and some of these are impassible , besides the violence of Winter and Summer, induring, like stones, the branding with fire or wounding with sword : Some seldome eate or drinke, and some, not at all : others, but from hand to mouth ; some are perpetually silent, hauing no conuersation with men, of which hee saith he sawe one : and some haue their supernaturall traunces or rauishments : Some dwell amongst men, some by themselves apart, and some in wildernes : Some keep

a Visions and Apparitions amongst the Turkes aswell as among the Papists.

hospitality

hospitality in Cities, at least to harbour men, if they haue not foode for them: some carrying about water in leather bagges, giuing it to all, and demaunding nothing for the same, except any voluntarily gratifie them. Some inhabite at the Sepulchres of the Saints, keeping the same, and liuing on the vowes and offerings of the people, not obseruing the washings and ceremonies of the Lawe. As concerning those Water-carriers, *Nicholas Nicholay* saith, that hee hath seene in a morning at Constantinople fifty of those *Sacques* (so he calleth them) in a company, all furnished with their scrippes of leather full of Cisterne or Fountaine-water hanging on their side, with Cuppes of fine Corinthian latten gilded and damaskined, bearing in the same hand a Looking-Glasse, which they hold before the eyes of them whome they giue to drinke, admonishing them to thinke on Death: and if any giue them any thing, they out of a Violl cast on their faces sweet smelling water. He telleth of some that would seeme to liue a solitary life amongst beasts, but indeed liue in shoppes in most popular Cities, the walles whereof are couered with skinnes of diuers beasts, and vpon the hornes thereof they hang tallow candles. In the middest of this their sacred shoppe standeth a stoole couered with a greene cloth, and vpon the same a great latten candlestick, without any candle. Moreouer, they haue painted a Cimiterre hung in the middest, in memory of *Haly*, who forsooth with his sword cut the rocks in sunder: and they breed vp with them, beasts, as bulles, beares, harts, rauens, eagles; so that in stead of their liuing with beasts, beasts liue with them. And if sufficient be not brought to their shoppes, they with one of these beasts in their hand goe about the streetes begging.

b *Knol* p. 794.

c *Turkish Decij.*

d *Knol* pag. 834

In the army of the Turkes that assaulted Malta in the yeare 1565. were<sup>b</sup> thirteene thousand of a certaine kinde of men amongst the Turkes, which liue of the reuenues of the Church, who had at Constantinople<sup>c</sup> vowed their liues for their superstition. *Antonio Pagisetta*<sup>d</sup> reporteth, that as the Emperors Ambassadors were conueyed from the presence of the great Turke to their lodging, by the Ianizaries and their *Aga*, there were amongst them certaine religious men called *Haags*, which vse to follow the Ianizaries, who continually turning about, and in their going, singing, or rather howling certaine Psalmes or Prayers for the great Sultans welfare, made them wonder that they fell not downe for giddinesse.

e *N. N. l. 3. c. 15*

f *Christoph. Rischerus.*

But amongst all their orders of Religion, *Nicholas Nicholai*,<sup>e</sup> and before him *Menavino*, reckon foure which are most common amongst them, the *Giamailer*, the *Calender*, the *Dervisi*, and the *Torlachi*.

The *Giamailer* are for the most part, faire yong men, of rich houses, which giue themselves to trauell through diuerse Regions, at other mens charges, vnder colour of Religion: carrying with them none other apparrell then a little Cassocke of Purple colour, girt with a girdle of silke and golde: vpon the ends whereof hang certaine cimballs of siluer mixt with some other cleare-sounding mettall, and they doe ordinarily weare sixe or seuen of these about their girdles, and vnder their knees. In stead of a cloake they are couered with the skinne of a Lion or Leopard, beeing whole and in his naturall haire, which they make fast vpon their breast, by the two former legges. All the rest of their bodies are bare: sauing that they weare great Rings on their eares, and a kinde of sandalls on their feete, their haire groweth long like womens, disheueled ouer their shoulders. They beare in one of their hands a Booke, written in the Persian language, full of amorous Sonnets. And thus with their voyces and cimballs, they make pleasant musicke, especially if they meet some faire strippling, whom they set in the middest of them, and incompasse with their morice-musicke. These are the Pilgrimes of loue; and vnder pretext of Religion do draw vnto them the hearts of women and yonglings, and are called the men of the *Religion of loue*, vnto which order of Religion youth is prone more then enough. The partakers of their musicke ordinarily impart to them of their coine.

f *Mis. Nic. 160.*

The *Calender*<sup>f</sup> is of a contrary profession to the former glorying of abstinence and chastitie. They haue for their dwelling certaine little Churches, which they call *Teebie*,



*Tecbie*, ouer the gates whereof they doe write these or like words, *Cæda normas, dil*  
*er sin cufiunge al, cacheccium*: that is, they which will enter into their religion, must doe  
 workes like theirs, and remaine in their virginitie. These Calenders are clothed with a  
 little short coat without sleeves, after the fashion of a haire-cloth, made of wooll and  
 horse-haire, and do not let their haire grow long, but cut the same, & couer their heads  
 with felt-hats, like the Priests of *Græcia*, about which hang certaine strings, about  
 the breadth of an hand, made of horse-haire: in their eares, and about their necks and  
 armes they weare great rings of iron. They pierce the skin vnder their priuy member,  
 thrusting thorow the same a ring of an indifferent bignes & weight, to bar them from  
 venerie, if they were thereunto otherwise willing. They also goe reading of certaine  
 songs, made by one of their Order, called *Nerzumi*, the first Saint and Martyr, after  
 their reckoning, of their religion, who for certaine words spoken against the law of  
*Mahomet*, was in *Azamia* slaide quicke. *Menauius* saith, he had read some of his  
 writings agreeing with the Christian faith in many points. Some<sup>b</sup> say, he was mar-  
 tyred for confessing CHRIST.

<sup>g</sup> Lib. 2. cap. 10.  
<sup>h</sup> Policy of the  
 Turkish Em-  
 pire.

The *Dernis* goe bare-headed, and cause their head and beard to be cut with a rasor,  
 and all the hairie parts of their bodie: and burne also their temples with a hot iron, or  
 an old peece of cloth burnt; hauing their eares pierced, wherein they do weare certain  
 great rings of Iasper. All their cloaths are two sheepes or goats skins, the haire thereof  
 being dried in the Sun, one before, and the other behind, embracing the body in forme  
 of a girdle, otherwise naked, Winter and Summer. They dwell without the Cities in  
 Suburbs and Villages. Thus vnder the colour of Religion they roame vp and downe,  
 and make no conscience to rob, kill, and murther, if they find themselues the stronger  
 (with a small hatchet which they beare vnder their girdle). all men of whatsoeuer law  
 or nation. They are fornicators, and most detestable in that most detestable sinne of  
 Sodomie. For shew of holinesse they eate of a certaine herbe<sup>i</sup> called *Matlach*, the  
 violent operation whereof maketh them to become madde, so as through a certaine  
 furie, they with a certaine knife or rasor, doe cut their neckes, stomackes and thighes,  
 vntill they be full of most horrible wounds; which to heale, they lay vpon them a cer-  
 taine hearbe, letting it lie vpon their hurt, vntill it be altogether consumed into ashes,  
 suffering in the meane time extreame paine with maruellous patience. Thus doe they  
 imitate their Prophet *Mahomet*, who, through abstinence in his denne, fell into such  
 a furie (say they) that he would haue throwne himselfe from the toppe of it. And there-  
 fore fooles and madde men are in great reuerence: yea they account such for Saints:  
 and if such madde men strike or robbe them, they take it in good part, and say they  
 shall haue good lucke after it. They erect stately monuments ouer such madde mens  
 graues, as at Aleppo, <sup>k</sup> one *Sheh Bonbac* (who being madde, went alwaies naked)  
 being dead, they built an house ouer his graue, where to this day (saith our Author)  
 there are lampes burning day and night, and many of these Daruises there maintained,  
 to looke to his sepulchre, and to receiue the offerings of such as come, as many doe  
 euerie weeke out of Aleppo. If any be sicke or in danger, they vow to offer money  
 or other things to *Sheh Bonbac* if they recouer.

<sup>i</sup> This seemes  
 to be the same  
 hearbe which  
*Menauius* cal-  
 leth *Asserla*.

The same account they make of one *Sheh Mahammet* a madde man, yet liuing in  
 Aleppo, going naked with a spitte on his shoulder. Men and women will come and  
 kisse his hand, or some other part of his bodie, and aske him counsell, for they hold  
 that madde mens soules are in heauen talking with God, and that he reuealeth  
 secrets to them. And euen the Bassaes themselues will kisse and consult with  
 this Oracle. Hard I deeme it to say whether is the madde man. In a late victo-  
 rie against the Christians, they affirme that this *Sheh Mahammet* was seene in the field  
 many thousand miles distant, fighting against their enemies, whom by his helpe they  
 ouercame.

<sup>k</sup> *Biddulph* ep.  
 Fooles are e-  
 steemed belo-  
 ued of God: if  
 such be Chri-  
 stians they cir-  
 cumcise them  
 by force, and  
 esteeme them  
 Saints: saying,  
 God hath  
 made him a  
 foole, thus to  
 bee saued by  
 their meanes.

But to returne to our Daruises, this our Author saith, that oftentimes great Bassaes,  
 in displeasure with the Emperour, will retire themselues into this Order, as the Hospi-  
 tall and Sanctuarie of their diseased and dangerous state. Their witnesse is of better ac-  
 count then any other mans, although he were an *Emir*, or of the kindred of *Maho-*  
*met*. They liue of almes, as the other Religious doe, which they begge in the name



<sup>1</sup> *Nic Nichol.* of *Haly*. They haue <sup>1</sup> in *Natolia* a sepulchre of a Saint called by them *Scidibattal*, who (say they) conquered the most part of *Turkie*, and about the place of the sepulchre is an habitation & Couent, where, aboue fīue hundred of these *Deruises* dwell: and there once in the yeare they keepe a generall assembly, in which their Superiour (whom they call <sup>m</sup> *Assambaba*) is present and President; their Counsell or Chapter consisting (saith *Menauinus*) of aboue eight thousand of their Order. One of these *Deruissars* <sup>a</sup> drawing neere vnto *Baiazet* the second, as if he would haue receiued an almes of him, desperately assailed him with a short Scimitar, which he closely hid vnder his hypocriticall habit. But *Baiazet* by the starting of his horse (afraid of this hobgoblin) auoided the deadly blow, but not vnwounded: neither had he so escaped, had not *Ishender Bassa* with his horse-mans Mace presently stricke downe the desperate villaine, as he was redoubling his blow, who was forthwith rent in peeces by the souldiers. *Baiazet* thereupon proscribed all them of that superstitious Order, and banished them out of his empire. The like (as *Septemcastrensis* saith) they had attempted against *Mahomet* his father in his youth, while *Amurath* was yet liuing. And in our dayes *Mehemet* or *Muhemet*, the great Visier Bassa, who swayed almost wholly and only that mightie Empire (as appeareth in the historie of that State) in the dayes of *Solyman*, *Selym*, and *Amurath*, and as Master *Harborne* relateth, was esteemed to possesse two and twentie millions of gold, was not assaulted only, but murdered by one of these *Deruissars*. For where-as it is a custome of the great men, that at ordinary houres all their Chaplaines, or Priests, assemble themselues in the Diuano, there together mumblyng their superstitions: and this *Deruissar* <sup>o</sup> ordinarily thither admitted, vpon an old grudge, for that *Mehemet* had before depriued him of a souldiers place and pension, when the Visier sate there to giue publike audience, sitting right against him, after his *Mumpsimus* finished, the Visier reaching vnto him his wonted almes, he with a dagger closely before provided, stabbes him into the breast, and was therefore of *Mehemets* slaues with exquisite torments done to death. In their great Counsell before mentioned, there are yong men clothed in white, which tell the most memorabile obseruations in their trauailes, which they present to the *Assambaba* in writing, subscribed with their names. On the Friday they vse after prayer and eating, the herbe <sup>p</sup> *Asseral*, to reade the same with daunces, and after their daunce (which is about a huge fire, made of as much wood as an hundred beasts can carrie) they cut the skinne of their armes, legges, or breasts, engrauing some figure thereon, whereto they after apply ashes and vrine. In the doing hereof they vtter this speech: This I cut for the loue of such a woman. Vpon the last day of their feast, they take leaue of their Gouvernour, and depart in troupes like souldiers with banners and drummes; and so returne to their owne Monasteries.

The *Torlaquis* by other called *Durmissars*, cloath themselues with sheepes and goats skins, like vnto the *Deruissars*: aboue the same they wrap about them in maner, of a cloake the skin of a great Beare, with the haire, made fast vpon their stomacke with the legs: vpon their heads they weare a white bonnet of felt folded with fīnal plaits, hauing the rest of their bodies altogether naked. They also burne their Temples as the former. A beastly generation. For they know not, nor will learne to reade, write, or doe any ciuill profitable act, but liue idly vpon almes, roaguing thorow the Countrey alone, and in troupes thorow the deserts, robbing such as they meet handsomely apparellled, causing them to goe as they doe, naked. They professe palmistry and fortune-telling, the people seeing and feeding them for such vanities. And sometimes they cary with them an old man, whom they worship as a *God*: lodging themselues neere the best house of the towne where they come. And there this new *numen*, and old *impostor*, faining himselfe rauished in spirit, pronounceth graue words and spirituall commandments; at sundry times lifting vp his eyes to heauen, and after turning to those his disciples, willetth them to carry him from thence, for some eminent iudgement there to be executed, as is reuealed to him. They then pray him to auert that danger by his prayer, which he accordingly doth: which the people (deluded by their hypocries) reward with large beneuolence, at which they after amongst themselues do merrily scoffe. They eate also of the herbe *Matlatz*, and sleepe vpon the ground naked of cloathes and shame, and commit also abominable Sodomitric. And thus much of their

misorderly

<sup>m</sup> That is, the  
Father of fa-  
thers.  
<sup>n</sup> *Knoles* p. 463.

<sup>o</sup> *Knoles* *Turk.*  
*Hist* p. 950.

<sup>p</sup> *Asseral* is an  
herbe, that  
maketh men  
merry, as if  
they were  
drunken.



misorderly orders of an irreligious Religion. He that will reade more at large of them, let him reade the booke of the Policie of the Turkish Empire, which out of *Menauino* discourseth more largely of these things, and other the Turkish rites.

*Septemcastrensis* telleth of certaine Saints of exceeding estimation for holinesse, whose sepulchres are much frequented of deuout Votaries : as that of *Sedichasi* (which signifieth a holy conquerour) in the confines of Caramania. Another is called *Hat-sch-pettesch* that is, the Pilgrims helpe. Another *Aschik passia* who helpeth in loue-matters, and for children, in barrennesse. Another, *Van passia*, for concord : and *Scheych passia*, in trouble and affliction : and *Goi* or *Muschin* or *Bari schin passia*, inuoked for their cattle : and *Chidirelles* for trauellers, to whom he sometime appeareth as a traeller; and any one that hath extraordinarily liued, is imputed a Saint after his death.

q Cap. 15.

r *Aschik* is the Goddess of loue with the Georgians.

They haue many whose names I remember not (saith he) in like reuerence with them, as are the Apostles with vs. When they would seeke for things lost, they goe to one Saint; when they are robbed, they go to another; and for the knowledge of things secret, they repaire to a third. They haue their Martyrs, and Miracles, and Reliques. Thus they tell of certaine religious men condemned wrongfully, for suspicion of treason, to the fire; which they entred without harme (as those three companions of *Daniel*) and their shooes were hanged vp for a monument. Their *Nephes agli* that is, soules or persons begotten of the holy Spirit (such is their fancie) without seede of man, they hold in such reputation, that they account themselues happie, which can doe them any good, yea that can touch them : and if their haire be laid vpon any, they say that their sicknesses are cured.

f Dan. 3. 27.

In this reputation of sanctity they haue a certaine old woman, which hauing a dog with her (in her pilgrimage to Mecca) ready to die for thirst, made water in her hand, and gaue it to the dogge : which charitable act was so highly accepted, that a voice was presently heard from heauen, saying, *This day thou shalt be in Paradise*. And at the same time she was caught vp bodie and soule into heauen : and hereupon are they liberall to their dogges. If this crosse an opinion, which some Saracens hold; that women come not to Paradise, no maruell, seeing falsehood is commonly contrary both to the Truth, and it selfe. He that would reade the miraculous tales which they tell of their Saints, may haue recourse to that namelesse Author, which of his countrey is called, and heere often cited by the name, *Septemcastrensis* : who telleth of his Master and his Mistris their deuotion and vowes to *Goi* and *Mirschin*, for preservation of their cattell, sometimes miraculous (so readie is the Diuell with his sauing destruction, and destroying preservation) yea he saith, that the Diuell doth turne himselfe amongst them into an *Angell of light*, with such effectuell illusions that there are scene, or (at least) belceued amongst them, the dead raised to life, diseases of all sorts cured, secrets of the hearts disclosed; treasures, long before hidden in the ground, reuealed : and besides, such ostentation, and shew of dissembled holinesse, that they may seeme not to come short of the Fathers and Apostles in that behalfe : if *bodily exercise* were the triall of sanctitie.

r *Septemcastrensis* cap. 18.

*Busbequius* tells, that they haue like conceit of one *Chederles*, amongst them, as some superstitious persons haue of Saint *George*. and the Turkes affirme to be the same : The *Dernis* haue a great Temple dedicated in his honor at Theke Thioi, not farre from Amasia, the chiefe Citie of Cappadocia. The Countrey and both Legends agree, for the killing of the Dragon, deliuering the Virgin, &c. They say that he trauelled many countries, and at last came to a riuer, the waters wherof yeelded immortality to the drinker, and now cannot be seene. *Chederles* hereby freed from death, rides about euery where on his horse (which thence also dranke in immortality) & delighteth in battels, taking part with the best cause : & to make vp the tale, they say he was one of the companions of *Alexander* the Great; they affirme, that *Alexand.* was *Salomons* chiefe captaine, & *Iob* his high steward. In that Moschee or Temple at Theke Thioi is a fountaine of water, which they say, sprang vp of the staling of *Chederles* horse. Like stories haue they of his horse-keeper, & nephew, whose sepulchres they shew, where deuout pilgrims obtaine many blessings. They shew for reliques the peeces of the shooes which *Chederles* his

u *Busbequius* epist. 1.\* *Alexander* Mag. was also one of their Saints.

x *Leuncla. hist.*  
*Musul. lib. 14.*

y *Leuncla. hist.*  
*Musul. lib. 4.*

z *Historic of*  
*the West In-*  
*diés. Lop. de*  
*Gom.*

a *Psal. 144. 2.*

\* *Psal. 73. 25.*

b *Spensers Red-*  
*croſſe Knight*  
*in the Fa. Q.*  
c *Raimond. de*  
*Rom. Eccl. 1. Solo-*  
*lat. lib. 3. cap. 5.*

d *Ierem. 10. 8.*

e *Habac. 2. 18.*

f *Bip. Man.*

*Faſt. lib. 4.*

g *Bel. de Ecc'ſ.*

*Tit. lib. 1. 20.*

h *Baron. Notat.*

*in Marty. orig.*

*Rom. Apr. 23.*

i *Hyp. de rat.*

*ſud. Theolog.*

*lib. 3. cap. 7.*

\* *Θεὸς γὰρ*

*ἰσχύει*

*1. Cor. 3.*

a *Lib. 2. cap. 3.*

b *Edit. A'cora-*  
*as Latin.*

horſe brake in that Dragon-fight, and uſe the ſame in drinke againſt agues and head-aches. Theſe places are full of Dragons and Vipers. Sultan *Murat Chan*,<sup>x</sup> or *Amurath* the ſecond in a battaile againſt the Chriſtians, uſed this prayer, O righteous GOD, giue vs ſtrength and victorie, O *Muhamet*, O *Muſtapha* the top of glory, by abundance of miracles, by the abundance of *Gaib-erenlers*, which are friends to the Muſulmans, and walke inuiſible, by the abundance of the *Cheders*, grant vs victory. In the time y of *Vrchan*, or *Orchanes*, the ſonne of *Ottoman*, they ſay theſe *Gaib-erenlers* appeared on white horſes in a battel againſt the Chriſtians, & ſlew them. Theſe (they ſay) are friends to the *Iſlams*, that is, Catholike, or right-beleeuing Muſulmans, and are diuine protectors of the *Imania* or *Mahumetan* law. Such tales you may reade in the Spaniſh relations of the Weſt Indies, as at the battell of *Tuaſco*,<sup>z</sup> where a ſtrange horſe-man diſcomfited the Indians, &c. And our inuocation of GOD and Saint *George*, is rather Turkiſh, then truly Chriſtian: For GOD alone<sup>a</sup> is our ſtrength, which teacheth our hands to fight, and our fingers to battell: and \* whom haue I in heauen but thee, and I haue deſired none in earth with thee? As for *George* and *Chederles* I know them both alike in matter of Inuocation, ſaue that it is worſe to abuſe to impietie a Chriſtian name then a Turkiſh: and King *Edward* the third ſeemed to inuoke *Edward* as much as *George*, Ha Saint *Edward*, ha Saint *George* (ſaith *Thomas Walsingham*.) But that of *George* is rather an Embleme of euery Chriſtian, as not onely the heroique Muſe of our *Spenser*<sup>b</sup> in Poeticall fiction: but the Diuiner of great Diuines<sup>c</sup> in their iudiciall cenſure haue maniſeſted. It ſeemeth that the *Chederles*, and *Gaib-erenlers* are diuers: and perhaps that Martiall nation in conqueſt of the Chriſtians of thoſe parts, would ſoone reconcile themſelues to that martiall Saint, and drinke in thoſe further deuotions which his horſe piſſed. Such Emblemes were thoſe of *Chriſtopher*, *Catherine*, *George*, which the Papiſts inuocate as Saints; an error proceeding from thoſe pictures (as it ſeemeth) in Churches, according to that of the Prophets,<sup>d</sup> *The ſtocke is a doctrine of vanitie*, and *the Image a teacher of lies*. The ruder poſteritie in that miſt of Antichriſt, and ſmoake from the bottomleſſe pit, not being able to diſcerne an Embleme and Hiſtory aſunder, haue made S. *George* the *Mars*<sup>e</sup> of the Chriſtians, *quem noſtra inuentus Pro Manorie colit*. *Bellarmino*<sup>s</sup> ſtrugleth much, rather then he will loſe his Saint, and yet confeſſeth the Hiſtory Apocryphal. *Baronius*<sup>h</sup> his fellow Cardinal, but beyond in truth, acknowledgeth it an image of a ſymbole, rather then of a hiſtory, which *Iacobus de Voragine* without good authority, in his Golden Legend maketh hiſtoricall. He ſaith the Virgin repreſenteth ſome Prouince, which imploreth the Martyrs help againſt the Diuell. But *Iſtperius*<sup>i</sup> and *Vallaſcentius Poſſemmi* interpret it more fitly to ſignifie the Church aſſaulted by the Diuel, protected by the Chriſtian Magiſtrate: in which reſpect our *Defender of the Faith*, may iuſtly be termed the Patron of that renowned Order, which hath now learned their *George* to be ſymbolicall, not a Cappadocian, & as Princes of \* Gods husbandry, which gaue name to S. *George*, to fight againſt the Dragon, and the beaſt with hornes like the Lambe, but ſpeaking like the Dragon. As for the Popiſh *George*, *Baronius* alſo hath another originall from the Arrians, worſhipped of them for a Martyr. But if any would be further acquainted with this Knightly Saint, let him reſort to Doctor *Raimonds* his larger Hiſtorie.

## CHAP. XIII.

## Of their Priests, and Hierarchie.



FTER the diſcourſe of their Regulars (which in eſtimatiō of deuotiō haue with the Turks, & therefore in this hiſtory, the firſt place) their Secular Priests follow to be conſidered. Theſe are of differing degrees, which *Menanino*<sup>a</sup> thus reckoneth: firſt the *Cadiſcher*, vnder which the *Moſti* or *Muſti*; the third the *Cadi*, and after theſe (in ſubordinate orders) the *Modecis*, *Antippi*, *Imam*, *Meizini*, and beſides theſe the *Sophi*.

A certaine Ragufian,<sup>b</sup> in an Oration before *Maximilian* the Emperour doth not much diſagree: but for *Cadiſcher*, he calleth the firſt *Peſcherchadi*, whereof (he ſaith) there are



are two, one in Romania, the other in Natolia, chiefe Iudges of the armie, hauing power to reuerſe the ſentence of the Emperour, if it be againſt the law of *Mahomet*. A ſecond Magiſtrate (ſaith he) is called *Muchti*, the chiefe interpreter of the law, from whoſe ſentence is no appeale.

*Nic. Nicolai* c ſaith the ſame of their two Cadileſchers, and that they are choſen out of their moſt learned Doctours of their law, and alway follow the Court, and with the conſent of the Baſſas, conſtitute and depoſe the Cadi; hauing for their annuall ſtipend ſeuē thouſand or eight thouſand ducats, beſides their ordinarie gaines. They haue ten Secretaries kept at the Grand Seigniors charge, and two Moolorbaffis, which are buſied about the horſes: they haue alſo two hundred or three hundred ſlaues. They uſe few words, but ſuch as are of their law and religio altogether, with very much ſhew of grauity. *Arimabene* d (in his preamble to the Italian Alcoran) maketh Cadileſcher \* to be a generall name to all their orders of Priests. Others do place the *Muſti* in the higheſt place, and the *Cadileſcher* in the ſecond ranke: and perhaps others gaue the *Cadileſcher* the firſt place, becauſe their life was more in action and gouernment, as attending on the Court, & on the wars: but the *Muſti* being higheſt Interpreter of their law (though without gouernment) muſt indeed haue preeminēce. And ſo *Menaui* e ſeemeth to aſſerme, who, though hee placeth the *Cadileſcher* firſt, yet ſaith, that f when happily appeale is made from his ſentence, they haue recourſe to the *Mophiti*. And this opinion is now generall and moſt current, which aſcribeth to the *Muſti* the chiefe place.

Maſter *Harborn*, ſometime Embaſſador into Turkie for Englands Queen (the worlds wonder, our Weſterne *Heſperus*, that ſhined ſo far ouer and beyond all Chriſtendome, into the Eaſt; but my words are too baſe to vſher in that renowned name) E L I Z A B E T H, thus reporteth. The Turkes do hold for head and chiefe of their religion the *Muſti* (the choiſe of whom is made by the Great Turke himſelfe) ſuch a one as is knowne to be wiſe and learned, and chiefly of a good life. His authoritie is ſo eſteemed, that the Emperour will neuer alter a determination made by him. He intermedleth in all matters as beſt him liketh, whether they be ciuill or criminal, yea, or of State. And yet he hath no power to command; but it is in each mans free liberty, when there happeneth any doubt of importance, to make in ſome few words, by writing, a declaration of his matter in forme of a queſtion: to whom the ſaid *Muſti*, in a writing likewiſe (called *Zetſa*) giueth a brieſe anſwere containing his iudgement thereon. This *Zetſa*, brought to the Iudge, is the rule of his ſentence; provided, that the declaration, made before to the *Muſti*, contained no vntruth. Alſo the Grand Seignior, to ſhew that he is religious and iuſt, doth ſerue himſelfe of the authoritie of this *Muſti*, in affaires of warre and peace demanding his iudgement (in manner aforeſaid;) by this courſe, the ſubiects being inclined to more forward obedience. But yet the *Muſti* will commonly flatter him, and leane to that part, to which he ſeeth him incline: as in the time of *Selim* the ſecond, the *Muſti* hauing diſcouered the Emperours intent to warre vpon Cyprus, approued the ſame in his *Zetſa*. But after, vpon great offers made to *Mehemet* the Viſier to breake that reſolution, the *Muſti*, by him wonne to fauour the matter, affirmed ſtill, that the warre againſt Cyprus was good and iuſt, but that his Maieſtie had a greater obligation in conſcience, which he was bound to take in hand, namely, to procure the reuolt of the Moores in Spaine, there oppreſſed by the Chriſtians, wherein he was ſo bold with the Emperour, as to tell him to his face, that if he did neglect the cauſe of thoſe Mahumetans, he might be thereunto by his ſubiects compelled.

Concerning the *Muſti*, and other ſteppes of their Hierarchie, Maſter \* *Knolles* writeth, That the Turkes haue certaine Colledges called *Medreſſe*, at Conſtantinople, Andrinople, Burſia, and other places, in which they liue, and ſtudie their prophane Diuinitie and Law, and haue among them nine ſeueral ſteps or degrees vnto the higheſt dignitie.

The firſt is called *Soſti*, which are yong ſtudents. The 2. are *Caſſi*, who are readers vnto the firſt. The 3. *Hogi*, writers of books (for they wil ſuffer no printing) The 4. are *Naſpi*, or yong Doctours, which may ſupply the place of Iudges, in their abſence. The 5. *Caddi*,

c Peregrinati-  
on, lib. 3. c. 14.

d Alcoran. Ital.  
Kadileſkieri  
ab Arabibus Ca-  
ſaſkieri d. Eſti, lu-  
dices ſunt ſupre-  
mi, &c.  
L. Soranz. Oſto.  
e Lib. 2. cap. 4.  
f Quando per  
caſo ſ' appella à  
ſue ſententie, ſi  
recorre al  
Mophiti

g Lib. Mannu-  
ſcript.

\* Knol. p. 1302.

Iudges of their law, and Iustices to punish offenders; of which there is one at least in euery Citie through the Turkish dominion: and are knowne from other men by their huge Turbants, two yards in compasse. The sixth are *Muderisi*, which ouersee the Caddies doings, and are as Suffragans to their Bishops; who are the seuenth sort, and are called *Mulli*, which place and displace Church-men at their pleasure. The eighth, *Cadilescari*, who are but two great and principall Iudges or Cardinals, the one of Græcia, the other of Natolia: and these two sit euery day in the Diuano among the Bassas and are in great reputation. The ninth is the *Mustee*, who is among the Turkes, as the Pope among the Roman Catholikes. When the Bassas punish any offence against their law, they send to him. He may not abase himselfe to sit in the Diuano, neither when he comes into the presence of the Grand Seignior, will he vouchsafe to kisse his hand, or to giue any more reuerence, then he receiueth. The great Sultan ariseth to honor him, when he comes vnto him, and then they both sit downe face to face, and so talke and conferre together. No man can ascend to this place, but by the dignities aforesaid.

h Pag. 1161.

*Mahomet* the third, forced by a tumult of the Ianizaries to present himselfe vnto them, came accompanied with the *Musti*, and some few others of the reuerend Doctors of their law, who were by the Sultan commanded to sit downe, whiles the great Bassas abode standing. Such respect is had to these men. Thus much *Knolles*.

i Cap. 24.

In the booke i of the Policie of the Turkish Empire, it is said, that the *Musti's* authoritie is like to that of the Iewish high Priest, or Roman Pope. I rather esteeme it like to that of the twelue Patriarkes, as binding not all Mahumetans, but the Turkes only: whereas the one had, the other challengeth a subiection of all, which professeth their religion. That Author also affirmeth, that whensoever the *Musti* goeth abroad forth of his owne house (which he useth to doe very seldome) his vse and custome is, first to goe and visite the Emperour: who as soone as he seeth him comming to salute him, and to doe him reuerence, presently ariseth out of his seat, and embracing him with great kindnesse, entertaineth him very friendly and louingly, causing him to sit downe by him, and giuing him the honor of the place.

\* L. Soranzo.  
part. 2. cap. 61.

His authority, saith \* *Soranzo*, is so great, that none will openly contradict the *Musties* sentence: but yet if the Emperour be settled in a resolution, the *Musti* with feare or flattery inclines vnto him.

Cadilescher.

Next to the *Musti* is the *Cadilescher*, who being also chosen by the Emperour, may be compared to those, whom the Christians call Patriarches, or else to the Primates and Metropolitans of a Kingdome. Of these there are now in this encreased greatnesse of the Turkish Empire, three: whereas it seemeth that they had in the time of *Baiazet* but one, and long after (as before is said) but two. To one of these is assigned Europe, namely, so much thereof as is subiect to the Turke, for his Prouince: To the second, Natolia or Turkieto the third Syria and Egypt, with the parts adioyning. There were but two *Cadileschers*, till *Selim* wanne Syria and Egypt, and erected a third. But \* *Soranzo* saith, that this third of *Cairo* is not rightly called *Cadilescher*, but should rather be called the great Cadi. Out of all which Prouinces, whatsoever causes come to be determined, by appeale or otherwise, they are brought to be decided before the *Cadilescher* of the same Prouince whence they arise: notwithstanding that the abode of each of them be continually, or for the most part, at Constantinople, or elsewhere, wheresoeuer the Emperour holdeth his Court. The honor done to them, is little lesse then to the *Musti*, for that their authoritie is ouer Priest and people, temporall and spirituall: they are also learned in their law, aged and experienced. Of the *Muderis* and *Mulli*, I can say no more then I haue done.

\* Magin.

Cadi.

k Andr. Arin.

Next to these are the *Cadi*, which are sent abroad and dispersed into euery City and Towne of the Turkish Empire: which besides their <sup>k</sup> Ecclesiasticall iurisdiction (as I may terme it) in forcing men to their religious obseruations, are as it were, Iusticers and gouernours of the places. So neere glued are the Offices and Officers, the religion and politic of the Turkes. There are other which are not sent forth, which are called *Choza*, that is, Elders. These, with the *Talisman*s, haue the ordering of their parishio-

nall



small Churches: the *Thalifman* calling the people to Prayer, and the *Choza* executing the Service and Preaching; and in absence, each supplying others office. *Menavino* more distinctly, and in other names, numbred those Church-officers. The *Modecis* is a Governour of an Hospitall, receiving & disposing the rents, with the other customes thereof. Their Schoole-degrees are before spoken of, out of *Knolles*. Some<sup>1</sup> add to these former, these other Priests, of baser condition. The *Antippi* are certaine Priests which vpon Friday (called of them *Glumaagun*, and is obserued as their Sabbath, because *Mahomet* was borne on that day) and on other their fasting & feasting-dayes, after they haue vsed diuerse Ceremonies in a certaine place in the midst of the Temple, about thirtie steppes high, from thence read vnto the people something concerning the life of *Mahomet*. After which, two little boyes stand vp and sing certaine Prayers: Which being ended, the Priest and all the people sing a Psalm with a low voice, and then for halfe an houre together they crie *Illah illelah*,<sup>2</sup> there is but one GOD. After all this, one of those *Antippi*, out of that high place, sheweth forth vnto the people a Launce and Scimitar, with exhortation to vse their swords and launces in defence of their Religion. Of the *Imam* and *Meizin* is elsewhere shewed, that the one calls the people to the Mosche or Mescite, the other there celebrateth publike orisons. The *Sophi* also are certaine Clerkes or Priests, imployed in the singing of Psalmes and Hymnes, after their manner, in their Churches at the times of publike Prayers.

*Modecis.*

1 Policie of the Turkish Empire.

*Antippi.**Imam.**Meizin.**Sophi.*

All these inferior orders of Priests are chosen by the people, and haue a certaine stipend allowed them by the Emprour, which yet is so small, that many of them are driuen to vse either writing of Bookes, or Handicrafts and Trades for their liuing, and are clothed like lay-men. They haue<sup>m</sup> no great learning, it is sufficient if they can read the Alcoran; which being written in Arabian, they are as loth to haue translated into the vulgar, as the Papists are to haue the Scripture. He which can interpret, and make some Exposition of the Text, is of profound learning. Yet are they reuerenced: and if a Turke doe strike or offer outrage to them, he looseth his hand; and if he be a Christian, his life; being sure to be burned. Some say, that now of late some of them are more studious of Astronomie and other Arts. As for those superiour rankes, no doubt may be made of their high account. The *Cadelescher* is clothed in Chamlet, Satten, Silke, Damaske, or Veluet of seemely colour, as Russet, or Tawnie, and of Purple-coloured Cloth with long fleeces. Their Tulipan on their head is of marvellous greatnes, sharpe in the midst, of Purple or Russet colour, deeper and thicker then others; their beards great. They ride on Geldings, with Purple foot-cloths fringed; and when they goe on foot, they goe slowly, representing a stately and sacred grauitie.

<sup>m</sup> Bar. Geor-giouitz.

There is another order of sacred persons, which yet are neither regular nor secular, by any vow or ordination, but had in that account for their birth, being supposed to descend of the line of *Mahomet*. The Turks and Tartarians call them *Seiti* or *Sitbi*, the Moores *Seriffi*. These weare greene Tulipans, which colour none else may weare, and that onely on their head. Some Christians, ignorant hereof, haue had their apparrell cut from their backs, for wearing somewhat greene about them. These they call *Hemir*. They enioy many priuiledges, especially in giuing testimonie, wherein one of these is as much as two other, which they abuse to iniurie and wrong. The most of them are Moores, which goe tenne or fiftene in a companie, with a banner on a staffe, hauing a Moone on the top; and that which is giuen for GODS sake, they sit and eate in the street, where also they make their prayers, and are poorely clad. Like to these (in priuiledge and prauiledge) are the *Chagi* or *Fagi*, which liue on almes like Friars. They attend on the publike Prayers, on the holy Reliques, on the Corpses and Funerals of the dead, and to prey on the liuing by false oathes.

## CHAP. XV.

Of the Regions and Religions of ASIA MINOR, since  
called Natolia and Turkie.



Ext after the Turkish Religion thus related, it seemeth fittest to discourse of the auncient names and limits of Regions, and of the former Heathenish Religions of that part of the Turkish Dominion, which among Authors <sup>a</sup> hath since, in a singular eminencie, obtained the name of Turkie. And if it seeme strange, that the Turkish Religion (a newer vpstart) be declared before those former of the Pagans, the matter we had in hand hath thus altered our method, that after wee had described the deformed dis-ioynted lineaments of the *Mother*, an Arabian Saracen, her more mis-shapen *Daughter*, this Turkish *Mopsa*, might attend her hard at her heeles. As for the Region, we haue followed the Turkish forces hither: and now that wee haue glutted our selues with the view of their later affaires of State and Religion, let vs cast our eyes about vs, and obserue the Countrie it selfe, which because of her long and entire subiection to this Nation, is styled by their <sup>b</sup> name. The Greekes <sup>c</sup> called it Natolia, *τὸ πρὸς ἀνατολὴς*, because it was the Easterne part of that Empire, as they called Thracia, the Countrie about Constantinople (which was named *Νέα Ρώμη*) Romania. This Natolia, or Anatolia, is of others called Asia Minor: and yet Asia, in most proper and strict accompt, is peculiarly applyed to one Region in this great Chersonesus, or Peninsula, containing besides, Pontus, Bithynia, Lycia, Galatia, Pamphilia, Paphlagonia, Cappadocia, Cilicia, and Armenia Minor. It was bounded on the East with Euphrates (now *Frat*); on the South, with the Mediterranean Sea: on the West, with the Archipelago: on the North, with the Blacke Sea, stretching in length from 51. to 72. degrees of Longitude, and in breadth from 36  $\frac{1}{2}$ . to 45. This Countrey hath bene aunciently renowned for Armes and Arts: now the <sup>d</sup> graue of the carcases, or some ruinous bones rather and stonie Reliques of the carcases of more then foure thousand Places and Cities, sometimes inhabited. Many changes hath it sustained by the Egyptian, Persian, Macedonian, Roman, Tartarian, and Turkish generall Conquests, besides such exploits as *Cræsus* and *Mithridates* of olde, and the Westernne Christians of later times, haue therein atchieued. Let the studious of these things search them in their proper Authors: our taske is *Religion*, whose ouer-worne, and almost out-worne steppes, with much curious hunting in many Histories, we haue thus weakely traced. Of the Turkes we haue already spoken, and we leaue the Christians (for why should we mixe Light with Darknesse?) to their proper place. For euen yet, besides the Armenians, there remaine many Christians of the Greeke Church in Cappadocia, and other parts of this Region.

Next vnto those parts of Syria before deliuered, are situate in this lesser Asia, Cilicia, Armenia Minor, and Cappadocia. Cappadocia, called also Leucosyria, and now Amasia, stretcheth foure hundred and fiftie myles along the Euxine Sea, bounded on the West with Paphlagonia, Galatia, and part of Pamphylia; on the South, with Cilicia; on the East, with the Hills Antitaurus and Moschius, and part of Euphrates. Here runneth *Halys*, the end of *Cræsus* Empire both in the site and fate thereof; the doubtfull Oracle here giuing him a certaine ouerthrow. For when he consulted with the same touching his Expedition against *Cyrus*, he receiued answer, That passing *Halys*, he should ouer-turne a great State; which he interpreting actiuelly of his Attempts against *Cyrus*, verified it passiuely in himselfe. And here, besides other streames, slideth Thermodon, sometime made famous by the bordering Amazones. Of which Manly scæminine people, auncient Authors disagree: *Theophrastus* deriuing them from the *Sauromata*; *Salust* fetching them from Tanais; *P. Diaconus* describing them

<sup>a</sup> Histon.  
Maginus.  
Francisco Thama,  
& alij.

<sup>b</sup> Thracia, &  
Turcia Maior.  
<sup>c</sup> Mel. & Pen-  
cer. lib. 5.  
The Greekes  
called this, A-  
sia simply, as  
being best  
knowne to  
them.

<sup>d</sup> This part of  
Asia hath been  
exceedingly  
subiect to  
Earthquakes:  
in the time of  
*Tiberius* twelue  
Cities were  
by them pro-  
strate in one  
night. *Nig. r.*



them in Germanie; *Trogus* and *Iustine* reporting them Scythians; *Diodorus* crossing the Seas to finde them in Lybia, and thence also, in a further search, passing into an Island in the Atlantike Ocean; *Ptolomey* and *Curtius* placing them neerer the Caspian Sea; *Strabo* <sup>e</sup> doubting whether there euer had beene such a people, <sup>f</sup> or no. Some haue found them out anew in the new world, <sup>f</sup> naming that huge Ri- <sup>g</sup> *Strab. l. 11.*  
 uer of them. *Goropius* confidently auoucheth them to be the wiues and sonnes of <sup>f</sup> *Riuer of*  
 the Sarmatians or Cimbrians: who, together with their husbands, invaded Asia. And <sup>g</sup> *Amazones.*  
 this he proueth by Dutch Etymologies and other coniectures. Which, if it be true, <sup>g</sup> *Gram. 1. 6*  
 sheweth, that their Religion was the same with the Scythian. They <sup>g</sup> are said to <sup>h</sup> *Statio.*  
 haue worshipped *Mars*, of whome they faine themselues to be descended. Religi-  
 on it were to speake of their Religion, of whose being we haue no better certaintie.  
*Strabo* <sup>h</sup> writeth, That in the places ascribed to the Amazones, *Apollo* was exceeding- <sup>h</sup> *Strab. l. 12.*  
 ly worshipped.

In Cappadocia was seated the Citie Comana, wherein was a Temple of *Bellona*, and a great multitude of such as were there inspired and rauished by deuillish illusion, and of sacred seruants. It was inhabited by the people called *Cataones*, who being subiect to a King, did neuertheless obey the Priest that was, in great part, Lord of the Temple, and of the sacred seruants, whose number (when *Strabo* was there) amounted to fixe thousand and vpwards of men and women. The Priest receiued the reuenue of the Region next adioyning to the Temple, and was in honour next to the King in Cappadocia, and commonly of the same kindred. These idolatrous Rites are supposed to haue beene brought hither out of Taurica Scythia by *Orestes* and his sister *Iphigenia*, where humane sacrifices were offered to *Diana*. Here, at the solempne Feasts of *Bellona*, those sacred seruants, before-mentioned, called Comani, wounded each other in an extaticall furie; bloudie Rites fitting *Bellona's* Solemnities. <sup>i</sup> *Argens,* <sup>i</sup> *Solinus.*  
 whose hoarie head was couered continually with Snow, was reputed a religious Hill, and Habitation of some God.

*Strabo* <sup>k</sup> reporteth of the Temple of *Apollo Catanius*, in *Daftacum*; and of another <sup>k</sup> *Strab. l. 12.*  
 of *Iupiter* in *Morimena*, which had three thousand of those sacred seruants or religi-  
 ous Votaries, which as an inferior Order were at the commaund of the Priest, who re-  
 ceiued of his Temples reuenue fifteene Talents, and was reputed in the next ranke of  
 honour to the Priest of Comana.

Not farre hence is *Castabala*, where was the Temple of *Diana Persica* <sup>l</sup>, where the <sup>l</sup> *Strab. l. 12.*  
 sacred or deuored women were reported to goe bare-footed on burning coales with-  
 out harme. It is reported <sup>m</sup>, That if a Snake did bite a Cappadocian, the mans blood <sup>l</sup> *Cell. l. 26. c. 33.*  
 was poyson to the Snake, and killed him. <sup>m</sup> *Vadiani epit.*

Many excellent Worthies hath this Region yeelded to the world. *Mazaca* (after-  
 wards of *Clandius* called *Cæsarea*) was the Episcopall Seat of Great *Basill*: *Cucusum*,  
 the Receptracle of exiled *Chrysostome*: *Amasia* (now a Prouinciall Citie of the Tur-  
 kish Beglerbeks) sometime the Countrey of *Strabo*; to whome these our Relations  
 are so much indebted: *Nissa* and *Nazianzum*, of which, the two *Gregories* receiued  
 their surnames. But that humane and diuine learning is now trampled vnder the bar-  
 barous foot of the *Ottoman*-horse. Here is *Trapezonde* also, whilome bearing the  
 proud name of an Empire. *Licaonia*, the chiefe Citie whereof is *Iconium*, celebrated  
 in holy Writ, (and a long time the Royall Seat of the first Turkes in Asia, and since  
 of *Caramania*, now *Conia*, or *Cogne*, inhabited with Greekes, Turkes, Jewes, Arabi-  
 ans, and Armenians) is of *Ptolomey* adioyned to Cappadocia. And so is *Diopolis*, cal-  
 led before *Cabira*, since *Augusta*, which *Ortelius* placeth in the lesler Armenia: a Re-  
 gion which hath on the South *Cilicia*; on the East, *Euphrates*; on the West, *Cap-  
 padocia*.

In *Diopolis* was the Temple of the Moone had in great veneration, much like, in  
 the Rites thereof, to that before mentioned of Comana: which although it bare <sup>n</sup> the  
 surname of Cappadocia, yet *Ptolomey* placeth it in this Armenia; and Comana <sup>n</sup> *Comana Cap-  
 padocia, & Pon-  
 tica, Strab. l. 12.*  
*Pontica*, in Cappadocia, of the same name and superstitious deuotion to the same God-  
 desse. Thence haue they taken the patterne of their Temple, of their Rites, Ceremo-  
 nies,

nies, Divinations, respect to their Priests. And twice a yeare, in the Feastes, which were called, *The Goddesse her going out*, the Priest wore a Diademe. He was second to none, but the King: which Priesthood was holden of some of *Strabo's* progenitors. *Pompey* bestowed the Priesthood of this Temple vpon *Archelaus*, and added to the Temples Reuenue two *Schæni* that is, threescore furlongs of ground, commaunding the inhabitants to yeeld him obedience. He had also power ouer the sacred seruants, which were no lesse then sixe thousand.

*Lycomedes* after enioyed that Prelacie, with foure *Schæni* of land added thereto: *Cæsar* remoued him, placing in his roome *Ditæus*, the sonne of *Adiatorix*, whome (with his wife and children) he had led in triumph, purposing to slay his elder sonne, together with him. But when the younger perswaded the souldiors, that he was the elder, and both contended which should die, *Ditæus* was of his parents counselled to yeeld to the younger, and to remaine aliue, to be a stay to their familie. Which pietie *Cæsar* hearing of, giueing for the death of the other, he thus rewarded. At the Feasts aforesaid is great recourte of men and women hither. Many Pilgrims resort to discharge their vows. Great store of women is there, which for the most part are deuoted; this Citie being as a little Corinth. For many went to Corinth, in respect of the multitude of Harlots prostituted or consecrated to *Venus*.

Zela, another Citie, hath in it the Temple of *Anais*, much reuerenced of the Armenians; wherein the Rites are solemnized with greatest Sanctimonie, and Oathes taken of greatest consequence. The sacred Seruants and Priestly Honours are as the former. The Kings did sometime esteeme Zela, not as a Citie, but as a Temple of the Persian Gods; and the Priest had supream power of all things, who with a great multitude of those sacred Seruants inhabited the same. The Romans encreased their Reuenues.

In Cappadocia the Persian Religion was much vsed: but of the Persian Rites see more ° in our Treatise of Persia. The P leudnesse of the Cappadocians grew into a Prouerbe; if any were enormously wicked, he was therefore called a *Cappadocian*.

Galatia, or Gallogræcia, so called of the *Galli*, which vnder the conduct of *Brennus* (sayth *Suidas*) assembled an Armie of three hundred thousand, and seeking adventures in foraine parts, diuided themselues: some inuading Greece, others Thrace and Asia, where they settled themselues betweene Bithynia and Cappadocia. On the South it is confined with Pamphilia, and on the North is washed with the Euxine Sea the space of two hundred and fiftie myles. Sinope, the mother and nursing-Citie of *Mithridates* is here seated: one of the last Cities of Asia that subiected it selfe to Turkish bondage, in the dayes of *Mahomet* the second. Of the *Galata* were three Tribes, *Trogini*, *Tolistobogi*, and *Tectosages*; all which *Goropius* deriueth from the *Cimmerij*. At Tadium, which was inhabited with the *Trogini*, was a brazen Statue of *Iupiter*, and his Temple was a priuiledged Sanctuarie. The *Tolistobogi* had for their chiefe Mart *Pisnus*, wherein was a great Temple of the *Mother of the Gods*, whome they called *Ardegista*, had in great veneration; whose Priests had sometime beene mightie. This Temple was magnificently builded of the Attalian Kings, with the Porches also of white stone. And the Romanes, by depriuing the same of the Goddesse Statue (which they sent for to Rome, as they did that of *Æsculapius* out of Epidaurus) added much reputation of Religion thereunto. The Hill Dindyma ouerlooketh the Citie, of which she was named *Dindymena*, as of *Cybelus* (which *Ortelius* supposeth to be the same) *Cybele*. Of the Galatians, *Deiotarus* was King: but more fame hath befallen them by *Paulus* Epistle to them.

*Pintarch* ° tells a Historie of a Galatian woman, named *Camma*, worthie our recitall. She was faire and noble (the daughter of *Diana's* Priest) and richly married to *Sinorius* the Tetrarch. But *Sinorix*, a man richer and mightier then he, became his vniust coniuall, and because he durst not attempt violence to her, her husband liuing, he slew him. *Camma* solaced her selfe as she could, cloystering her selfe in *Diana's* Temple, and admitting none of her mightie suiters. But when *Sinorix* had also moued that suit, she seemed not vnwilling; and when he came to desire her marriage,

o lib. 4.

p The infamous leudnes of the Cappadocians.

300000 Galli.

q Plut. Sermo  
de disputatio  
amatoria.

age,



age, she went forth to meete him, and with gentle entertainement brought him into the Temple vnto the Altar, where she dranke to him in a cup of poysoned liquor, and hauing taken off almost halfe, she reached him the rest: which after shee saw he had drunke, shee called vpon her husbands name alowd, saying; Hitherto haue I liued sorrowfull without thee, waiting this day, now welcome me vnto thee: For I haue reuenged thy slaughter on the most wicked amongst men, and haue beene companion and partner with thee in life, with him in death. And thus died they both. The like manly womanhood (if a Christian might commend that, which none but a Christian can discommend) *Valerius* <sup>r</sup> *Maximus* sheweth of *Ghiomara* her Countrey-<sup>r</sup> *Val. Max.* woman, wife of *Ortyagon*, a great man amongst the Tectosages: who, in the warres <sup>l. 6. c. 1.</sup> of *Manilius* the Consull, being taken prisoner, was committed to the custodie of a Tribune, who forced her to his pleasure. After that agreement was made for her ransom, and the money brought to the place appointed, whiles the Tribune was busie about the receit thereof, she caused her Gallogræcians to cut off his head, which shee carried to her husband, in satisfaction of her wrong.

At the Funerals of the Galatians <sup>f</sup> they obserued this custome, to write letters and hurle them into that latest and fatall fire, supposing that their deceased friends should reade them in the other world. At their Sacrifices <sup>t</sup> they vsed not an *Aruspex*, or Divinour, which gazed in the Entrailes, but a Philosopher, without whome they thought no Sacrifice acceptable to their Gods. The Devill certaine was the God to whome their humane Sacrifices were acceptable, which in devillish inhumanitie they offered at their bloudie Altars <sup>u</sup>, when they diuined of things to come, which they did by his falling, by the dismembriing and flowing forth of his blood. <sup>x</sup> *Athenaus* out of *Phylarchus* telleth of one *Ariannes*, a rich Galatian, which feasted the whole Nation a whole yeare together, with Sacrifices of Bulls, Swine, Sheepe, and other prouision, made readie in great Cauldrons, prouided of purpose for this entertainement, that he made them in spacious Bootheries, which he had therefore built. *Pausanias* sayth, That the Pessinuntian Galatians abstained from Swines flesh. The Legend of *Agdistis* and *Atte*, which hee there addeth, is too filthie to relate. At <sup>y</sup> *Tavium* was a brazen Image of *Insipiter*, and his Temple was a priuiledged Sanctuary.

Betweene <sup>z</sup> the mouth of Pontus, the Thracian *Bosphorus*, and part of Propontis on the West, and Galatia on the East, part of the Euxine Sea on the North, and Asia (properly so called) on the South, is situate the prouince called by the double name <sup>a</sup> of Pontus and Bythinia. They were sometimes two Prouinces, diuided by the Riuier *Sangarius*: now they are called Bursia by *Girana*; by *Castaldus*, *Beesangial*. The most famous Cities therein are, or rather haue beene, Nice, famous sometime for *Nepiunes* Temple, but more for the first generall Councell therein celebrated: Nicomedia, sometimes the seate of Emperours, now ruinous: Apamia, and Prusa or Bursa nigh to the mount Olympus, where the first *Ottomans* had their seat royall, and all of that race, except the great Turkes themselues, are still buried: Chalcedon, built seuentene yeares before Byzantium; and therefore the builders accounted blinde, which neglected that better seate. Here was a famous Councell of six hundred and thirty Bishops. Of their auncient Kings others haue related: but *one* cannot passe this our Historie without obseruation, and that is *Mithridates* <sup>b</sup>, the sixt King of that name: who loosing his father in the eleuenth yeare of his age, by his tutors was treacherously assailed, but escaped, and by vse of that antidote, which of him still beareth the name *Mithridate*, out-liued their poysoning conspiracie. He liued indeede to the death of thousands, which either his crueltie or his warres consumed. Foure yeares together (to auoide their Treasons) he liued in the Fields and Woods, vnder a shew of hunting; both preuenting their designes, and inuring himselfe to hardnesse. He spake two and twentie Languages, being Lord of so many Nations. He held warres with the Romans sixe and fortie yeares, whome those renowned Captaines, *Sylla*, *Lucullus*, *Pompey*, did so conquer, as he alway rose againe with great lustre, and with greater terrour: and at last died not by his enemies commaund, but voluntarily in his old age, and his owne King-

<sup>f</sup> *Alex. ab Alexandro, genial. diorum*, l. 3. c. 7.  
<sup>t</sup> *Gen. dior.* l. 4. c. 17.

<sup>u</sup> *Ibid.* l. 6. c. 26.  
<sup>x</sup> *Athenaus.*

<sup>y</sup> *Strabo*, l. 12.

<sup>z</sup> *D. Niger. Asie Com.* l. 1. *Maginus*

<sup>a</sup> *Pontice gentes à Pontico cognominate mari*,  
*L. Flor.* l. 3. c. 5.

<sup>b</sup> *Gramaye Pontica. Justin.* l. 37.  
*L. Florus.*  
*T. Livij Epitom.*

Kingdome, neuer made to attend the Romane Triumphs; *Sylla's* felicitie, *Lucullus* prowesse, and *Pompeyes* greatnesse notwithstanding. His aspiring thoughts had greedily swallowed the Soueraigntie both of Asia and Europe. He caused, in one night, all the Romanes in his Dominions to be slaine: in which massacre perished a hundred and fiftie thousand, as some haue numbred. But it cannot be conceiued (sayth *Orosius*) how many there were, or how great was the griefe both of the doers and sufferers, when euery one must betray his innocent guests and friends, or hazard his owne life; no Law of Hospitalitie, no Religion of Sanctuarie, or reuerence of Images being sufficient protection. And no maruell, if he spared not his enemies, when <sup>d</sup> he slew *Exipodras* and *Homochares* his sonnes; and after the poysonings and voluntarie death of *Monyma* his wife, *Statira* and *Roxane*, his daughters. His sonne *Pharnaces* (like to tast of the same cup) wonne to his part his fathers Armie, sent against him, with which he pursued his father so hotely, that he, hauing denounced a heauie curse vpon him, entered amongst his Wiues, Concubines, and Daughters, and gaue them poyson, pledging them in the same liquor; which his bodie, accustomed to his *Antidotes*, easily ouercame, and therefore was faine to entreat another to open a bloudie passage for that his cruell soule. A man (sayth *Orosius*) of all men most superstitious, alway hauing with him Philosophers and men expert in all Arts, now threescore and foure-teene yeares old. The Religion in Pontus was little differing from the Greekes. We reade of the Sacrifices of this King to *Ceres*, and to *Iupiter Bellipotens*, in which the King brought the first wood to the fire. He powred also thereon Honey, Milke, Wine, Oyle, and after made a Feast. In honour of *Neptune* they drowned Charriots, drawne with foure white Horses, with which (it seemed) they would haue him ease himselfe in his Sea-voyages. <sup>e</sup> At the mouth of Pontus was the Temple of *Iupiter Iasus*, called *Panopenus*: and nigh thereto, a Promontorie sacred to *Diana*, sometime an Island, ioyned to the Continent by an Earthquake. Hereabouts was the Caue *Acberusium*, whose bottomelesse bottome was thought to reach to Hell.

I may in the next place set downe Paphlagonia, which, as it fareth with such as haue mightie neighbours, can scarcely finde her proper limits. Some <sup>f</sup> reckon it to Galatia, before described; and sometimes Pontus hath shared it: and either the force of Armes, or bountie of Emperours, hath assigned it at other times to Phrygia, Cilicia, or other parts. The bounds thereof are thus deliuered: Pontus confineth on the North; on the East, the Riuer Halys; on the South, Phrygia and Galatia; on the West, Bithynia. Of the people hereof, called Heneti, some <sup>g</sup> deriue the Veneti of Italie. They now call it Roni. It had the name Paphlagonia of *Paphlagon*, the sonne of *Phineus*. The Mount *Olgasys* is very high, and in the same are many Paphlagonian Temples. *Sandaracurgium* is another Mountaine, made hollow by the Mettall-miners, which were wont to be slaues redeemed from capitall Sentence, who here exchanged that speedie death for a more lingering one. So deadly is the *Alpha* and *Omega*, the beginning and ending, of this *Idoll of the World*: which the Spaniards haue verified in the West, by the destruction of another world.

The Heptacometa and Mossynæci inhabited about these parts; <sup>h</sup> a people of that beastly disposition, that they performed the most secret worke of Nature in publike view. These are not so much notorious for being worse then beasts, as their neighbours, the Tibareni, for surpassing in iustice other men. They would not warre on their enemy, but would faithfully before relate vnto him the Time, Place, and Houre of their fight; whereas the Mossynæci vsed to assault strangers that trauelled by them very treacherously. They haue also a venomous kinde of Honey growing out of their Trees, with which they beguiled and slew three troupes of *Pompey*. The Tibareni obserued one strange fashion, that when the woman was deliuered of a child, her husband lay in, and kept his chamber, the women officiously attending him.



## CHAP. XVI.

*Of Asia propriè dicta: now called Sarcus.*

**T**HIS Region (in this strict sense) being a particular province of the lesser Asia,<sup>a</sup> is bounded on the West with part of Propontis, and Hellespont, the Aegean, Icarian and Myrtoan seas: on the South, with the Rhodian sea, Lycia, and Pamphilia: on the East, with Galatia; on the North with Pontus and Bythinia, and part of Propontis. In which space are contained Phrygia, Caria, and both Mysia's, Aeolis, Ionia, Doris, Lydia.

<sup>a</sup> Ptol. l. 5, c. 2.  
 Maginus.  
 Ortelius in  
 Parergo.

Some<sup>b</sup> circumscribe from hence both Phrygia, and Mysia, alledging the authoritie of <sup>c</sup> S. Luke. But in the Apocalypse c. 1. these parts are also added. and 1. Pet. 1. 1.

<sup>b</sup> Vadianus.  
<sup>c</sup> Act. 16. 6.

Phrygia is diuided into the greater, which lyeth Eastward: and the lesse, called also *Hellespontiaca* & *Troas*, & of some *Epictetus*. The greater Phrygia hath not many cities.

Here stood Midasium, the royall seate of Mydas, and Apamia the Phrygian Metropolis, <sup>d</sup> Phrygia is called of the riuer Phryx, which diuideth it frō Caria. *Herodotus* telleth that

<sup>d</sup> Plin. l. 5, c. 29.  
<sup>e</sup> Herodot. l. 2.

the Phrygians were accounted the most ancient of all people: for the trial wherof, *Psammetichus* King of Egypt had shut vp, without societie of any humane creature, two children, causing only Goates to be admitted to suckle them, who after long time pronounced *bec* which they had learned of the Goates: but because that (with the Phrygians) signified *bread*, therefore they accounted the Phrygians first authors of mankind. Before *Dencalions* flood, *Nannacus*<sup>f</sup> is reporred to raigne there, and foreseeing the same

<sup>f</sup> Suidas.

to haue assembled his people into the Temple, with supplications and prayers. Hence grew the prouerbe to say; A thing was from *Nannacus*, which was exceeding old. Many antiquities are told of their Gods: whose Theologie thus is recited<sup>g</sup> by *Eusebius*. The

<sup>g</sup> Eus. de prep.  
 l. 2. 4.

Phrygians tell, that *Meon* was the most ancient King of Phrygia, the father of *Cybele*, who inuented the pipe called *Syrinx*, and was named the *Mountaine-mother*, beloued of

*Marsyas*. But when as *Attis* had raised her belly, her father slaying him and his fellowes, she, enraged with madnesse, ran vp and downe the countrey. *Marsyas* romed with her,

who after, being ouercome in a Muscally contention of *Apollo*, was slaid quicke. After these things did *Apollo* loue *Cybele*, with whom she wandered to the Hyperboreans: and by his command the body of *Attis* was buried, and *Cybele* obtained diuine honours.

Hence it is, that euen to this day the Phrygians bewaile the yong mans death. In *Pessinus* a Citie of Phrygia (after reckoned to Galatia) they erected a Temple to *Attis*, and *Cybele*.

After the death of *Hyperion*, the children of *Caelus* parted the kingdom amongst them, the most famous of which were *Atlas* and *Saturne*: to the first of which befell the parts adioining to the Ocean. He had great skill in Astronomie. Of his seuen daughters were procreated many of the Gods and *Heroes*: and of *Maia* the eldest, and *Iupiter*,

was *Mercury* begotten. *Saturne* the sonne of *Atlas* being couetous and wicked, married *Cybele* his Sister, and had by her *Iupiter*. They tell of another *Iupiter*, brother of *Caelus*, and King of Crete, (but there and here they are so entangled with Fables, that the least inquirie hath most ease and no lesse certaintie.) This *Cretan* held the Empire of the

world, and had ten sonnes, whom they call *Curetes*: his Sepulchre they shew to this day. *Saturne* (the brother of *Atlas*) raigned in Italy and Sicilia, till *Iupiter* his sonne dispossessed him, who proued a seuerer Prince to the wicked, and bountifull to the good.

Thus much *Eusebius* of the Phrygian diuinitie out of their owne Legends, the mysteries whereof he after vnsoldeth. Other tales they had, as, that *Minerva* killed there a fire-breathing beast; of *Philemon* and *Baucis*: and such like, mentioned by the Poets. *Meander* making warres with the *Pessinuntians* vowed for sacrifice whatsoeuer hee first

met after he returned with conquest, which he performed on *Archelaus* his sonne, ouercomming,<sup>h</sup> faith one, pietie with pietie. Impious is that pietie which destroyeth hu-

<sup>h</sup> Gramay.

manitie, and diuinish cruelty both in the idoll and idolater: as appeared also in the euent, (if our story be true) the father rewarding such pietie with greater impietie on himselfe, and casting himselfe into the riuer, left his name therevnto. The like is told of the riuers *Sagaris* and *Scamander*. *Hercules*, when hee went with the *Argonautes* to

Colchos,

Colchos, came on shore on Phrygia to amend his oare, and being thirstie sent his sweeting *Hylas* to the riuier for water, who falling therein was drowned, wherevpon he (leaving his companions) wandered in the woods, bemoaning his *Hylas*.

• A mirrour  
for Misers.

About these times *Tantalus*\* liued in these parts, a man besides other vices exceedingly couetous, not sparing the Temples of the Gods. Hence arose the Fable that hee was punished in Hell with perpetuall hunger and thirst, whiles pleasant waters, & dainty fruits did offer themselues to his mouth, but when he would haue tasted them, fled from him. So indeede doth *Mammon* torment his followers, making them to want as well that which they haue, as that which they haue not, the medicine being the increaser of the disease, as when fire is quenched with Oile: like Gardners Asses laden with good hearbes, a burthen to them, foode for others, themselues glad to feede on Thistles. And how many *Tantali* doe we daily see induring a hunger and thirst in the middest of their abundance? a monstrous and vnnaturall sicknes, to hunger after that which they haue, yet cannot, yet will not feede on; a dropsie-thirst, saue that they dare not drinke that, which they haue and thirst for. Vnworthy of that life, which he sacrificeth to that, which neuer had the dignitie to be mortall: vnworthy that body, which he pineth with plentie; or that soule, which he damnth for a fancy of hauing; or that nature of man which he confineth to the Galleys, to the Mines, in the seruice of a peece of earth; vnworthy of the name of christian, whose *CHRIST* was, to one of his forefathers, worth thirty pence, but now this will sell him for three halfe pence, for a peece of bread, yea, like *Esops* dog, for the shadow of a peece of bread; vnworthy of any thing, saue that his couetise, to be his tempter, his tormentor, his fury, his diuell: Once, pittie it is, that he priseth a halter so deare, else would he rid the world of a burthen, & himself of his worthlesse life. But whether hath *Tantalus* carried me? Take heed (reader) he do not carry thee further, or thou him, beyond words: They say he would haue sacrificed his son *Pephilops*, had not diuine power releued him: thou art like to finde him *Tantalus* still. What the Poets tell of *Ganymedes* euery one knowes; of *Niobe* famous for her sonnes and daughters, which she lost all in one day: of *Mydas* (another *Tantalus*) whose couetousnes became a new *Alchymie*<sup>k</sup> to turne all into Golde. And how doth this two-fould Alchymie gull the world? the one making with vaine hopes a rich estate become poore, the other with full haps making all Gold but the man; onely the Romane<sup>l</sup> Alchymist is Maister of that Art, which the former professe, that turnes so easily a little *Lead* into so much good gold: onely the wise man, wise in the later, to bee Maister of himselfe and his wealth, not a slaue to passion or pelfe. And yet *Mydas* in a publike calamitie, (happening by an Earthquake, which swallowed vp houses) warned by an Oracle, to cast into those gaping iawes of the Earth that which was most precious: hurled therein much treasure (what could he thinke more precious: and how much more easily would many a *Mydas* haue hurled in himselfe?) But the Earth not yet satisfied would not close vp her mouth, till his sonne *Anchurnus*, (esteeming man to bee most precious) leaped in, and the reconciled Element receiued an Altar in witnesse of his haughtie courage. There were many Phrygian Kings named *Mydas*.

i *Iudas. Mat.*  
26. 15.

k The Fable  
was that *Mydas*  
hauing his wish  
granted, with-  
ed all that he  
touched might  
become golde:  
& so his meate  
was golde and  
starued him.  
l *La Noue* dis-  
course.

m *Stobæus.*

n *Macrob. l. 1.*  
21.

o *Goropij. Bec-  
cesf.*

p *Ar. l. 2.*

The Phrygians sacrificed to the Riuer *Maander* and *Marsias*: they placed their Priests after death vpon stone, ten cubits high. They<sup>m</sup> did not sweare, or force others to an oath: they were much addicted to diuination by Birds. *Macrobius*<sup>n</sup> applyeth their tales of *Cybele*, and *Attis* to the Sunne. *Silenus* is reckoned among the Phrygian deities: whom<sup>o</sup> *Goropius* fetcheth out of Scythia, and maketh him *Mydas* his Maister in Geography and Philosophy: The diligent attendance of the Scholler was occasion to that Fable of his long eares: the learning of the Maister gaue him diuine honours.

In Phrygia on the Riuer Sangarius stood Gordie (or as *Arriannus*<sup>p</sup> calleth it, *Gordion*) of which he reporteth that when *Alexander* came thither, hee had a great desire to see the tower, in which was the palace of *Gordius* & *Midas*, that he might behold the shafts or beame of *Gordius* his cart, & the indissoluble knot fastned therto. For great was the fame therof amongst the next adioining people: that *Gordius* was one of the auncient inhabitants of Phrygia, hauing a little place of ground, and two yokes of Oxen, the

one



one he vsed to the plough, the other to the waine or Cart. And while hee was one day at plough, an Eagle sat vpon the yoke, and there continued till euening. *Gordius*, astonished at so ominous a token, went to the Telmissean sooth-sayers (for to the Telmissean both men and women this diuining science seemed hereditary) and there met with a Virgin, whom he acquainted with this accident: she counselled him to returne thither and to sacrifice to *Iupiter* the King, for the augury was good. *Gordius* entreated her company with him, that she might instruct him how to sacrifice, which shee granted vnto him, and afterwards her selfe also in Marriage. These had betwixt them *Midas*, a proper stripling. Now, a sedition happening among the Phrygians, they consulted with the oracle, which answered that a Cart should bring them a King, that should end that sedition. And while they were musing on this answer, *Midas* came riding in his Cart (with his parents) into the throng, and was by the Phrygians forthwith acknowledged King. The Carre, in memory hereof, was haged vpon to *Iupiter* in the tower (or temple of *Iupiter*, so *Cursus* calleth it) with thanks for that Eagle (*Iupiters* Bird) sent before to fore-signifie thus much to his Father. The knot fastned vnto it, was of the barke of the Cornell or dogge-tree, woven with such Arte that a man could neither finde beginning nor end thereof. Brued it was amongst the Phrygians, that he which could vntie it should be Lord of all Asia. *Alexander* turning it to and fro, and with vaine curiositie searching how to loosen it, at last with his Sword chopped it in sunder, least he should otherwise leaue some scruple in the hearts of his Souldiours. Thus farre *Arrianus*.

In the Lesser Phrygia, (of a Hill therein, called *Idæa*; of a Riuer, *Xanthe*, of the Kings, *Troas*, *Dardania*, &c.) flood that eye of Asia, and Starre of the East, called *Ilium* or *Troy*. Of which, all that I can say will but obscure the renowne and glory, which all heathen Antiquitie haue by an vniuersall consent of poesie, and historie, giuen to it. And what Greeke or Latine Author hath not mentioned her ruines, and done exequies to her funerall? *Dardanus* is named her founder, after whom, and his succeeding sonne *Eriathonius*, *Tros* ruled, who erected the Temple of *Pallas*, and reedified the Citie, leauing thereto his name. To him succeeded *Ilus*, and after him his sonne *Laomedon*, whom *Neptune* and *Apollo* helped in repairing the Citie: which *Hercules* sacked, and *Priamus* restored, but to a greater losse, by the Græcians ten yeers siege, and one nights spoile. *Dares*,<sup>r</sup> and *Diclys*, supposed historians of those times, besides *Homer*, and the Greekes and Latines his followers, haue more then enough related the particulars. *Hesione*, Sister to *Priamus*, was by *Hercules* giuen to *Telamon* for first entring the walles. Her did *Priam* demaund in vaine by *Antenor*, and *Aeneas* his ambassadours. *Paris*, otherwise called *Alexander*, one of the fittie children of *Priamus* and *Hecuba*, was sent in the same businesse, and returned with *Helena* the wife of *Menelaus* a Lacedemonian Prince: who consulting with the other Græcian Lords for her recouerie, first *Diomedes* and *Vlisses* were sent to intreat; after, a thousand saile of ships, to force her restitution: which after a tedious warre, with much losse on the one side, and vtter ruine on the other, was effected. The league of the Greekes was made by *Calchas*, who diuiding a bore in two parts, caused the Princes with their swords drawne and besprinkled with blood to passe betweene, swearing destruction to *Priamus* and the Troians. The like rites of solemne Couenant wee reade obserued by God himselfe: and by the Iewes.

The religion of Phrygia and Troy, and all these Græcian parts of Asia were little, (if little) differing from the Greeke superstitions: of which in our Europe-discoueries we are to relate. Therefore adiourning a larger discourse till then, we are a little to mention here their deuotions. In Troy were the Temples of *Iupiter Hereaus*, at whose Altar *Priam* was slaine; of *Iupiter Fulminator*, of *Iuno*, *Apollo*, *Minerua*, *Mercurie*, *Neptune*; To *Neptune* they, which sailed, did sacrifice a blacke bull, and oxen, whose hinder parts were burnt, the inwards they tasted; Rams and Hogges were sacrificed also to him. To *Mercurie* clouen tongues hurled into the fire; To *Venus*, on the hill *Ida*; To *Scamander*, to the Nymphs, in *Caues*. To the dead also they sacrificed blacke sheepe, ouer a ditch or hole in the ground, with wine, water, & flower, thinking that the soules drank the blood. They had whole flocks sacred to the Gods, vntouched by men. They obserued Auguries,

8 *Qu. Curt. l. 3.*

r *Dares. Dictys.*  
*Homer. En-*  
*ripid. Virg.*  
*Ouid. Horat. Sen-*  
*neca. Silius. Sta-*  
*tius. Claud. etc.*

s *Gen. 15. 15.*  
 t *Jerem. 34. 18.*

Nat Com: 1.4.c.5 Thunders, dreames, Oracles of *Apollo* and other superstitions. But the most famous of all, their fatall *Palladium*, (a Name given to all images which superstition beleued not made with hands) was said to haue fallen from heauen at *Pessinus*, or (as *Apollodorus* witnesseth) at *Ilium*, at the prayer of *Ilus* when he built it. Some say *Afins* a Philosopher made it by Magicall Arte: that it moued vp and downe, holding in the right hand a iauelin; in the left, a Distaffe. It was three cubits long. *Apollo's* Oracle fore-warned, that that Citie should neuer be taken, in whose walles it was kept. They hid it therefore in a more secret part of the Tower, that it should not be publicly knowne, making many other like it to deceiue all future deceiuers. A woman-Priest attended the holy things in honour thereof, keeping fire continually burning. It was vnlawfull with common hands or eyes to touch or see it. And therefore when *Ilus* saued it from flames, the Temple being on fire, hee was for his blinde zeale punished with blindness; of which, soone after he recovered by diuine indulgence: *Ulysses* stole it from them. And thus perished that famous Phrygian Citie, if that may be said to perish which still continueth, farre farre more famous by *Homers* pen, then *Priams* Scerter or *Hectors* valour.

x P. Bell. 1.2.c.6. The ruines thereof are as yet very apparant (according to *Bellonius*,\* an eye-witnes, his report) the walles of the citie yet standing, the remainns of her decayed buildings still with a kinde of marcellie entertaining the beholder: the walles of large circuite, of great spongie blocke and hard stones, cut foure square. There are yet to be seene the ruinous monuments of the Turrets on the walls. They spent foure houres sometime on horse, and sometime on foote, in compassing the walles. Great Marble Tombes of ancient workmanship are seene without the wals made Chest-fashion: and their couers yet whole. There are also extant the ruinous shapes of two great Towers; one in the top of the hill, (On the bending vwhereof the towne stood) the other in the bottome: and of another in the middle. Many great Cisterns made to receiue raine-water are yet whole. There are the ruines also of Churches built there, by the sometimes inhabiting Christians. The soile about it is dry and barren: the rivers (to much chaunted) *Xanthus* and *Simois* are small rilles, in Summer quite drie.

y Lib. 13. This *Ilium* (whose sepulchre onely *Bellonius* hath seene) is not in that place vwhere old *Ilium* stood, but thirty furlongs Eastward, if *Strabo* be receiued, yea it changed the place and situation often, and here at last abode by warning of the Oracle, vvhich also hath now had his Fates as well as *Ilium*. A small towne was this later *Ilium*, hauing in it the Temple of *Pallas*, which *Alexander* in his time graced, enriching the Temple with offerings, and the place with name of a Citie, with building and immunitie. After his victory over the Persians, he sent them a fauourable Epistle, with promise to build them a sumptuous Temple, and there to institute sacred games, which *Lyfimachus* after his death in great part performed, peopling it from the neighbour Cities. The Romans also planted there a Colony, when as *Lyfimachus* afore had walled it, and built the Temple *Fimbria*, in the warres against *Mithridates*, hauing treacherously slaine the Consul *Valerius Flaccus*, and seeking to enter, vpon deniall assailed, it and in the eleuenth day entred by force; glorying that he had done as much in eleuen daies, as *Agamemnon* with a thousand saile of Greekes, had done in ten yeare; Not so much, replied an *Ilian*, for *Hector* was not here to defend the Citie. *Cesar*, æmulous of *Alexanders* attempts, and deriuing his pedegree from *Iulus*, confirmed their former liberty, adding a new region to their territory.

*Achilles* among the later *Ilians* enioyed a Temple and a Toombe: *Patroclus* also and *Antiochus* had their Tombes: to them all and to *Atax* did the *Ilians* sacrifice; an honour denied to *Hercules* for sacking their Citie: an vnjust quarrell, if this yet may bee a iust excuse of their partiaall superstition. *Thymbra* is a field hard by, through which slideth *Thymbraeus*, disemboing it selfe into *Scamander* there, where standeth the Temple of *Thymbraean Apollo*.

z Lib. 1. *Arrianus* z reporteth, that *Alexander* sacrificed to *Protesflaus*, ( erecting Altars on his graue) vvhich was the first of the Græcians that in the Troian warre set foote in Asia; as hee had before in the Straites of Hellespont offered a Bull



Bull to Neptune and the Sea-Nymphes, powring a golden Viall into the Sea: and in the places from whence hee set saile, and where hee arrived, hee set vp Altars to *Iupiter Descensor*, to *Pallas*, and to *Hercules*. And being come to *Ilium* hee sacrificed to Trojan *Pallas*, and fastening the armes, which hee vsed, in her Temple, (a rite which the Philistims<sup>a</sup> obserued in *Saul* their enemy, and *Dauid*<sup>b</sup> with the armour of *Goliath*) hee tooke thence the armour sacred to the Goddesse; monuments till that day of the Trojan warre, afterward the weapons<sup>c</sup> of his gard. He appeared also *Priamus* his Ghost, performing his exequies at the Altar of *Iupiter Hercules*, so to reconcile him to *Neoptolemus* his house. Of which hee, by his mother, descended. He crowned *Achilles* his Tombe: calling him<sup>e</sup> happy, who had *Homer* to blaze abroad his praises to the world, in which he was greater, then *Great Alexander*.

Not farre hence is the Citie and Hauen *Priapus*, so called of the beastly God: like to *Orphanes* and *Conisalus* and *Tychon*, drunken Gods of the Athenians. This God or diuell (of more iniquitie, then antiquitie) was not knowne of *Hesiod*. This Region was called *Adrastra*<sup>f</sup> of King *Adraustus*, who first built a temple of *Nemesis* calling it *Adrastra*. In the country adioining was an Oracle of *Apollo Aclaus*, & *Diana*: whose oratory being demolished, the stones were carried to *Parium*, where was built an Altar, famous for fairenesse and greatnes. Of this *Adrastra* was a temple at *Cyzicus*.

This *Cyzicus* was a Citie of *Myfia* minor; (for there is another *Myfia* called *Maior*, according to *Ptolomeys* g diuision: (the former is called *Olympica*, the later by *Galen*<sup>h</sup>, *Hellepontica*: there is another *Myfia* in Europe, which *Volateran* distinguisheth calling it *Mæfia*. Some ascribe this *Cyzicus* to *Bithynia*. Wee list not to vmpire betwixt Geographers, but to relate our Historie, i which telleth that this Citie was renowned for Antiquitie, giuen by *Iupiter* in Dowrie to *Proserpina*; whom therefore the inhabitants worship. The greatnesse, beauty, lawes, and other excellencies of *Cyzicus* let others shew you: their Temple I cannot but stay to view with wonder, k whose pillars are measured foure cubites thicke, fiftie high, each of one stone: in which, the whole building was of polished stone, and euery stone was ioined to his fellow with a thread l or line of golde: the image of *Iupiter* was of *Iuory*, crowned with a marble *Apollo*. Such was the beauty of the worke, and costlinesse of the matter, that the Earth whether with loue seeking to embrace it, or with iust hatred for the idolatrous curiositie, swallowed vp both it and the Citie in an Earthquake. The like befell to *Philadelphia*, another *Myfian* Citie (one of the *seuen Churches* m ro which *Iohn* writ:) and to *Magnesia* n in the same Region. Neere to *Cyzicus* was the hill *Dyndima*: and thereon *Cybelas* Temple built by the *Argonautes*: who had also vsed a certaine stone for an anchor, vvhich they fixed sure at *Cyzicus* with Lead, because it had often plaid the fugitiue, o called therefore the *fugitive Stone*. The *Cyzican* towers yeelded a seuen fold *Eccho*.

The *Myfians* for their great deuotion were called *smoke-climbers*, a fit name for all superstitious. They had in honour ther Nymph *Brythia*: vnder colour of religion the *Parians* coufened the *Lampfacens* of a great part of their territory. Of this Citie was *Prisapus* aforesaid, a man monstrous in lusts, admirable in his plentifull issue; hated of the men (howsoeuer of the women beloved) and by them exiled to a wilde life in the field, till a greuous disease, sent amongst them, caused them, by warning of the *Dodonæan Oracle* to recall him; Fit seruitour for such a God. Hence the tale of his huge *Genitalles*, and of his *Garden-deitie*. Offering to rauish a *Virgin* at the time of her *Wedding*, hee was scared by the braying of an *Asse*, a creature for this cause consecrated to his sacrifices. Lettice most futable to such lips.

A little hence standeth *Abydus*; (and ouer against the same on Europe side, *Seafus*) chaunted by the Poets, the gard of the *Hellepont*, one of the keyes (saith *Belonius*) of the *Turkish Empire*; the Castles beeing for that purpose well furnished, the Straites not aboue seuen furlongs ouer. Here did *Xerxes* ioine *Asia* to Europe by a bridge, professing warres not against the Greekes alone, but against the elements. To Mount *Athos* q did this *Mount Atheos* write his menacing Letters. To the *Hellepont* he commanded three hundred stripes to be giuen, and fetters to be cast,

a 1. Sam. 31. 10

b 1. Sam. 21. 9.

c Arg. yraspide.

d Curt. 1. 2.

e O fortunate

youngman

whose virtue

found

So braue a

Trumpe thy

noble acts to

found. Spenser

Ruines of

Time:

f Strab. l. 13.

g Pto l. 5. c. 2.

h Gal desan. tu-

enda l. 5.

Ortel. Theaur.

i Appian in

Mithridatico.

Gramay.

k Xiphilinus ex

Dione apud

Gram.

Plin l. 36. c. 15.

l Filum aureo.

um.

m Apoc. 3. 7.

n Pius 2. Asia.

o Plin. l. 36. c. 15

p Polienus. l. 6.

ap. Gra.

q Herodot. l. 7.

in with railing speeches for the breach of his new made bridge, which the vvinde (disdaining the stopping of his passage, and infringing his libertie) had by tempest broken.

1 Strab. l. 13.

In Myſia ⁊ was that famous Pine-tree, ſoure and twenty foote in compaſſe, and growing intire threſcore and ten foote from the roote, was diuided into three armes aqually diſtant, which after gathered themſelues cloſe into one top, two hundred foote high, and fifteene cubits. *Apollo Cillaus* had a Temple dedicated to him at Cilla; another was erected at Chryſa to *Apollo Smynthius*: and twenty furlongs thence, another to *Diana Aſtrina*, another (with a ſacred Caue) at Andira, to the mother of the Gods: this Caue reached vnder the Earth to Palea, a hundred and thirty furlongs. *Attalus* reigned in theſe parts, who furniſhed the Librarie of *Pergamus* with two hundred thouſand Volumes, for the writing whereof thoſe parchment-ſkinnes were inuented, therefore called to this day *Pergamene*. Of this name *Attalus* were three of their Kings; the laſt of which made the Romanes his heires. Here was that cruell Ediſt of *Mithridates* publiſhed, to murder the Romanes, whereby many, driuen to ſeek helpe of *Aſculapius* in his Temple at *Pergamus*, found him either vnmertiſull, or vnſkilfull to cure them, although his Phyſicke-ſhop was in this Citie. Here were inuented (by King *Attalus*) Tapeſtrie hangings, called *Aulea* of *aula* his hall which was hanged therewith. Here was alſo a yearely ſpectacle of the Cock-fight. The Myſian Prieſts abſtained from fleſh and Marriage. They ſacrificed a Horſe, whole inward parts were eaten before their vows.

Pergamus.

s Ortel. Theſ.

t Athen. l. 10. c. 1

Ex Xantho Lydo.

u Lib. 12. c. 4.

Southwards from hence along the Sea-coaſt, trendeth *Aeolis*: whereunto adioineth *Lydia*, called ſaunciently *Aſia*, and the inhabitants, *Aſiones*. It was called *Mæonia* of *Manes* their firſt King, who begate *Cotys*, and he, *Attyſ* and *Aſius*, of whome (ſome ſay) *Aſia* taketh name. *Cambletes* ⁊ a *Lydian* King was ſo addicted to gourmandiſe, that in the night hee did teare and eate his Wife, and finding her hand (in the morning) in his mouth; the thing being noiſed abroad, hee killed himſelfe. The ſame Author telleth of King *Andramytes*, that hee made women Eunuches for his attendance: that the *Lydians* were ſo effeminate, that they might not endure the Sunne to looke vpon them; for which cauſe they had their ſhady bowers: that in a place, therefore called *Impure*, they forced women and Maidens to their luſt, which *Omphale* (who had endured this violence, comming after to be their Queene) reuenged by a vniuſt iuſtice. For aſſembling all the ſeruants or ſlaues, ſhee ſhut vp among them their Maſters Daughters, permitting them to their pleaſures. She was Daughter of *Iardanus* of the poſteritie of *Attyſ*, who ſet *Hercules* his taſke to ſpin amongſt her Maidens. Her husband *Timolus* deſloured *Arriphe* in *Dianas* Temple. Of him happily was named the Hill *Timolus*, which yeelded golden ſands to the Riuer *Pactolus*. *Halys* ⁊ was after a long ſucceſſion the *Lydian* King, father to *Creſus*, whole Sepulcher was an admirable monument, being at the bottome, ſtone; elſewhere, earth: built by men and women, ſlaues, and hired perſons. It is ſixe furlongs in compaſſe, and two hundred foote, and a thouſand and three hundred foote broad. All the Daughters of the *Lydians* prostitute themſelues, and thereby get their liuing and dowrie. Theſe were the firſt inueners of coyning money: the firſt huckſters and pedlers: the firſt players at Dice, Balles, Cheſſe, in the time of *Attyſ* the firſt; driuen to this ſhift by famine, which when they knewe not otherwiſe to redreſſe, they deuised theſe games, paſſing the time of euery ſecond day with theſe paſſimes, then beguiling their emptie bellies, and (according to their ominous inuention) now not ſo much the companions, as the harbengers and forerunners of emptinneſſe, although ſome contrarie to their firſt originall vſe them to eaſe their fullneſſe. Thus did the *Lydians* liue (if *Herodotus* bee beleued) two and twentie yeares, eating and playing by courſe, till they vvere ſaine to diminiſh their multitudes by ſending Colonies vnder *Tyrrhenus* vnto that part of Italy, ⁊ which of him receiued that name.

x Herodot. l. 1.

y Silius l. 4.

Here on the winding ſtreames of *Meander* (or nigh thereto) was ſituate *Magnesia*



*sia* (not that by *Hermes*) whose Inhabitants worshipped the *Dindymene Mother of the Gods*. But the olde Citie and Temple perishing, and a new builded, the Temple was named of *Diana Leucophryna*, exceeding that of Ephesus in workmanship, but exceeded in greatnesse and multitude of oblations. And yet this was the greatest in Asia except the Ephesian and Dindymene. Of *Tralles* a neighbouring Citie was *Metrodorus* the Priest of *Iupiter Laryssaens*. In the way from thence <sup>z</sup> to *Nysla*, is a village of the *Nyslaens* named *Acharaca*. There is the *Plutonium* (compassed with a grone) and the Temple of *Pluto* and *Iuno*, and the *Caue Charonium*, admirable to the view, overhanging the *Groue*, which it threatneth seeming to deuoure it. They say that sicke men which are deuoted to those Gods, goe thither, and in a street neere the *Caue*, stay with such as are expert in those mysteries, who sleeping for them, inquire the course to cure them, by dreames. These inuoking diuine remedies many times leade them into the *Caue*, where abiding many dayes with fastings and sweatings, they sometimes intend to their owne dreames, by the Counsells of the Priests. To others this place is pestilent and inaccessible. Here are yearly festiuall solemnized, and then most of all are these deuotions practised. Youths and striplings naked and annoynted, draw or leade a Bull into the same *Caue* with great speed, who falls anone dead. Thirty furlongs beyond *Nysla* is a festiuall place solemnely frequented by the neighbouring Inhabitants, which is said to haue a *Caue* dedicated to the same Gods, and reaching to *Acharaca*.

z *Strabo lib. 14.*

After *Omphale*, *Hercules* posterity, which he had by her, raigned; carrying for their royall Ensigne that Battle-axe, which *Hercules* had taken from *Hippolita* the Amazon. *Candaules* weary of the burthen, gaue it to one of his Courtiers to beare, interpreted an ominous presage of that which happened. He thinking it not enough happinesse to enjoy the beauties of his wife, vnlesse some other eyes were witnesses of his possession, placed *Gyges* his friend where he might see vnseene (happily the occasion of that tale of *Gyges* Ring, wherewith he went inuisible) to take view of his wiues nakednesse. But being perceiued by her at his departure, shee put him soone after to his choice, whether he would enjoy what he had seene, and the kingdome for dowrie, without other ioynture then *Candaules* blood, or would there himselfe be slaine. Easie to iudge his choice, by which *Hercules* his race failed: Of him descended *Cræsus*, whose History is knowne. Him did *Cyrus* ouerthrow, <sup>b</sup> and had set him on a pile of wood to burne him, who then cried *Solon, Solon, Solon*: which *Cyrus* not vnderstanding, caused him to be asked, why hee so called. Hee answered, That sometimes drunken with wealth and pleasure, he thought himselfe happy, but then was taught by *Solon*, not to iudge any happy till his end; which lesson he now learned to his cost: To his good indeed; For *Cyrus* for this pardoned his life, now the second time saued: which a little before a souldior in taking the City had bereaued, had not naturall affection in his sonne (before this time dumbe) violently inforced Nature to loosen the instruments, of speach and proclaime, *It is the King*. Thus had the Oracle prophesied, that the day would be dismall and disastrous to the father, when the son should speake (whereto hee had before in vaine sought helpe of Gods and men) and could speake freely all his life after. And this was all that *Cræsus* by his sumptuous presents, and superstitious deuotion could get of *Apollo*, which had foretold him, that he himselfe had no power to auert or alter, not to speake of his enigmaticall answers, snares, not instructions, no cuments, not documents vnto him.

a *Cic. Off. 3.*b *Herodot. li. 1.*

c *Cræsus* had bin exceeding liberall to *Apollo*, who deduced his Votarie with riddles, as in our Persian relation you may reade.

## CHA P. XVII.

## Of Ionia and other Countries in that Chersonesus.



**I**onia is situate on the Icarian Sea, ouer-against the Iland Chios. The Inhabitants are accounted Athenian Colonies (whereas Athens may rather seeme to be Ionian) deducing their name from <sup>a</sup> *Ion* the sonne of *Crensa* and *Xanthus*. But more probable is <sup>b</sup> their opinion which deriue them from *Iauan*, as is <sup>c</sup> before obserued by vs. Of the Ionians in Asia, were reckoned tenne principall Cities in the continent, *Miletus*, *Myus*, *Priene*, *Ephesus*, *Colophon*, *Lebedus*, *Teos*, *Clazomena*, *Phocaea*, *Erythraea*, besides *Chios* and *Samos* in the Ilands, to which they imparted their names.

The Ionians had their common Sacrifices and Ceremonies at the Promontorie of *Mycale*, generally by all the Ionians dedicated to *Neptune Heliconius*, erecting there vnto him a Temple: the place was called *Panionium*, and the feast in which those sacrifices were offered, *Panionia*. To those twelue Cities *Strabo* <sup>d</sup> mentioning the founders of them, addeth also *Smyrna*, and saith that they were called to the Panionian solemnities by the Ephesians, who were sometime called *Smyrnxans* of *Smyrna* the Amazon, who is named the Founder of *Ephesus*. Against those *Smyrnxans* the Sardians warred; and would on no condition raise their siege, except the *Smyrnxan* matrons were permitted to their lusts. <sup>e</sup> The Maid-seruant of one *Phylarchus* amongst them deuised, that those of her condition might in their Mistresses habite be sent, to saue their Maisters beds, which was accomplished.

As for *Ephesus*, the place was designed by Oracle for the building thereof, which warned them there to build, where a Fish and a Bore should shew them. It hapned, that as certaine Fishermen at the sacred fountaine *Hypelcus* were boyling their fish, one of them leaped with the coales into an heape of strawe, which thereby was fired; and a Bore which lay couered therein, leaping out, ranne from thence as farre as *Trachea*, and there fell downe dead of a wound which they gaue him, grunting out his last gasp where *Pallas* after was honored with a Temple. Greater then *Pallas* and her swinish deuotion was that <sup>f</sup> *Great Diana of the Ephesians*, (so proclaimed in the madnesse of their zeale) and that Image which came downe from *Iupiter*, which all Asia and the world worshipped. This Image (as *Plinie* <sup>g</sup> writeth) was thought by some to be of Ebonie, but *Mutianus* thrice consull, writ, That it was of the Vine, neuer changed in seuen alterations or restitutions, which the Temple receiued. It had many holes filled with Spikenard, the moisture whereof might fill and close vp the rifts. The doores of the Temple were of Cypresse, <sup>h</sup> which after foure hundred yeares were as fresh as if they had beene new. The rooffe of the Temple was Cedar. The Image, which superstition supposed came from *Iupiter*, was made (saith the same *Mutianus*) by one *Canetia*. The Temple (reputed one of the worlds seuen wonders) was first the building of the Amazons, as *Solinus* affirmeth. But *Pausanias* <sup>i</sup> reprocureth *Pindarus*, for affirming that the Amazons had built it, when they made their Expedition against *Thesens* and the Athenians: For at that time (saith he) the women going from *Thermodon*, sacrificed to the *Ephesian Diana* in their way, as they had done before in the times of *Hercules* and of *Bacchus*. Not the Amazons therefore, but one *Croesus* of that Countrey, and *Ephesus* (supposed the sonne of the riuer *Cayster*) founded it. Of him the City also receiued her name. About the Temple dwelt both diuers other suppliants, and women of the Amazonian race. These were spared by *Androclus* the sonne of *Codrus*, who here planted his Athenian Colony, and chased out the *Leleges*, which before were the Inhabitants; who being slaine in this Expedition, his sepulchre remained in *Pausanias* his time, on which was set a man armed. *Xerxes* when he burned all other Temples in Asia, spared this, vncertaine whether for admiration or deuotion;

<sup>a</sup> *Caelius Rhod.*  
*lib. 7. 10.*

*Sard. lib. 2.*

<sup>b</sup> *Ar. Montan.*

*Fr. Ionius 256.*

<sup>c</sup> *Lib. 1. ca. 8.*

<sup>d</sup> *Strabo lib. 14.*

<sup>e</sup> *Gramay.*

<sup>f</sup> *Ast. 19. 27, 28*

<sup>g</sup> *Pli. li. 19. c. 40.*

<sup>h</sup> *Solinus c. 49.*

<sup>i</sup> *Pausanias l. 7*



deuotion; most certaine, a bootlesse clemencie. For *Heroftratus*<sup>1</sup>, to lengthen the memorie of his name with detestation of his wickednesse, fired this Temple on that day in which *Alexander* was borne at Pella. *Diana* forsooth, (who in her Midwife-Mysterie is called also *Inno Lucina*) in her officious care to helpe *Olympias* in her trauell, was then absent. It was after restored to a greater excellencie by *Democratès*, or (as *Strabo* tearmes him) *Chermocrates*, who was also the Architect of Alexandria. Some<sup>m</sup> affirme, That two hundred and twentie yeares were spent, in building this Temple, by all Asia: *Plinie* sayth, foure hundred. It was built on a Marsh, because of Earthquakes (which are said to be more common in Asia then other parts) being founded on Coles, the second foundation Woo'l. There were therein an hundred twentie seuen Pillars, the workes of so many Kings, threescore foot in height, and fixe and thirtie of them very curiously wrought. The Temple was foure hundred twentie fvee foot long, two hundred and twentie broad; of the Ephesians holden in such veneration, that when *Craesus* had begirt them with a streight siege, they deuored their City to their Goddesse, tying the wall thereof with a rope to the Temple. It was enriched and adorned with gifts beyond value. It was full of the works of *Praxiteles* and *Thrafo*.

The Priests were Eunuches<sup>o</sup> called *Megalobyzi*, greatly honoured, and had with them sacred Virgins. Some<sup>r</sup> call these or else another order of *Diana's* Priests, *Estiatores* and *Essena*, that is, Good fellowes (after the appellation of this bad Age) which by yearely courses had a peculiar diet assigned them, and came in no priuate house. All the Ionians resorted to Ephesus, & at *Diana's* festiuall, which with daunces and other pompe they solemnized, with their wiues and children, as they had done before at Delos: The Temple had priuiledge of Sanctuarie, which *Alexander* extended to a furlong, *Mithridates* to a flight-shot, *Antonius* added part of the City: But *Augustus* disanulled the same, that it should no longer be a harbour for villaines. This the Romans finde (saith a Roman Pope relating this History) among whom are so many sanctuaries, as Cardinalls houses, in which the cues and ruffians haue patronage, which make the citie (otherwise quiet and nobl<sup>e</sup>) a denne of theeues. A lake named *Selinus*, and another which floweth into it, were *Diana's* patrimony, which by some Kings being taken from her, were after by the Romans restored. And when the Publicans had seised the profits, *Artemidorus* was sent in Ambassage to Rome, where hee recovered them to *Diana* for which cause they dedicated to him a golden Image in the Temple. In the middes of the lake was the Kings Chappell, accounted the worke of *Agamemnon*. *Alexander*<sup>t</sup> not onely restored the Ephesians to their City, which for his sake they had lost, and changed the gouernement into a popular state, but bestowed also the tributes, which before they had payed to the Persians, vpon *Diana*. and caused them to be slaine which had robbed the Temple, and had ouerthrowne the Image of *Philip* his father therein, and such of them as had taken Sanctuary in the Temple hee caused to be fetched out and stoned. While he stayed at Ephesus, hee sacrificed to *Diana* with very solemne pompe, all his army being arranged in battell aray.

The Ephesians were obseruers of curious Arts, which not only *Luke* mentioneth<sup>i</sup>, but the prouerb also confirmeth<sup>u</sup>, *Ephesia litera*: so they called the spellles, whereby they made themselves in wrestling, and other conflicts, inuincible. Memorable is the history of an Ephesian maide, <sup>x</sup> who, when *Brennus* inuaded Asia, promised him her loue, (which he much desired) and withall, to betray the city to him, if he would giue her all the Iewels and attire of the women: which the souldiers were commaunded to doe, who heaped their gold so fast vpon the Damosell, according to their commaund, that she was therewith couered and slaine. The *Asiarcha*, which *Luke* nameth *Acts* 19. *Beza*<sup>y</sup> saith were certaine Priests, whose office it was, to set forth publike playes and games in honour of their Gods; as also were the *Syriarcha*. The Ephesians, <sup>z</sup> as all the other Ionians, were much addicted to nicenesse and sumptuousnesse of attire, for which, and other their delicacies, they grew into a prouerb.

The Ionians had other places and temples amongst them famous for deuotion, and antiquitie, such as no where else are to be seene, as the Temple and Oracle of *Apollo* at *Gemini*

<sup>i</sup> Luc. ar. de morte peregrini.

<sup>m</sup> N. Perot. corruptio. Munst. Cosm. l. 5. Plin. lib. 16 ca. 45.

<sup>n</sup> Herodot. lib. 1.

<sup>o</sup> Strabo lib. 14. p. Gramay. i. omc.

<sup>q</sup> Thucid. lib. 3.

<sup>r</sup> Pius secundus Asia;

<sup>t</sup> Arrian. lib. 1.

<sup>i</sup> Acts 19. 19. <sup>u</sup> Suidas.

<sup>x</sup> Calius lect. antiq. l. 18. c. 13.

<sup>y</sup> Beza annotat. <sup>z</sup> Athenens lib. 12. 9.



<sup>a</sup> Pausan. Achaica, lib. 7.

*Gemini* <sup>a</sup> Myus had a small arme of the Sea, whose waters by the meanes of *Meander* failing, the soile brought forth an innumerable multitude of fleas, which forced the Inhabitants to forsake their City, and with bagge and baggage to depart to Miletus. And in my time (saith *Pausanias*) nothing remained of Myus, in Myus, but *Bacchus* Temple. The like befell to the Atarnita neare to Pergamus. The Persians burnt the Temple of *Pallas* at Phocæa, and an other of *Iuno* in Samos, the remains whereof are worthy admiration: the Erythræan Temple of *Hercules*, and of *Pallas* at Prienæ; that for the antiquitie, this for the Image. The Image of *Hercules* is said to be brought in a ship which came (without mans help) to the Cape, where the Chians & Erythræans laboured each to bring the same to their owne City. But one *Phormio* a Fisherman of Erythræa was warned in a dreame, to make a rope of the hairs cut off from the heads of the Erythræan Matrons, by which their husbands should draw the same into their towne. The women would not yeeld; but certaine Thracian women which had obtained their freedome, graunted their haire to this purpose, to whom therefore this priuiledge was graunted, to enter into *Hercules* Temple, a thing denied to all other the Dames of Erythræa. The rope still remaineth: and the Fisherman which before was blinde, recovered his sight. In this Towne also is *Mineruas* Temple, and therein a huge Image of wood, sitting on a throne, holding with both hands a distaff. There are the *Graces*, and *Houres*, formed of white Marble. At Smyrna was the Temple of *Æsculapins*: and nigh to the springs of their riuier Meles, a caue, in which they say *Homer* composd his Poems. Thus much *Pausanias*. The Ionian <sup>b</sup> letters were more resembling the Latine, then the present Greeke are, and were then common, as in our first Booke is shewed in our Phœnician relations.

<sup>b</sup> Scaliger in Euseb. chron. animad.

<sup>c</sup> Polyen. lib. 3. stratagem.

At Miletus, a madde phrensie had once possessed their Virgins, whereby it came to passe, that they in great multitudes hanged themselues. Neither cause appeared, nor remedy: Needs must they go whom the Deuill driues. Whom <sup>c</sup> neither the sweetnes of life, bitternesse of death, teares, intreaties, offers, custodie of friends could moue, Modesty detained from proceeding in this immodest butchery: and which is more to be wondered at, a *Posthume* modesty, which could not be borne, till they were dead. For a Law was made, That the naked bodies of such as thus had strangled themselues, should be drawne through the streetes: which contumely, though it were but a Gnat to those Camels, which with the halter they swallowed, yet strained they at it, and it could it not be digested, but stayed their fury. Before the Troian war, was *Hercules* famous at Miletus. The Ionians were subiect to the Assyrians: after that to the Egyptians: next to the Lydians, Persians, & the other Empires, which successively followed.

<sup>d</sup> Colophonem addere Eras. Ad.

From Ephesus to Colophon are seventy furlongs. This town grew into a Prouerb; <sup>d</sup> for through their excellency in horsemanship they vsually made the victory (otherwise doubtfull) to be certaine on that side which intertained them. Before Colophon was the groue of *Apollo Clarus*. And here died *Calchas* that famous wizard for griefe, that when vpon his demaund *Mopsus* had certainly answered how many pigges were in the belly of a Sow, by him propounded: *Calchas* could not doe the like, when *Mopsus* asked of the number of figges growing on a figge-tree thereby.

*Apocal. 2. 9*

Not farre from hence is Erythræ the towne of one of the *Sybyls*, which lived in the time of *Alexander*, of which name also there were others in other places and times, renowned for their prophecyings. Beyond Clazomenæ is the Temple of *Apollo*, and Smyrna famous in those blind times, for the temple and statue of *Homer*. Since for the Prelacie of *Polycarpus*, whom our L O R D himselfe so highly commendeth. *Nelus* builded Miletus (who also erected the Altar at Possidium) The Milesian Oracle was sacred to *Apollo Didymus* amongst the Branchidæ, who betrayed the treasures of their God to *Xerxes* the burner of their temple; and therefore for feare of punishment followed him after in his flight. Afterwards the Milesians builded a Temple, which for the exceeding greates remained without rooffe, compassed with dwelling-houses, and a groue, adorned sumptuously with gifts of ancient workmanship. Here was the legend framed of *Branchus* and *Apollo*, whom they called *Ulor*, and *Artemis*, of healing. Neare vnto the temple of *Neptune* at Possidium was *Heræum*, an old Temple & Oratory,



tory, after conuerted into a storehouse, but then also retaining diuers chappels full of old workes, as was also a Court-yard without, from whence when *Antonius* had taken three colosses (the worke of *Miro*) standing on one basis, *Augustus* placed there again, *Pallas* and *Hercules*, but translated *Iupiter* to the Capitoll, and built him a Chappell.

*Solmissus* is not farre hence, where the *Curetes* or Priests of *Iupiter* dulled the cares of *Iuno* with the sound of weapons whiles *Latona* was deliuered. Here were many temples, some old, some new. The *Curetes* or *Corybantes*, for so they were also termed, were a shauen order of Priests, who, rauished with a sacred fury, plaied vpon cimbells, and danced, shaking their heads to and fro, drawing others into the same rage of superstition. These first beganne their deuotions at *Ida*, a hill of *Phrygia*, and after sailed into *Crete*, and here with their furious sounds they deliuered *Iupiter* from *Saturnes* gullet (who had before couenanted with *Titan* to kill all his male children) while hee could not by meanes of their noyse heare *Iupiters* crying. *Diodorus Siculus* writeth, That *Corybantes* was the sonne of *Iason* and *Cybele*, and with *Dardanus* brought into *Phrygia* the rites of the mother of the gods, and called his disciples in that sect *Corybantes*. *Natalis Comes* & trauerse many opinions about their originall and rites; their daunces were in armour.

f Dist. hist.

g Nat. Co. libr.  
9. cap. 7.

The region of the Dorians was almost rounded with the Sea: *Heerin* was *Gnidus* a Cittie of name for the marble Image of *Venus*: and *Halycarnassus*, the Countrey of *Herodotus* and *Dionysius* famous Historians, and of *Mausolus*, whose Sepulchre, erected by *Artemisia* his wife and sister, was accounted one of the worldes seuen wonders.

In the Suburbs of *Stomalymne* was the Temple of *Æsculapius* of great reputation, and riches. In it was *Antigonus* of *Apelles* workmanship: there was also *Venus* naked, after dedicated to *Cesar* at Rome, as the mother of that generation, by *Augustus*.

Neare to *Bargolia* was a Temple of *Diana*. *Mylasa* another City of *Caria* had many publique buildings and faire Temples; among the rest, two of *Iupiter* (surnamed *Osogo*) in the one; and in the other, *Labraudenus*, of *Labranda* a village, a little off, which had an auncient Temple of *Iupiter Militaris* much frequented. The way leading thither was called Sacred, paved sixtie furlongs, through which their Proceffion passed in pompous solemnity. The noblest of the citizens were ordained Priests, which function dured with their liues.

There is a third Temple of *Iupiter Carius* common to all the *Carians*, of which also the *Lydians* and *Myrians* are partakers. *Strabo* reporteth of two Temples at *Stratonica*; one at *Lagina*, sacred to *Hecate*, where were celebrated yeerely solemnities; the other neere the City of *Iupiter Chrysaoreus* common to all the *Carians*, whither they resort to sacrifice, and to consult of common affaires: which their assembly is called *Chrysaorean*.

h Libr. 14.

*Lydia*, called also *Maonia*, was a rich Country, whose mother-Citie was *Sardis*, the royall seat of *Cræsus*, washed by golden *Pactolus*, where idleneffe was a speciall fault, and punished by the Lawe. Fiue miles from this City is a lake called *Colous*, where is the temple of *Diana Coloena* very religiously accounted of, wherein, on their festiuals, Apes were reported to daunce. The region, called *Burned*, stretcheth it selfe heere about the space of fiue hundred furlongs, mountainous, stony and blacke, as if it were of some burning, wanting trees altogether (Vines excepted) which yeeld a very pleasant wine. Here was an other *Plutonium* at *Hierapolis* ouer-against *Laodicea*. It was a hole in the brow of a hill, so framed, that it might receiue the body of a man, of great depth. Below it was a squared trench of halfe an acre compasse so cloudie and darke, that the ground could scarcely be scene. The aire is not hurtfull to them which approach: but within it is deadly. *Strabo* put in Sparrowes, which presently died. But the gelded Priests called *Galli* might approach to the mouth, and looke in, and diue in as long as they could hold their breath, without harme, but not without signes of working passions, whether of diuine inspiration or reluctation of the naturall forces. No lesse maruellous then the dampe of the ayre, is the hardning quality of the waters, which being hote, doe harden themselues into a kinde of stone. *Warner* mentioneth

i Ælian. lib. 4.  
Strabo lib. 13

k As strange is that which is reported of the water of the lake Tatta, that if a rope be drawn thow it, or a bird toucheth it with her wings they are kered with salt.

the

l Wern. de aquis  
Hungaria.

m Volat. l. 10.

n Nat Com.  
libr 9. cap. 5.

o Macr. Sat. li.  
1. cap. 21. calles  
him Attius, and  
applieth this as  
the tale of Ve-  
nus and Adonis,  
to the Sunne  
& Earth in the  
Winter. Cybele  
is drawne with  
lions, which  
signifieth the  
influence of  
the heauiens.  
Attius they  
portrayed with  
his rodde, the  
marke of this  
power, and a  
pipe, nouing the  
Windes caused  
by the Sunne.  
Their mour-  
ning ended on  
the eight Ca-  
lends of A-  
priill: the first  
day, in which  
the Sunne ma-  
keth the day  
longer then  
the night, they  
solemnised the  
feast called  
Hilaria. See li.  
1. c. 17 de Phen.  
p Dom. Niger.

the like in Hungary, and Acoſta, in Peru. Thoſe Gall heere mentioned were Priests of Cybele, ſo called of Gallus a riuer in Phrygia,<sup>l</sup> the waters whereof, temperatly drunken, did exceedingly temper the braine, and take away madnes; but being ſucked in largely, cauſed madnes. Theſe Priests drinking hereof vnto madneſſe, in that furie gelded themſelues. And as their beginning, ſo was their proceeding alſo in madneſſe, in the execution of their rites, ſhaking and wheeling their heads like madde men. Volaterran<sup>m</sup> out of Polyhiſtor reporteth, that one Gallus the companion of Attys (both gelded) impoſed this name on the riuer, before called Teria. Of Cybele and Attys we haue ſpoken before: I adde, that after ſome, this Attys was a Phrygian youth, which when he would not liſten to Rhea in her amorous ſuits, gelded himſelfe; ſo conſecrating his priethood vnto Rhea or Cybele: others<sup>n</sup> affirme that ſhee preferred him to that Office, firſt hauing vowed perpetuall chaſtitie, and breaking his Vow, was puniſhed with madneſſe, in which<sup>o</sup> he diſmembred himſelfe, and would alſo haue killed himſelfe, but that by the compaſſionate Goddeſſe he was turned into a Pine-tree. That the Fable! this the Hiſtory! that theſe gelded Priests wore alſo long womaniſh attire, plaied on tymbrelles and cornets, ſacrificed to their Goddeſſe the ninth day of the Moone; at which time they ſet the Image of the Goddeſſe on an aſſe, and went about the villages and ſtreets begging, with the ſound of their ſacred tymbrell, corne, bread, drinke, and all neceſſaries, in honour of their Goddeſſe: as they did alſo in the Temples, begging mony in her name, with ſome muſicall inſtruments; and were therefore called Mairagyræ. Thus did the Priests of Corona alſo begge for the maintenance of their Goddeſſe, with promiſes of good fortune to their liberall contributors. Lucian in his Aſpinus relateth the like knaueries of the Priests of Dea Syria.

But it is high time to leaue this (properly called) Aſia, and to viſite Lycia, waſhed by the Sea two hundred miles, wherein the mount Taurus ariſeth, hence ſtretching it ſelfe Eaſtward, vnder diuers appellations, vnto the Indian Sea. They were gouerned by common Counſell of three and twenty Cities, till the Romans ſubdued them. Here was Cragus a hill with eight Promontories, & a Citie of the ſame name, from whence aroſe the Fables of Chymara. At the foot of the hill ſtoode Pinara, wherein was worſhipped Pandarus: and a little thence the Temple of Latona; and not farre off, Patara, the worke of Patarus, beautified with a hauen, and many Temples and the Oracles of Apollo. The hill Telmeſſus was here famous for Soothſayings; and the Inhabitants are accounted the firſt interpreters of Dreames. Here was Chimara a hill ſaid to burne in the night. Pamphylia beareth Eaſtwards from Lycia, & now together with Cilicia of the Turks is called Carmania. Herein was Perga, neare whereunto on a high place ſtood the temple of Diana Pergæa, where were obſerued yerely Feſtiualls. Sida had alſo in it the temple of Pallas. There remaine of this Chersonesus, <sup>p</sup> Armenia minor, and Cilicia. Armenia minor, called alſo Prima, is diuided from the Greater, or Turcomania by Euphrates on the Eaſt: it hath on the Weſt Cappadocia; on the South Cilicia, and part of Syria; on the North the Pontike nations. It was ſometimes reckoned a part of Cappadocia, till the Armenians by their inuaſions and colonies altered the name: As for their rites I finde litle difference, but they either reſemble the Cappadocians, or their Armenian aunceltors.

q Strabo lib. 14.

Cilicia abutteth on the Eaſterne borders of Pamphilia, and was diuided into Trachea, and Campeſtris; now hath in it few people, many great Meſquitaes, and well furniſhed: the chiefe Citie is Hamſa <sup>q</sup> ſometime called Tarſus, famous for the ſtudies of learning, heerein (ſaith Strabo) ſurmounting both Athens and Alexandria; but moſt moſt famous for yeelding him to the world, then whom the whole world hath not happily yeelded any more excellent that was meere a man, that great Doctour of Nations, who filled theſe Countries and all Regions, from Ieruſalem, enen to Illyricum (now full of barbariſme) by preaching, and ſtill filleth the world by his writings, with that truth which he learned, not of man, nor at Tarſus the greateſt Schoole of humanitie, nor at Ieruſalem the moſt frequented for Diuinitie, but of the Spirit of truth himſelfe: who both was at firſt from Heauen conuerted, and after in the third Heauen confirmed in the ſame.

Strabo



*Strabo* mentioneth the Temple and Oracle of *Diana Serpedonia* in Cilicia; where being inspired, they gaue answers: The Temple of *Iupiter* also at Olbus, the worke of *Aiax*. From *Anchiale*, a Cilician Citie, *Alexander* passed to Solos, where he sacrificed with prayes to *Esculapius* for recouerie from a strong Feuer, gotten before in the waters of *Cidnus*, and celebrated Gymnicall and Musicall Games. The Corycian and Triphonian Dennes or Caues were held in much veneration among the Cilicians, where they sacrificed with certaine Rites: They had their diuination by Birds and Oracles.

r *Ar.lib. 2.*f *Gramay.*

Vnto these things which haue beene said of the Temples, Priests, and Rites, obserued in Asia, thus much may be added out of *Sardus*, of their Sacrifices. The Phrygians sacrificed Swines blood. This did the *Galli*, Priests of *Cybele*, and this did the Bedlem Votaries, to recouer of their madnesse. The Colophonians offered a dogge to *Enodia*, which is *Hecate*, as did also the Carians to *Mars*. The Phaselites in Pamphilia sacrificed fishes to *Caber*, the sonne of *Vulcan*; and the Lydians, Eeles to *Nep-tune*. The Cappadocian Kings in their Sacrifices to *Iupiter Stratioticus*, or *Milicaris*, on a high Hill, built a great fire, the King and others bringing wood thereto: and after that another lesfer, which the King sprinkled with Milke and Honey, and after fired it, entertaining those which were present with good cheere.

r *L. 3. c. 13.*

*Pencer* tells of diuinations vsed in some parts of Lycia: betwixt Myra and Phellus there was a fountaine full of fishes, by whose forme, nature, motion, and feeding the inhabitants vsed diuination. The same Lycians, in the groue of *Apollo*, not farre from the Sea, had a drie ditch, called *Dina*, in which the Diuiner put in fishes, and tenne gob-bets of roasted flesh, fastened on spits, with certaine prayers: after which, the drie ditch became full of water and fishes of all kindes and formes, by which the Priests obserued their Prædictions. And not farre from hence, at Myra in Lycia, was the fountaine of *Apollo Curius*, where the fishes being three times called with a Pipe, assembled themselves, and if they deuoured the meats giuen them, it was interpreted a good bode and happie presage: if they stricke away the same with their tailes, it was direfull and dreadfull. At Hierapolis in Lycia, the fishes in the Lake of *Venus* being called by the Temple-keepers, presented themselves, enduring to be scratched, gilled, and mens hands to be put in their mouths. They diuined by lots sixe moneths of the yeare together, at Patara in Lycia, in *Apollo's* Temple. But *Saturne* hath swallowed his owne children; and *Time*, which brought forth these, both Gods and Religions, hath also consumed them, not leauing any such memoriall of them as might satisfie any curious searcher: yet in relation of the Greekish Rites (from which these, for the most part, haue not much swarued) you may expect a more full and ample Discourse.

*Pencerus de  
Diuinatione.*

It is now time at last to rest our wearie limbes: enough and more hath the

Pilgrim told you of the Arabian Deserts, of the Monster *Mahomet*, and

his Vicars the Calipha's (euen in this title they will parallell

Rome) of their Rapines answerable to their name: of

their Viperous off-spring the Turkes, and of

the elder inhabitants of that Asian Tract.

Let me here a little breath me,

before I ascend the Ar-

menian Hills.

*Calipha* signifi-  
eth Vicar. *Scal.*  
\* *Sarak*, Thee-  
visse. *Scaliger.*  
*Brightman* de-  
nies that deri-  
uation, appro-  
veth, I thinke, a  
worke, of *Sara*.







# OF THE ARMENIANS, MEDES, PERSIANS, PAR- THIANS, SCYTHIANS, TARTA- RIANS, CHINOIS, AND OF THEIR RELIGIONS.

## THE FOURTH BOOKE.

### CHAP. I.

*Of ARMENIA MAIOR, and GEORGIA: and  
the neighbouring Nations.*



Therto wee haue proceeded slowly in the discouerie of a part of Asia; sometime the store, sometimes the want, of conuenient matter, detaining our penne: In the one, Time, the consumer of things, causing much time and paines to be spent in curious search, that we might produce some light out of darknesse: In the other, store of Stories, and varietie of varying Authors hath dimmed our weaker eyes with too much light, vncertaine, in so many Tracts and Tractats, where to begin, and when to end. Now at last are wee passed Euphrates, into a Countrey that often exalteth it selfe, as though it

would pierce the Skies, and as often receiue the due punishment of ambitious pride, being cast downe into so many lowly valleyes and dejected bottomes. The World, which after the Floud was repeopled from hence, still carrieth in the seuerall Ages, Places, Peoples, and Men thereof, the resemblance of this her Cradle, now vp, now down, in all varietie and vicissitude of chaunce and change, constant in vnconstancie, treading this Armenian Measure with vnequall paces, ouer Hills and Dales, like it selfe onely in vnlikenesse. Here *Noes* Arke sciled, and here must our Shippe hoyse sayle.

Armenia hath a part of Cappadocia & Euphrates on the West; Mesopotamia on the South; on the North part, Colchis, Iberia, Albania; on the East, the Caspian Sea, and Media. Part of this greater Armenia is now called Turcomania, the other part is contained in Georgia. *Ptolomey* <sup>a</sup> reckoneth in it principall Mountaines, the Moschici, Paryages, or Pariedri, Vdacespes, Antitaurus, Abos, and the <sup>b</sup> Gordai, which the Chaldaean Paraphrast calleth *Kardu*, and *Q. Curtius*, *Cordai*; *Berosus*, *Cordyai*.

<sup>a</sup> *Ptol. l. 5. c. 13.*  
<sup>b</sup> *Iun. in Annot.  
Gen. 8.*

c *Haitbonus,*  
or *Antochus.*  
*Armenius.*

On these Hills the Arke rested, whereof we haue spoken in the first booke. c *Haitthon* (if we belceue him of his owne Countrey, where he was of royall linage) calleth this Mountaine Arath, little differing from the Scripture-appellation Ararat, and addeth, That although, in regard of abundance of Snow, alway possessing the toppe thereof, none be able to goe vp thither, yet there alway appeareth in the toppe a certaine blacke thing, which the vulgar people esteeme to be the Arke.

d *Lib. II.*

Armenia (as *Strabo* d affirmeth) receiued the name of one of *Iasons* Companions, which followed him in his Nauigation out of Harmania, a Citie of Thessalie, betweene Pheræ and Larissa. The wealth of this Region appeared, when *Ptolomey* appointed *Tigranes* to bring in to the Romanes fixe thousand Talents of Siluer, he added voluntarily, beyond that summe, to euery souldior in the Campe fiftie drammes of Siluer, to euery Centurion a thousand, to euery Deputie of a Countrey, and Chiliarche, a Talent.

e *Pseudo Berosus,*  
*lib. 3.*

Their Religion must at first be that which *Noah* and his Familie professed; after by time corrupted. Here (e sayth our *Berosus*) *Noah* instructed his posteritie in diuine and humane Sciences, and committed many naturall secrets vnto writing, which the Scythian Armenians commend to their Priests onely; none else being suffered to see, or reade, or teach them. He left also Rituell Bookes, or Ceremoniall, of the which he was tearmed *Saga*, i. Priest, or Bishop. He taught them also Astronomie, and the distinction of yeares and moneths: For which, they esteemed him partaker of diuine Nature, and furnished him *Olybama* and *Arfa*, that is, the Heauen and the Sunne, and dedicated to him many Cities; some (sayth he) remaining at this day, which beare these names. And when he went from thence to gouerne Cytim, which now (as he affirmeth) they call Italie, the Armenians were much affected to him, and after his death accounted him the Soule of the heavenly bodies, and bestowed on him diuine honours.

f The wife of  
*Noah.*

Thus Armenia, where he began, and Italie, where he ended, doe worship him, and ascribe to him Names, Heauen, Sunne, Chaos, the Seede of the World, the Father of the greater and lesse Gods, the Soule of the World, mouing Heauen, and the Creatures, and Man; the God of Peace, Iustice, Holinesse, putting away hurtfull things, and preferuing good. And for this cause both Nations signifie him in their writings with the course of the Sunne, and motion of the Moone, and a Scepter of Dominion, persecuting and chasing away the wicked from among the societie of men, and with the chastitie of the bodie, and sanctimonie of the minde, the two keyes of Religion and Happinesse. They called also f *Tidea*, the mother of all, after her death, *Aretia*, that is, the Earth, and *Esa*, i. the Fire, because she had beene Queene of the Holy Rites, and had taught maidens to keepe the holy euerlasting fire from euer going out.

*Noah*, before he went out of Armenia, had taught men Husbandrie, more aiming at Religion and Manners then Wealth and Dainties, which prouoke to vnlawfull things, and had lately procured the wrath of GOD. And first of all men hee found out and planted Vines, and was therefore called *Iannus*, which to the Aramæans soundeth as much as the author of Wine. Thus farre *Berosus*, lib. 3. and in the fourth booke he addeth, That *Nymbrot* (the first *Saturne* of Babylon) with his sonne *Iupiter Belus*, stole away those Rituell or Ceremoniall bookes of *Iupiter Sagus*, and came with his people into the Land Sennaar, where he appointed a Citie, and layed the foundation of a great Tower a hundred one and thirtie yeares after the Flood; but neither finished this, nor founded the other. Olde *Iannus* when he went hence, left *Scythia*, with his mother *Araxa*, and some inhabitants, to people Armenia, being the first King thereof; *Sabatius Saga* being consecrated High Priest, from Armenia vnto the Bactrians: all which space (sayth hee) in our Age is called *Scythia Saga*. In his fifth booke hee reporteth, That *Iupiter Belus*, possessed with ambition of subduing the whole World, closely endeauoured to make (or take) away *Sabatius Saga*, who, being not able otherwise to escape his trecherie, fledde away secretly. But *Ninus*, the sonne of *Belus*, pursuing his fathers intent against



against *Sabarius*, who substituted his sonne *Barzanes* in his place, and fled into *Sarmatia*, and after from thence into *Italie*, to his father *Ianus*. *Barzanes* was subdued by *Ninus*. But to come to an Author of better credit, <sup>g</sup> *Strabo* sayth, The Armenians and Medes haue in veneration all the Temples of the Persians, but the Armenians especially esteeme the Temples of <sup>h</sup> *Tanaïs*: as erecting them in other places, so in *Acilefina*. They dedicate vnto them men-seruants and women-seruants: the most noble of that Nation there (dedicating shall I say? or) prostituting their daughters: where after long prostitution with their Goddesse, they are giuen in marriage; none refusing such matches. How much can the shadow, how little can the substance of Religion persuaide men to? The Image of *Tanaus*, or *Anaitis*, was set vp in her Temple, all of solide Gold; and when as *Antonius* warred against the Parthians, this Temple was robbed. The same <sup>i</sup> went, That he which first had layed sacrilegious hands on the spoyles, was smitten blinde, and so diseased, that he died thereof. But when *Augustus*, being entertained of an auncient warrior at *Bononia*, asked him of the truth of this report, he answered, Thou now, O Emperour, drinkest that bloud; for I am the man, and whatsoeuer I haue, came by that bootie. This Goddesse is supposed to be the same with *Diana*. A Region of Armenia bare the same name, *Anaitis*.

g *Strab. l. ii.*h *Tanaïs* an Armenian Goddesse. Some tearme her *Anaitis*.i *Cel. Rhodig. l. 18. c. 29.*

How bloudie Rites the Armenians sometimes vsed, appeareth <sup>k</sup> by the Historie of the Riuer *Araxes*, before called *Halmus*, borrowing this later name of a King there reigning; to whome, in warres betwixt him and the Persians, the Oracle prescribed the sacrifice of his two faire daughters. Pietie forbad what pietie commaunded; and whiles the King would be an Vmpire betweene Nature and the Oracle (which is the vsuall euent in arbitrements) he satisfied neither. That the Oracle might be fulfilled, he sacrificed two of noble birth, of notable beautie: That Nature might not be wronged, he wronged Iustice (the true touch-stone of true pietie) he spared his owne, and offered the daughters of *Miesalcus*: but so he lost both his daughters by *Miesalcus* reuenging sword, and himselfe in this Riuer by himselfe drowned. *Bacchus* loued *Alphæsbæa*, an Armenian Damsell, and while *Tygris*, then (if you beleue the Storie) called *Sollax*, was too coole a mediator betweene the two hot louers, he swamme ouer on a Tygers backe. Hence the fable of his Metamorphosis into a Tygre: hence that name left to the Riuer. Armenia was subdued to the Persians by *Cyrus*: One part thereof payed to the Persians twentie thousand Colts for yearly tribute. <sup>l</sup> *Sarnaster*, <sup>1</sup> *Valer. Max.* sonne to *Tigranes* the Armenian King, conspired against his father: the conspirators sealed their bloudie faith with a bloudie ceremonie; they let themselues bloud in the right hands, and then dranke it. Wonder, that in such a trecherie (as immediately before the same Author affirmeth of *Mithridates* his sonne) that any man would helpe, or that he durst importune the Gods: no wonder, that so bloudie a seale was annexed to such euidence.

k *Gramayé Armen.*l *Sarnaster, 1 Valer. Max. l. 9. c. 11.*

The Temple of *Baris* (mentioned by *Strabo*) may happily be some Monument of *Noahs* descent, by corruption of the word *Lubar*, as before said, <sup>m</sup> *Iosephus* out of *Nicolaus Damascenus* calling it *Baris*, with losse of the first syllable.

m *Antiq. lib. 1. cap. 5.*

*Iuvenal* accuseth the Armenians of Sooth-saying, and Fortune-telling, by viewing the inwards of Pigeons, Whelpes, and Children. His words are in *Sat. 6.*

*Spondet amatorem teneram vel diuitis orbi  
Testamentum ingens, calida pulmone columbe  
Tractato, Armenius vel Commagenus Aruspex  
Pectora pulmonum rimabitur, exta catelli  
Interdum & pueri:*

That is,

A tender Louer, or rich Legacie,  
Of child-lesse Rich man for your destinie,  
Th' Armenian Wizard in hot Lungs doth spie  
Of Pigeons: Or of Whelpes the inwards handling,  
Or sometimes (bloudie search) of children, mangling.

o Pius 2.

The Mountaines ° of Armenia pay tribute vnto many Seas: Phasis and Lycus vnto the Pontike Sea; Cyrus and Araxes vnto the Caspian; Euphrates and Tigris vnto the Red or Persian Sea: These two last are famous for their ycarely ouerflowings, the former of them arising amidst three other Seas, yet by the incroaching violence of the beetle-browed Hills enforced to a farre longer, more intricate, and tedious way, before he can repose his wearied waues: the other, for his swiftnesse, bearing the name of Tygris, which with the Medes signifieth an Arrow. *Solinus, cap. 40.* sayth, That it passeth through the Lake Arethusa, neither mingling waters nor fishes, quite of another colour from the Lake: It diueth vnder Taurus, and bringeth with it much drosse on the other side of the Mountaine, and is againe hidden, and againe restored, and at last carrieth Euphrates into the Sea. The Armenians, besides their naturall Lords, haue beene subiect to the Persians; after that, to the Macedonians, and againe to the Persian; after, to *Antiochus* Captaines: then, to the Romanes and Parthians, tossed betwixt the Grecians and Saracens, subdued after successiuelly to the Tartarians, Persians, and Turkes. Of these present Armenians *M. Cartwright* reporteth p, That they are a people very industrious in all kinde of labour: their women very skillfull and actiue in shooting and managing any sort of weapon, like the ancient Amazons. Their families are great, the father and all his posteritie dwelling together vnder one Roofe, hauing their substance in common: and when the father dieth, the eldest sonne doth gouerne the rest; all submitting themselues vnder his Regiment: after his death, not his sonne, but the next brother succeedeth, and so after all the brethren are dead, to the eldest sonne. In diet and clothing they are all alike. Of their two Patriarkes, and their Christian profession, we are to speake in fitter place.

p Preachers  
Trauels.

The Turcomanians (late inhabitants) are as other the Scythians or Tartarians, (from whence they are deriued) theeuish, wandering vp and downe in Tents without certaine habitations, like as the *Curds* also their Southerly neighbours, their cattell and their robberies being their greatest wealth. Of their Religion (except of such as after their manner be Christians, which we must deferre till a fitter time) we can finde little to say, more then is said already in our Turkish Historie. This we may here deplore of the unhappie site of Armenia; which though it repeopled the world, yet is it least beholding to her viperous off-spring, a mappe of the worlds miseries, through so many ages. For being hemmed alway with mightie neighbors on both sides, it selfe is made the bloudie Lifts of their ambitious encounters, alway loosing whosoever wonne, alway the gauntlet of the Challenger, the Crowne of the Conqueror. This (to let passe elder times) the Romanes and Parthians, Greeke Emperors and Saracens, Turkes and Tartarians, Turkes and Mamalukes, Turkes and Persians, do more then enough proue. *Ptolomey* placeth to the North of Armenia, Colchis, washed by the Pontike Sea; Albania by the Caspian; and betwixt these two Iberia, now (together with some part of Armenia) called Georgia, either for the honour of their Patron *S. George*, or haply because they descended of those Georgi, which *Plinie* nameth among the Caspian inhabitants. *Strabo* recordeth foure kinds of people in this Iberia: of the first sort are chosen two Kings, the one precedent in age and nobilitie, the other a leader in Warre, and Law-giuer in Peace: The second sort, are the Priests: The third, Husbandmen and Souldiours: The fourth, the vulgar seruile people. These haue all things common by Families, but he is Ruler which is eldest; a thing obserued of the Armenian Christians (as before is said) euen at this day. *Constantinus Porphyrogenitus* \* the Emperour writeth, That the Iberians boast and glorie of their descent from the wife of *Vriah*, which *Dauid* defiled, and of the children gotten betweene them. Thus would they seeme to be of kinne to *Dauid* and the Virgin *Marie*: and for that cause they marrie in their owne kindred. They came (they say) from Ierusalem, being warned by Vision to depart thence, and seated themselues in these parts. There departed from Ierusalem *Dauid* and his brother *Spandiates*, who obtained (say they) such a fauour from *GOD*, that no member of his could be wounded in warre, except his heart, which he therefore diligently armed; whereby he became dreadfull to the Persians, whome he subdued, and placed the Iberians in these their habitations: In the time of *Heraclius* they

q Lib. 6. c. 13.  
r Strab. l. 11.

\* *Const. de administrando imperio ad Romanum* F. c. 45.



they aided him against the Persians, which after that became an easie prey to the Saracens. Of the Roman conquests and exploits \* in Armenia, Colchis, Iberia, Albania, I list not heere to relate.

Albania † (now Zuiria) lieth North and East betwixt Iberia and the sea, of which *Strabo* affirmeth that they need not the sea, who make no better vse of the land: for they bestow not the least labour in husbandry, and yet the Earth voluntarily and liberally yeeldeth her store: and where it is once sown, it may twice or thrice be reaped. The men were so simple, that they neither had vse of money, nor did they nūber aboue an hundred; ignorant of weights, measures, warre, ciuility, husbandrie: there were in vse amongst them sixe and twentie languages. They had ‡ Spiders which would procure death vnto men smiling, and some also which did men to die weeping.

They worshipped the Sunne, *Iupiter*, and the Moone, whose Temple was neere to Iberia. The Priest, which ruled it, was next in honor to the King: hee performeth the holy rites, ruleth the Holy Region which is large and full of people: of the sacred seruants, many, being inspired, doe diuine or prophecie. He which is most rauished with the spirit, wandereth alone thorow the woods: him the Priest taketh, and bindeth with a sacred chaine, allowing him sumptuous nourishment the space of a yeare, and after bringeth him to be slaine with other sacrifices to the Goddesse. The rites are thus. One which is skilfull of this businesse, holding that sacred speare wherewith they vse to slay the man, stepping forth, thrusteth it into his heart: in his falling they obserue certaine tokens of diuination: then doe they bring out the bodie into some place, where they all goe ouer it. The Albantans honored old-age in all men, death in none, accounting it vnlawfull to mention a dead man; with whom they also buried his wealth. ¶ *Pliny* out of *Isigonus* affirmeth, that a people called Albani (not these I thinke, if any) were hoary haired from their childhood, and saw as well by night as by day.

*Mengrelia* (sometime *Colchis*) adioyneth to the Euxine sea, in which country *Strabo* mentioneth the Temple of *Leucothea*, builded by *Phryxus*: where was also an Oracle, and where a Ramme might not be slaine. This Temple was sometimes very rich, but spoiled by *Pharnax*, and after of *Mubridates*. This countrie the Poets haue made famous by the fables of *Phryxus*, and *Iason*. *Phryxus* the sonne of *Athamas*, Prince of Thebes, and of *Nephele*, with his sister *Helle* fled from their cruell stepdam *Ino*, vpon the backe of a golden Ramme, from which *Helle* falling into the water gaue name thereto, of her called *Hellespont*: *Phryxus* coming safe into Colchis, sacrificed to *Iupiter*, and hanged vp the fleece of his Ramme in the groue of *Mars*, which custome was yearely practised of his posteritie. *Iason* after by command of *Pelias* (seeking by a barbarous enemy, or a dangerous nauigation to destroy him) with fourescore and nineteene other companions in the ship, called *Argo*, fetched this fleece from hence by the helpe of *Medea*: and the ship and the Ramme filled heauen with new constellations. That fable x had ground of historie, howsoeuer by fictions obscured. For the riuers heere in Colchis are reported to carrie gold downe with their streames and sands, which the people take with boords bored full of holes, and with fleeces of wooll. Spaine hath of late yeelded many such Argonauts, with longer voyages, seeking the golden Indian Fleece, which their Indian conquest may make the ensigne of their Order more fitly, then their Burgundian inheritance.

*Herodotus* y is of opinion that *Sesostris* left some of his armie heere at the riuier *Phasis*, perswaded hereunto by the agreement of the Colchians and Egyptians in the same ceremonie of Circumcision, and in the like workes of hempe. *Vadianus* citeth out of *Valerius Flaccus* the like testimony. *Pliny* in his sixth booke, and fifth chapter, reporteth of *Dioscurias* a Citie of Colchis, whilome so famous, that *Timosthenes* affirmeth that three hundred nations of differing languages liued in it, and afterwards the Roman affaires were there managed by an hundred & thirtie Interpreters. ¶ *Cornelius Tacitus* saith that they accounted it vnlawfull to offer a Ramme in sacrifice, because of *Phryxus* his Ramme, vncertaine, whether it were a beast, or the ensigne of his shippe. They report themselves the issue of the Theſſalonians.

The present Mengrelians are rude and barbarous, defending themselves from the

\* *Dion Cassius*

lib. 37. &amp; 49.

Agathias lib. 4.

Iornandes de

reb. Get.

† *Noterus Caelius*

Rodiginus lect.

Antiquarum.

lib. 18. cap. 27.

Pius secundus,

Asia.

‡ *Sanſonius*and *Pius secundus*,

report of

such Spiders in

Italy, in Cala-

bria, called

Tarantule.

u *Plin. li. 7. c. 2.*x *Diod. Sic. li. 4.*

Nat. Com. lib. 6.

Iustin. lib. 42.

Strabo lib. 11.

y Lib. 2.

z *Annal. lib. 6.*



Quadus.

Turkes by their rough Hills and ragged pouertie : so inhumane that they sell their owne children to the Turkes. I reade not of any other religion at this day amongst them but Christian, such as it is. Some adde these also to the Georgians. The wiues of diuers of these people reported to be exercised in armes and martiall feates, happily gaue occasion to that fable or historie of the Amazons.

\* Aug. Busbeq.  
epist. 3.

*Busbequius* \* saith, that Colchos is a very fertile countrey, but the people idle and carelesse : they plant their Vines at the foote of great Trees, which marriage pro- ueth very fruitfull, the husbands armes being kindly embraced, and plentifully laden. They haue no money, but in stead of buying and selling they vse exchange. If they haue any of the more precious mettals, they are cōsecrated to the vse of their Temples, whence the King can borrow them vnder pretence of publike good. The King hath all his tributes paid in the fruits of the earth, whereby his Pallace becommeth a publike store-houſe to all commers. When Merchants come, they giue him a present, and he feasteth them : the more wine any man drinketh, the more welcome he is. They are much giuen to belly-cheere, dauncing, and loose sonnets of loue and daliance. They much caroll the name of *Rowland* or *Orlando*, which name it seemeth passed to them with the Christian armies which conquered the holy Land. No maruell if *Ceres* and *Bacchus* lead in *Venus* betwixt them, which so ruleth in these parts, that the husband bringing home a guest, commends him to his wife and sister, with charge to yeeld him content and delight, esteeming it a credit that their wiues can please and be acceptable. Their Virgins become Mothers very soone ; most of them at ten yeares old can bring witness in their armes (little bigger then a great frōgge, which yet after grow tall and square men) to proue that there is neuer a maid the lesse for them. Swearing they hold an excellent qualitie, and to be a fashion-monger in oathes, glorious : to steale cunningly winnes great reputation, as of another *Mercury*; and they which cannot doe it, are holden dullards and blockes. When they goe into a Church, they giue meane respect to the other Images : Saint *George* is so worshipped, that his horses hooves are kissed of them. *Dadianus* the King of Colchos or Mingrelia, came a suiter to *Solyman*, while *Busbequius* was there. Betwixt them and the Iberians, their neighbors, is much discord. And thus much of their present condition.

a Haithon. cap. 7.

*Haithon* <sup>a</sup> the Armenian, extending the confines of Georgia to the great sea, saith : In this kingdome is a thing monstrous and wonderfull, which I would not haue spoken nor beleueed, had I not seene it with mine owne eyes. In these parts there is a Province called *Hamsen*, containing in circuit three dayes iourney, and so farre is it couered with an obscure darkenesse, that none can see any thing, nor dare any enter into it. The inhabitants thereabouts affirme, that they haue often heard the voice of men howling, cockes crowing, neighing of horses; and by the passage of a riuer, it appeareth to haue signes of habitation. This is reported by the Armenian histories to haue come to passe by the hand of *G o d*, so deliuering his Christian seruants (by *Sauotens* a Persian Idolater, Lord of this place appointed to die) and so punishing with outward darkenesse the inward former blindness and rage of those persecuting Idolaters. Thus *Hanthonus* or *Antonius à Churschi* (for so *Ortelius* nameth him) but this darknesse seemeth more ancient, and to haue beene the cause of that prouerbe <sup>b</sup> *Cimmeria tenebra*.

b Tull. in Aca-  
dem. Cimmerij  
quibus aspectum  
solis sine Deo a-  
liquis sine Na-  
tura ademit sine  
eius quem inco-  
lunt loci situs.  
c Io. Bot. Ben.  
d Plin. l. 6. c. 11.

The Georgians (girt in with two mightie aduersaries, the Persian, and the Turke) haue endured much grieuance from them both : and, in the late warres, especially from the Turke, <sup>c</sup> who hath taken and fortified many of their principall places of importance, *Gori*, *Clisca*, *Lori*, *Tomanis*, *Tefis*, the chiefe citie of Georgia, vnto which from *Derbent* there yet remaine the foundation of a high and thicke wall built by *Alexander*. *Ortelius* esteemeth *Derbent* to bee *Caucasia porta*, which *Pliny* <sup>d</sup> calleth a mightie worke of nature, &c. Westward from hence is entrance into the Circassian countrey, extending it selfe on *Meotus* siue hundred miles, and within land two hundred. Christians they are in profession : from hence the Soldans of Egypt had their slaues, of which were raised their Mamalukes. Their chiefe Cities are *Locoppa* and *Cromuco* : at the mouth of *Tanais*, the Turke hath fortified *Asaph*. They liue in great part



part on robberies. In old time in this tract was *Phanagoria*, and therein the Temple of *Venus* surnamed *Apaturia*,<sup>c</sup> because, that when the Giants assaulted her, she implored the aide of *Hercules*, who slew them all one after another. *Cimmerium* a towne at these straits, gaue name thereunto of *Cimmerius Bosphorus*. But little can be said of these in particular, more then generally may be said of the *Scythians*, to whom they are reckoned.

*Georgius Interianus*<sup>f</sup> hath written a tractate of these *Zychi*, or *Circassi*, called of themselves *Adiga*; expressing their vnchristian christianitie, and barbarous manner of liuing; which I hold fittest in our discouery of the diuers professions of Christian Religion to relate.

Some<sup>s</sup> adde vnto Armenia in their moderne Mappes and Discoueries, besides the Turcomani, a people that came thither out of Tartaria, the Curdi, both still retaining the Tartarian and Arabian manner of life in tents without Cities, Townes, or houses. Their religion halteth betwixt diuers religions of the Turkes, Persians, and Christians of the Iacobite and Nestorian Sects. In heart, they are neither fast to God nor man; dissembling with the Persian and Turke, whose subiects they haue successiue beene, and better skilled in robbery, murther, and faithlesse treacherie (their daily practise) then mysteries of faith and religion. They are also Lords of Bitlis, and some other Cities and holds in those parts. They are supposed to be a remnant of the ancient Parthians, and neuer goe abroad without their armes, bowes, arrowes, scimitars, and bucklers, euen when Age seemeth to haue fastened one foot in the graue. They adore<sup>h</sup> and worship the Diuell, that he may not hurt them, nor their cattell: they are cruell to all sorts of Christians: their countrie is therefore called *Terra Diaboli*. One of their Townes is named *Manuscute*, a mile from which is an Hospitall dedicated to Saint *John Baptist*, much frequented as well by Turkes, as Christians, whom superstition hath perswaded, that whosoever will bestow, kidde, sheepe, or money, to releue the poore of that place, shall both prosper in his iourney, and obtaine the forgiuenesse of his sinnes.

<sup>c</sup> Strabo lib. 11.

<sup>f</sup> Apud Rhamus.

<sup>g</sup> G. Pet. Ben.

<sup>h</sup> Abr. Hart.

<sup>i</sup> M. Paul.

<sup>k</sup> Ramus.

<sup>h</sup> Cartwrights Trauels.

## CHAP. II.

## Of the Medes.



Armenia extending it selfe (if *Iustine*<sup>a</sup> haue measured rightly) eleuen hundred miles, on the East encountreth Media, in which lieth our next perambulation. It receiued the name of *Madai*, the sonne of *Iaphet*, not of *Medus* the sonne of *Medea* and *Iason*. It is limited<sup>b</sup> on the North, with the Caspian sea; on the South, with Persia; on the East, with Parthia. *Ecbatana*, the chiefe Citie built (as *Pliny*<sup>c</sup> affirmeth) by *Seleucus* (indeed farre more ancient, and by him happily reedified) is distant from the Caspian Straits twentie miles. These Straits are a narrow way made by hand thorow the hilles, scarce wide enough for a cart to passe, eight miles in length, the rockes manifesting their indignation at this interruption, by obscure frownes, and salt<sup>d</sup> teares continually streaming from them, which I know not by what sudden horror, are presently congealed into ice; also all the Summer time with armies of Serpents keeping the passages. Well may this be the house of Envy: so fitly doth that fable of the Poet<sup>e</sup> agree with the nature of this place.

<sup>a</sup> Lib. 42.

<sup>b</sup> Strabo lib. 11.

<sup>c</sup> Plin. l. 6. c. 14.

<sup>d</sup> Sol. cap. 50.

<sup>e</sup> Ouid. Metam. lib. 2.

-----*Domus est imis in vallibus huius,  
Abdita, sole carens, non ulli peruia vento,  
Tristis, & ignaui plenissima frigoris, & qua  
Igne vacet semper, caligine semper abundet.*

-----*videt intus edentem*

*Vipereas carnes, vitiorum alimenta suorum,*

*INVIDIAM.*-----

Of

\* *Iud. 1.*\* *Lib. 1.*f *Iustin. lib. 1.*g *Diodorus Sic. lib. 3. cap. 7.**Melan. Cbro. l. 2.*h *See li. 1. c. 13.*i *Diodorus Sic. lib. 3. l.*k *Diodorus lib. 3. cap. 5.*l *Stuckius de sacris Gentium.*m *Ecbatana was built before Deioes, yea before Semiramis time.*n *Diodorus Sic. lib. 4. cap. 3.*o *Lib. 3. cap. 15.*p *Iob 21. 15.*

*Et que non pro-*  
*sunt singula mul-*  
*ta inuant.*  
*Et quod non pos-*  
*sunt singula,*  
*multa nocent.*

q *Reade lib. 1. cap. 13.*

Of *Ecbatana* we reade in the Historie of *Iudub*, that *Arpachshad* built the walles of hewen stones, seuentie cubits high, and fiftie cubits broad, &c. *Herodorus*\* affirmeth, that after the Assyrians had reigned in Asia siue hundred and twentie yeares, the Medes rebelled, and chose *Deioes* to be their King, and at his command builded him this roiall Citie, and a Pallace of great beautie (the timber whereof was Cedar, ioyned with plates of siluer and gold; it was seuen furlongs in compasse) his successeurs are there reckoned, *Phraortes*, *Cyoxares*, *Astyages*. *Iustine* f reporteth that *Arbactus* or *Arbaces*, Liefetenant of the Medes vnder *Sardanapalus*, rebelled against him for his effeminate life, and translated the Empire from the Assyrians, with whom it had continued thirtene hundred yeares, to the Medes. *Diodorus Siculus* g addeth in this conspiracie, vnto this *Arbaces* the Mede, *Belesus*, whom some call *Phul Beloch* the Babylonian, who shared the State betwixt them; the Babylonian possessing *Babylonia* and *Assyria*; and *Arbaces*, *Media* and *Persia*. Of this more is h said before.

In the time of *Ninus*, *Farnus* (saith i *Diodorus*) was King of *Media*, who, encountering with *Ninus* in battell, was there taken, with his wife and seuen sonnes: all which the bloudie Conquerour commanded to be crucified. And thus remained *Media* hand-maid to the Assyrians, till the time of *Sardanapalus*; but not without some disquiet. For in *Semiramis* time the Medes rebelled, and destroyed *Niniue*. But *Semiramis* inuaded their countrey with a mightie armie; and coming to the hill *Bagistanus*, sacred to *Iupiter*, there pitched her tents; and k in the plaine fields made a garden, containing twelue furlongs. Beyond the garden she cut a rocke seuentene furlongs high, grauing therein her owne Image, and an hundred others, bringing her gifts. Some l tell this otherwise, that she pourtrayed her owne Image in that huge quantitie, and appointed an hundred Priests continually to attend the same with offerings and diuine worships. At *Chaona* a Citie of *Media*, she espying another huge rocke in the plaine, caused another garden to be made in the midst thereof, with sumptuous houses of pleasure therein, whence shee might behold all her armie, and there gaue her selfe a long space to rest and voluptuousnes, making choice of the likeliest Gallants in her Campe for her bed-fellows, all whom she after did to death. Thence to *Ecbatana* she made the way shorter, and more passable, casting downe hilles and exalting the valleyes into a plaine, still bearing her name. At *Ecbatana* m she built a Pallace, and brought water thither from the hill *Orontes*, by a laborious and costly channell. And thus did she not only subdue the rebellious Medes, but made a conquest of Nature in ostentation of her puissance. The same n Author telleth, that multitudes of Sparrowes, which eat vp their seedes, forced the inhabitants to leaue their soile; as did Mice cause some parts of Italy, and Frogges (rained out of the clouds) the *Attariota*, and (as we haue o obserued) the Fleas chased away the inhabitants of *Myus*. How great is the Creator, that of the smallest of his creatures can muster armies to the conquest of them which siuell in conceit of their owne greatnesse? We like Giants by our wickednesse defile the Heauens, and defile the Earth, saying (by our workes) p *Who is the Almighty, that we should serue him?* when as yet this L O R D of Hosts need not tame vs with legions of Angels (one could destroy *Senacheribs* host) nor set the Heauens in their courses to fight his battailes (as against the Cananites) nor arraunge the Elements with an ouerwhelming *Chaos* to confound vs, by a Sodomiticall fire, or airy pestilence, or deluge of waters, or deuouring of the earth: nor needs he Lions to challenge a part of this glorie to their strength and prowesse: Frogges, and Lice, and Flies shall be *Pharaohs* chalengers, conquerours, iaylers; And how many nations in Africa haue the insulting triumphing Graffehoppers exiled from their natiue dwellings? Proud man, well may the basest of thy basest seruants thus make thee to see thy basenesse; and by rebelling against thee, argue thy rebellions against their and thy Creator.

But that we be not too farre transported with this not vniust passion; let vs returne to our Prouince of *Media*; which *Arbaces* q deliuered from Assyrian seruitude, and subiected it together with the Easterne Empire to himselfe, vnder whose posteritie it continued three hundred and two and twentie yeares. *Astyages*, the last, was by

Cyrus,



*Cyrus*, his Nephew, conquering according to two dreames, which had fore-signified this vnto him. In the first he dreamed, that he saw so much vrine streaming from his daughter *Mandane* (his only childe) that all Asia was drowned therewith: in the other, a Vine grew from her, which shadowed all Asia. His *Magi*<sup>r Herodot. l. 1.</sup> told him, that here-<sup>Val. Max. &c.</sup> by was foretold his nephewes greatnesse, with the losse of his kingdome. To preuent this, he wedded his daughter to *Cambyses* a Persian: and when she was deliuered of a childe, he committed it to *Harpagus* (one of his trusty Counsellers) to be made away. He fearing renège from the daughter, if she should after succeed her father, deliuereth the Infant to *Muradates* the Kings Heard-man, commanding him in *Astyages* name, to expose it on the mountaine. He returning home, found his wife newly deliuered of a dead childe, which, by her entreatie, was laid forth in stead thereof. Her name was *Spico*. which in the Median language signifieth a Bitch: whence the fable grew, that *Cyrus* being so exposed, was nourished by a Bitch. This Infant growing vp, and called by the Heard-mans name, after ten yeares was knowne by this occasion. <sup>r Justin. lib. 1.</sup> A company of boyes playing together, chose this stripling for their King, who vsed his childish royalty with more then childish discipline. For he ordained diuers officers, some of them to be his guard, some builders, messengers, &c. as he thought fit. Amongst whom was a sonne of one *Artembares*, a man of great estimation, who for neglecting his office, was by this yong kingling seuerely chastised. Hee complained thereof to his father, and the father brought the childe to the King, accusing the indignitie of the fact, that his Heard-mans sonne should deale so malapertly and cruelly, shewing his beaten shoulders to *Astyages*. The Heard-man and his supposed sonne was sent for, that *Artembares* might be satisfied: where the yong King gaue so good account of that his fact, that *Astyages* much amazed, tooke the Heard-man aside, and with busie enquiry learned of him all the truth of this matter: wherewith enraged against *Harpagus* who ought himselfe to haue done that dismall execution, but dissimbling the same, he told him that he would doe sacrifice for the childes safety, and bad him send his childe to beare *Cyrus* company, inuiting him also to suppe with him, where he feasted him with the flesh of his owne sonne, whose head, fingers, and toes were set before him at the last seruice. *Harpagus* bare it as patiently as he could, till fitter occasion of reuenge offered it selfe, which thus fell out. The *Magi* told *Astyages* that in this childish kingdome of *Cyrus*, the danger of his dreame was already passed, and that he needed not feare any further danger. Wherefore he was sent into Persia to his parents. After he was now a man, *Harpagus*, hauing secretly solicited the Medes to rebellion against their cruell Soueraigne, acquainted *Cyrus* with his proiect, to that end enclosing a letter in a Hares belly, which he sent to *Cyrus* by one of his huntmen: which was with such industrie and successe prosecuted, that *Astyages* lost his Scepter, and *Cyrus* translated the Empire to the Persians. For *Harpagus* being made Generall of the armie of the Medes, reuolted to *Cyrus* with all such as he had made acquainted with his treason. And when the Medes after rebelled in the time of *Darius*, they were forced againe to subiection. The *Magi* were by *Astyages* command crucified: and he himselfe re-enforcing his power, and bidding battell to *Cyrus* the second time, was taken aliue, and by his nephew set ouer the Hyrcans.

The *Magi* had large and fertill possessions (thus reporteth<sup>\*</sup> *Ammianus*) assigned<sup>\* Ammian. Marcel. lib. 23.</sup> them in Media. Their Science called *Magia*, is by *Plato* termed *Machagistia*, which mysticall word signifieth the purest worship of the Gods: to which Science *Zoroastres* of Baetria in old times added many things out of the mysteries of the Chaldees. But because the Persians had from hence their Empire and this religion, by whose armes they were made knowne to the world: there shall bee fitter place to speake of these *Magi*, when we treat of the Persian Rites. In this Region was made the oyle *Medicum*, wherein their arrowes were steeped, which being shot out of a looser bow (for a swifter shot extinguished it) did burne the flesh in which it did sticke, and if water were applied to it, the fire thereof encreased. Nor could any remedie cure the same, but hurling dust thereon. It was composed of *Naphtha*. The Medes made league with this<sup>r Boem. lib. 2. Francisco Thamar. lib. 2.</sup> ceremonie. <sup>\*</sup> They wounded the souldiers of each partie, either licked others bloud.

The



The North parts of Media were barren, and therefore they liued on Apples, dried and stamped together: of roasted Almons they made bread, and wine of the roots of herbs. This and Venifon was their food. In one plaine<sup>u</sup> of Media were pastured fiftie thousand Mares, belonging to the King: the hearbe whereon they principally fed, is still called *Medica*. The race of hories, called *Nisai*, were heere bred, and hence dispersed all ouer the East.

<sup>u</sup> *Pius secundus Asia.*

<sup>x</sup> *Alex. ab Alex. lib. 4. c. 23.*

<sup>y</sup> *Bar. apud Euseb. de preparat. Euang. l. 6. ca. 8.*

<sup>z</sup> *Plutarch de orb. Lun. Gramaye. Curtius l. 6. 3.*

Among<sup>x</sup> the Medes, none might be King by the law of the countrey, except hee were in stature and strength eminent. All the Medes (saith *Bardesanes*<sup>y</sup> a famous Chaldean) nourish dogges with great care, to which they cast men readie to die (whiles they are yet breathing) to be deuoured of them.

The Medes<sup>z</sup> worshipped the fire, with barbarous honors done thereto. Their Kings held such Maiestie, that none might laugh or spit before them: They were seldome seene of their people: They had alway Musicians attending them. Their wiues and children accompanied them in their battailes.

<sup>a</sup> *Dan 6. 8. Eser. 1. 8.*

The name of the Medes remained famous after the Persian conquest, as appeareth by the stile which the Scripture<sup>a</sup> giueth them: *the law of the Medes and Persians which was vchangeable*, the King himselve not hauing power to reuoke his sentence.

<sup>b</sup> *Scalig. Can. Isag.*

<sup>c</sup> *R. Reinec. Syntag. de fam. mil. &c. 10. 1.*

As for the Catalogue of the Kings which succeeded *Arbaces*, vntill the time of *Astyages*, and the times of their raigne, we haue before shewed it out of *Scaliger*<sup>b</sup> in our first booke, Chap. 13. True it is, that all agree not in that account. *Reinerus*<sup>c</sup> *Reineccius* leaue out diuers of them, and numbreth the yeares of the Median Dynastie but 261. whereas our former account hath 322. But I had rather referre the Reader to that Catalogue, then trouble him with new out of this or other Authors.

<sup>d</sup> *Maginus Theophrast. Geog.*

<sup>e</sup> *I. B. B.*

<sup>f</sup> *Strab. li. 11. g. Pet. Gyllius in Orteliij Thef.*

Media hath beene<sup>d</sup> diuided into *Media Maior*, and *Atropatia*: the former containeth Tauris, supposed by *Ortelius* to be the forenamed *Ecbatana* (yet now wanting walls altogether) containing in circuit sixteene miles, and of people two hundred thousand; subdued to the Turke 1585. and before by *Selima* and *Soliman*. *Sultania*<sup>e</sup> famous for the fairest Moschee in the East. Casbin, to which the Persian hath remoued the royall seat from Tauris. The lake of *Van* three hundred miles long, and an hundred and fiftie broad (after *Strabo*<sup>f</sup>, *Manlianus Lacus*) of salt water the greatest next to *Meotis*. *Gyllius*<sup>g</sup> affirmeth, that eight great riuers runne into it, without any apparent issue to the sea.

<sup>h</sup> *Hak. A. Jenkinson.*

Atropatia is now called *Seruan*; the chiefe Citie is *Sumachia*, or *Shamaki*, in which the Sophi not long since<sup>h</sup> built a Turret of flint and free-stone, and in a ranke of flints therein did set the heads of the Nobilitie and Gentrie of the countrey, for a terrour to the rest: the quarrell was pretended for religion, intended for soueraignetie.

<sup>i</sup> *Plut. de facie in orb. Lun.*

<sup>k</sup> *Strabo lib. 11. I. Cael. l. 18. c. 19.*

Their ancient Religion<sup>i</sup> differed not much from the Persian, and such also is it still. Their<sup>k</sup> Kings had many wiues, which custome extended after to the Villages and mountaines, in so much that they might not haue lesse then seuen. The women<sup>l</sup> also esteemed it a credit to haue many husbands, & a miserable calamitie to haue lesse then fise. *Cyrus* subdued them to the Persians, *Alexander* to the Macedons. What should we speake of the Parthians? who made *Ecbatana* their seat royal in the summer time: and of the Saracens, Tartars, Persians & Turks, who haue successiuelly vexed these coutries.

<sup>m</sup> *Hak. Flyag. tom. 1.*

Not farre from *Shamaki*, saith Master *Jenkinson*<sup>m</sup>, was an old castle, called *Gullistone* (now beaten downe by the Sophi) and not farre from thence a Nunry of sumptuous building, wherein was buried a Kings daughter, named *Ameleck Channa*: who slew her selfe with a knife, for that her father would haue forced her (shee professing chastitie) to haue married a Tartar King: vpon which occasion the maidens euery yere resort thither to mourne her death.

<sup>n</sup> *Afabulous report of the Medes.*

There is also a high hill called *Quiquifs*; vpon the top whereof (they<sup>n</sup> say) dwel- leth a Giant named *Arneoste*, hauing on his head two great hornes, and eares and eyes like a Horfe, and a taile like a Cow, who kept a passage thereby, till one *Hancoir Hamshé* (a holy man) bound him with his woman *Lamisache* and his sonne *Asfer*; who is therefore had in Saint-like reputation.

*Obdoloocan* King of this countrey vnder the Sophie, besides gracious entertainment granted



granted vnto Master *Anthonie Ienkinson* for our English Merchants great priuiledges,  
*Anno 1563.*

*Gilan*, also anciently *Gela*, is reckoned to *Media*. Into these Cities of *Media* the  
 • Israelites were transported, together with their religion by *Salmanesar* the Assyrian: o 2. Reg. 17. 6.  
 GOD in his manifold wildome so punishing their finnes, and withall disperſing ſome  
 ſparkes of diuine truth.

## CHAP. III.

*Of The Parthians, and Hyrcanians.*

Parthia is placed by *Pliny* <sup>a</sup> in the rootes of the hilles: hauing on the <sup>a Lib. 6. 25.</sup>  
 Eaſt, the Arians; on the Weſt, the Medes; on the South, Carmania;  
 on the North, Hyrcania, rounded with deſerts. He affirmeth that the  
 kingdomes of the Parthians were eighteene. Eleuen of them neere to  
 the Caſpian ſea; and the other ſeuen neere the red ſea. The word Par-  
 thian ſignifieth with the Scythians *an exile*. Their chiefe Citie was He-  
 catompylos, now (as ſome <sup>b</sup> affirme) Hiſpaham, for the excellencie therEOF called of <sup>b Magnus.</sup>  
 the Perſians, *Haſte the World*. Theſe Scythian exiles in the times of the Aſſyrians,  
 Medes, Perſians, and Macedonians, were an obſcure people, the prey of euey Con-  
 querour, which after ſeemed to diuide the world with the Romans. Their ſpeech was  
 mixt of the Median and Scythian: their armies conſiſted moſt part of ſeruants, which  
 they held in great reſpect, inſtructing them in feats of armes. In an armie of fiftie thou-  
 ſand, wherewith they encountred *Antony*, there were onely 800. free-men. The par-  
 thians <sup>c</sup> had no vſe of gold or ſiluer, but in their armor. They had many wiues, whereof <sup>c Iuſtin. 41.</sup>  
 they were ſo iealous, that they forbad them the ſight of other men. They performed  
 all buſines priuate and publike on horſe-backe; this being the diſtinction of free-men  
 from ſeruants. Their burial was in the bellies of birds, or dogs. Their naked bones were  
 after couered with earth: they were exceedingly ſuperſtitious in the worſhippe of their  
 gods: a ſtout, vnquiet, ſeditious, vnfaithfull people. *Arſaces*, firſt a famous theefe, af-  
 ter, the founder of that kingdome, left no leſſe memorie of himſelfe amongſt the Par-  
 thians, then *Cyrus* among the Perſians, or *Alexander* among the Macedonians. The  
 day wherein he ouerthrew *Seleucus*, was ſolemnely obſerued euey yeare amongſt  
 them, as the beginning of their liberty. Of him they called all their Kings *Arſaces*, as  
 the Roman Emperours are named *Ceſars*. They <sup>d</sup> called themſelues the brethren of the <sup>d Am. Mar. lib. 23.</sup>  
 Sunne and Moone, which are in thoſe places worſhipped. This *Arſaces* was worſhip-  
 ped after his death. They were no leſſe bloody to their brethren, when they came to the  
 Crowne, then the *Ottomans* are at this day. *Phrabartes* <sup>e</sup> ſlew thirty of his brethren, and <sup>e Iuſtin. lib. 42.</sup>  
 before them, his father, and after, his ſonne, rather then he would endure a poſſibility of  
 a Competitor. About <sup>f</sup> 228. yeres after C H R I S T, *Artabannus* the laſt Perſian King be- <sup>f Vadianus. Sec fol. 5.</sup>  
 ing ſlaine by *Artaxerxes* or *Artaxates* the Perſian, the Empire returned to the Perſi-  
 ans, who were therEOF depriued by the Saracens; and they againe by the Tartars: and  
 now for the greateſt part vnder the Sophi: they had their cuppe-quarrels, ſtriving who  
 ſhould draw deepeſt: which cuſtome we need not goe into Parthia to ſeeke. *Sirabo*  
 mentioneth among the Parthians a Colledge or Senate of *Magi* and Wiſe-men.  
 Their ancient religious Rites I find not particularly related.

The Parthian affaires are thus by ſome <sup>g</sup> related. After *Alexanders* death, none of <sup>g Iuſtin. lib. 41. Dion Caſſius lib. 40. Pius ſcundus Aſia. Gramaye Par- thica; P. Bix- rus Rerum Per- ſicarum. lib. 30.</sup>  
 the Macedonians vouchſaſing ſomeane a Prouince, *Stragonor* a forreiner obtained  
 it: after which the Macedonians, contending in ciuill quarrels for the Soueraignety,  
 Parthia wauered in vncertaintie, till in the time of *Seleucus* the nephew of *Antiochus*,  
*Theodorus*, Deputie of Cachia, entituled himſelfe King: ſo giuing example of rebellion  
 to the Eaſterne Nations, which *Arſaces* among the Parthians eaſily followed. He  
 combining himſelfe with *Theodorus*, and after his death, with his ſonne ſtrengthened  
 himſelfe in his new erected gouernement of two Cities. But *Seleucus* taking armes

against him, was by him ouerthrowne in battell: which day first gaue light to the Parthian greatnesse, not vnworthily obserued therefore of their posteritie with solemnity. For *Seleucus* being by more important affaires called home, the Parthians had leasure to establish their hopes. *Athenaus* reporteth that *Arfaces* tooke him prisoner, and after gentle vsage he sent him home.

After this first, came a second *Arfaces*, who encountered with *Antiochus* the sonne of *Seleucus*, comming against him with an armie of an hundred thousand foot-men, and twentie thousand horse. The issue was, they parted friends in mutuall league. *Priapatius* or *Pampatius* was their third King, to whom *Phraates* his sonne succeeded; and next, his brother *Mithradates*, who subdued the Medes and Helimæans, enlarging the Parthian Empire, from Mount Caucasus to Euphrates. He tooke *Demetrius* King of Syria prisoner: and died in his old age. His sonne *Phraates* was the fourth: on whom *Antiochus* warred, and the Parthian opposed against him his brother *Demetrius*, till then detained prisoner. But whiles he warred against the Scythians, by treason of his owne subiects he was slaine; and *Artabanus* his vnkle placed in his roome. He also soone after died of a wound receiued in the field: and his sonne *Mithridates* succeeded, whom the Parthian Senate expelled and deposed. But others reckon betweene *Artabanus* and *Mithridates*, *Pacorus*, and his sonne *Phraates*.

<sup>h</sup> Reade lib. 1.  
cap. 13.

So vncertaine is the Parthian Historie; for which cause also <sup>h</sup> *Scaliger* blameth *Ornphrius* for being too peremptory in such vncertainties.

<sup>i</sup> L. Florus lib. 3.  
cap. 11.

Next in order is reckoned *Orodes* or *Herodes*, who besieged his said brother *Mithradates* in Babylon, and tooke both it and him, and caused him to be slaine in his sight.

<sup>k</sup> Ioseph. Antiq.  
lib. 14. cap. 12.

Against him *Crassus* the Roman Consul (moued with couetousnes, <sup>i</sup> hatefull to God and man, saith *Florus*) led the Roman Legions to winne the Parthian gold: And by the way, <sup>k</sup> passing thorow Iudæa, spoiled the sacred Treasury which *Pompey* spared, amounting to two thousand talents, and robbed the Temple of eight thousand talents besides. He also carried away a beame of solid gold, weighing three hundred *Mina* (euery *Mina* is two pound and a halfe Roman) deliuered vnto him by *Eleazarus* the Treasurer, vpon condition to take nothing else. But *Crassus* violated the oath which he had giuen to *Eleazarus*, and carried all he liked. Many dismall <sup>l</sup> presages prohibited *Crassus* this expedition, as the curses of the Tribune, whom *Dion*, *Plutarch*, and *Appian*, call *Atcius Capito*. Those curses were denounced with inuocation of some vnkowne gods. Also the Roman ensignes were drowned, with sudden tempests in Euphrates: and when <sup>m</sup> he had sacrificed to *Venus*, his sonne stumbled and fell, and *Crassus* with him. He reiected the Legates of the Parthian, alledging the former league with *Pompey*. Thus posting to his destruction, one *Mazarus* (as *Florus* calls him; or as *Plutarch*, *Ariamnes*; *Dion*, and *Appianus*, name him *Augarus*) encountered him, not with armes, but with artes and wiles, professing great hostilitie to the Parthians. *Crassus* following his aduice, led his armie into by-ways and deserts, till being brought into the Parthian snares, his new guide forsooke him, and the couetous Consul with his sonne were slaine, and eleuen Roman Legions taken or left in the place. His head and periured right hand were sent by *Surinas* the Parthian General (who was said to haue then in the field with him twelue hundred Concubines, and a thousand Camels laden with his owne furniture) vnto King *Orodes*: who contumeliously, (if contumely and merit can ioyne societie) vsed the same, powring into his iawes, sometimes greedie of that metall, molten gold. *Orodes* enuying *Surinas* the glorie of this victorie, slew him, and committed the remnants of that warre to be pursued by his sonne *Pacorus*, adioyning to him in that exploite *Osaces*. In the ciuill warres they tooke part with *Pompey* against *Caesar*. *Pacorus* being receiued into societie of the kingdome with his father, inuaded Iudæa, and placing *Antigonus* in the kingdome, captiued *Hircanus*. But whiles he aspired to greater hopes, hee lost himselfe and his armie, in which were twentie thousand horse-men, in a battell with *Ventidius*; who by a wily Stratageme, counterfeiting flight and feare, and suffering the Parthians to come vp to their tents, that they had now no space for their arrowes, effected this ouerthrow.

<sup>m</sup> *Plutarch*.  
*Crassus*. *Linij*  
epitome lib. 106.  
*Eutropij* lib. 6.  
*Dion* Cas. lib. 40.  
*Sim. Maioli* dies  
*Canic. Colloq.* 16.



*Pacorus* his head reduced the Cities of Syria to the Roman subiection, without further war. This newes made his father madde, who before boasting of the conquest of Asia by *Pacorus*, now in many dayes did neither speake nor eate: but when hee once did open his mouth, all his speech was *Pacorus*, who still seemed present vnto him. In this extaticall moode, *Phraates*, one of his thirtie soones, which he had by so many Concubines, slew him, and after them his brethren, as before is said, with a sonne also of his owne. This cruelty caused many Parthians to betake themselves to voluntarie exile, among which *Moneses* prouoked <sup>n</sup> *Antonius* to warre vpon this Tyrant. He did so, but with badde successe, of sixteene Legions scarce bringing the third part backe againe. *Phraates*, impotent and vncapable of so glorious aduencures, grew into such insolencies, that the people exiled him, and placed *Tiridates* in his roome; who was soone after displaced by the Scythians, and *Phraates* restored to his place. *Tiridates* fled to *Augustus* (then warring in Spaine) for refuge and aide, carrying with him the sonne of *Phraates*, whom *Cesar* sent backe againe to his father without any price, maintaining neither partie against the other, but allowing liberall prouision to *Tiridates*. n Flor. l. 4. c. 10.  
Dion lib. 49.

But after this, <sup>o</sup> *Augustus* going into the East, the Parthian, fearing ill measure, re-delivered all the Roman captiues, and ensignes, and gaue hostages also, his two sonnes, with their wiues and children, and resigned Armenia to the Romans. *Phraatax* his sonne slew him, with greatest iniustice repaying that which was most iust, and due to his former paricide. This *Phraatax*, yfing incestuous acquaintance with his mother *Thermusa* (an Italian, whom *Augustus* had bestowed on *Phraates*, and by whose helpe he was slaine) was killed in an vprore, leauing his sonne *Orodes* his successor. He also in a conspiracie was killed: and *Vonon* <sup>p</sup> substituted, whom the Parthians not long enduring, forced to seeke helpe of the Romans, where he was perfidiously slaine. o Suetonius in  
vita Augusti,  
cap. 21.  
  
p Sueton. in vita  
Tiberij, cap. 49.

*Artabanus* obtained the Empire, <sup>q</sup> from whence he was after chased by *Vitellius*, who placed *Tiridates* in the throne, which he had scarce warmed, when *Artabanus* recovered it, and after left it to his sonne *Bardanes*; the Asfacian stocke being now dispossessed. This *Bardanes* <sup>r</sup> whiles he inuendeth warres against the Romans is killed of his owne. *Gotarzes* his brother succeeded to the Scepter: which he held, notwithstanding the decree of the Roman Senate for *Meherdates* the son of *Vonon*, whom he tooke and cut off his eares: *Vonones* was his successor, a little while, and presently after *Vologases*, his sonne. The next was *Artabanus*, and after him *Pacorus*; and in the next place *Cosdroes* his brother: against whom *Traian* warred with good successe, who extended the Roman Empire to the Indians. But *Adrian* renued league with the Parthian. *Parthaspates* succeeded: and soone after *Vologases*, who left heire his sonne of the same name, depriued by his brother *Artabanus*. He being vniustly dealt with by the Romans trechery, draue them to sue for peace: which, after that *Antonius* <sup>s</sup> the author of the breach was dead, was easily obtained by *Macrinus* his successor. But *Artaxares* a Persian preuailed better, in a third battell ouerthrowing him, and reducing the kingdome after such a world of yeares to the Persian name. Some reckon this 472. yeares from *Arsaces*, and 228. after *CHRIST*. *Scaliger* <sup>t</sup> reckoneth the time of the Parthian Dynastie 479. yeares. The number of their Kings after this computation is 29. They which list to see further of their warres of the Romans, may reade the Roman Authors which haue written the same: the summe whereof is heere presented to your view. q Mat. Burgh-  
lemer. thes. hist.  
lib. 6. tom. 1.  
r Cornel. Tacit.  
Annal. lib. 11.  
  
s Herodiani  
Macrinus.

*Cornelius Tacitus* <sup>u</sup> telles a merry tale (for I thinke these tragedies haue wearied you) and pertinent to our purpose, of a good-fellow-like *Hercules*, whom the Parthians worshipped. This kind-hearted god warneth his Priests in a dreame, that neere to his Temple they should set horses ready furnished for hunting, which they doe, lading them with quiuers full of arrowes. These after much running vp and downe the Forrest, returne home at night blowing and breathlesse, their quiuers being emptied. And *Hercules* (no nigard of his venison) acquainteth the Priests at night by another vision with all his disport, what woods he hath raunged, and the places of his game. They searching the places, find the slaine beasts. t Ios. Scal. Ca-  
non. Isagog. li. 2.  
  
u Cor. Tac. l. 12.

x *Athenæus lib.*  
4. cap. 14.

y *Herodiani*  
*Macrinus*  
z *Eusebius de*  
*prepar. Evang.*  
lib. 6. cap. 8.  
a *Sueton. Cali-*  
*gula. 5.*

Better fellowship certaine had their *Hercules* then their Kings, when they inuited any to their feasts. For the King<sup>x</sup> had his table alone and loftie, the guests sit below on the ground, and, like dogges, feed on that which the King casteth to them. And many times vpon occasion of the Kings displeasure, they are haled thence & scourged, & yet they then, prostrate on the ground, adore their striker. They y worshipped the Sunne at his arising. *Bardesanes* z in *Eusebius*, saith of them, that to kill his wife, or sonne, or daughter, or brother, or sister (yet vnmarrried) was not prohibited by the law to any Parthian, nor any way subiect to punishment. The Parthian<sup>a</sup> ensigne was a Dragon; the royall ensigne a bow: their stile was, *King of Kings*; they ware a double crowne. They had an oynment made of a certaine composition, which no priuate man might vse. Nor might any else drinke of the waters of *Choaspes* and *Euleus*. None might come to the King without a present. The *Magi* were in great authoritie with them. Their Rites were mixt of the Persian and Scythian. Nothing was more seuerely punished then adultery. A seruant might not be made free, nor might be suffered (except in the warres) to ride, or a free-man to goe on foot. Their fight was more dangerous in flying, then in standing or giuing the onfet.

b *Seneca in Oe-*  
*dipo.*

*Terga<sup>b</sup> conuersumetuenda Parthi.*

The Parthians flight doth most affright.

c *Am. Marcel.*  
lib. 23.  
d *Lucanus.*

They account<sup>c</sup> them the most happy which are slaine in battell. They which die a naturall death are vpbraided with cowardise. Their fight *Lucan*<sup>d</sup> describeth:

*Pugna levis, bellumq; fugax, turmaeq; fugaces,*  
*Et melior cecisse loco, quam pellere, miles:*  
*Illita terra dolis, nec Martem cominus unquam*  
*Auspatici virtus, sed longè tendere nervos.*

That is,

Light skirmish, fleeing warre, and scattred bands,

And better soldiours when they runne away,

Then to beate off an enemy that stands.

Their crafty caltrops on the ground they lay:

Nor dares their courage come to right-downe blowes,

But fighteth further off most trusting to their bowes.

e *Pius secundus*  
*Gramage Parth.*

Many Cities amongst them, and two thousand Villages are said<sup>e</sup> to haue beene ouerwhelmed with Earth-quakes. They are said to be of spare diet, to eat no flesh, but that which they take in hunting: to feed with their swords girt to them, to eat Locusts: to be false liers and perfidious: to haue store of wiues and strumpets. Their countrey is now called *Arach*; in it is made great quantitie of silkes.

*Hyrcania* (now called *Straua* or *Diargument*) hath on the West, *Media*; on the East, *Margiana*; on the South, *Parthia*; on the North, the sea, which hereof is called the *Hyrcans*, otherwise *Caspian*. Famous it hath beene, and is, for store of woods and Tygers. There are also other wild beasts. Here in the Citie *Nabarca* was an Oracle, which gaue answeres by dreames.

Some riuers in this countrey haue so steepe a fall into the sea, that vnder the waters the people resort to sacrifice or banquet; the streame shooting violently ouer their heads without wetting them. *Iouius* writeth, That the aire is vnwholesome by reason of the fennes. *Straua* the chiefe Citie aboundeth in traffike for Silke. The Ilands before it in the sea, were no lesse refuge to the inhabitants in the *Tamberlane-tempest*, then to the Italians, in the time of *Attila*, those places where now *Venice* standeth. Their Religion, as their State, both in times past and present, hath followed the Persian: of whom we are next to speake.

f *Strabo lib. II.*

It is<sup>f</sup> reported of the *Tappiri*, inhabiting neere to *Hyrcania*, That their custome was to bestow their wiues on other men, when they had borne them two or three children: so did *Cato* his wife *Martia*, on *Hortensius*: and such, saith *Vertormannus*, is the custome



custome at this day of the Indians in Calechut, to exchange wiues in token of friendship.

They had wine in such estimation, that they annointed their bodies & therewith. The Caspij shut vp their parents, after they are come to the age of seuentie yeares, and there in respect of pietie (what more could the impious doe?) starue them to death. Some say, That after that age they place them in some desert, and a farre off obserue the euent. If the fowles seize on them with their talents, and teare them out of their coffins, they account it a great happinesse: not so, if dogs or wilde beasts prey thereon. But if nothing meddle therewith, it is accounted a miserable and lamentable case. The *Derbices* account all faults (though neuer so small) worthy of the vtmost punishment. The *Earth* was their Goddesse: to their holies they admitted nothing female, nor to their tables. They killed such as were aboute seuentie yeares old, calling to that bloudie banquet their neighbours, esteeming such miserable, as by disease were intercepted and taken away. Old womens flesh they eate not, but strangled, and then buried them: they likewise buried such as died before that age.

g *Celius Rhod.*  
lib. 18. cap. 28.

## CHAP. IIII.

Of Persia, and the Persian affaires, vntill the Mahumetan conquest.



Persia, if we take it strictly, is thus bounded by *Ptolomey* \*: It hath on the North, Media; on the East, Carmania; on the West, Susiana; on the South, part of the Persian Gulfe. But this name is sometimes stretched as farre, as that wide and spacious kingdome; all that Empire being often called in Authors, Persia, and differing in the bounds and limits, according to the enlarging or contracting of that Monarchie.

It is supposed, that the Persians descended of *Elam*, the sonne of <sup>a</sup> *Shem*; whose name remained vnto a Region called *Elymais*, mentioned by <sup>b</sup> *Ptolomey*, placed in the North parts of Media. *Pliny* mentioneth <sup>c</sup> the *Elamita*, on the South, next to the sea, which name *Hierome* <sup>d</sup> in his daies gaue to one of that Nation, *frater quidam Elamita*, &c. *Xenophon* also nameth the Tribe of the Elamites. *Moses* telleth of the reigne and power of *Chedorlaomer* King of Elam, <sup>e</sup> in that morning of the world extended to the borders of Canaan. *Herodotus* <sup>f</sup> reporteth, that they were called of the Greekes *Cephenes*; of the neighbouring nations, *Artai*. *Suidas* <sup>g</sup> affirmeth that they were called of the inhabitants *Magog*, and *Magnesi*. Other names are by *Ortelius* <sup>h</sup> added, *Chorsori*, *Achamenij*, *Panchaia*, &c. It was called Persia of *Persus* the sonne of *Danae*, or of *Perfes* the sonne of *Andromeda*; or (as others) of *Perfes* the sonne of *Medea*.

\* *Lib. 6. cap. 4.*

a *Gen. 10. 22.*

b *Ptol. lib. 6. c. 2.*

c *Plin. l. 6. c. 28.*

d *Hieron. in Es.*

13. *Xenophon.*

e *Genes. 14.*

f *Herodot. lib. 7.*

g *Suidas in*

verb. *Magog.*

h *Ortelij Theat.*

& *Theſaurus.*

From the time of *Chedorlaomer*, whom *Abram* with his household-army ouerthrew, vntill the time of *Cyrus*, little mention is made of them: he freed them from the Median seruitude, and erected first that mightie Persian Monarchie. *Bizarus* <sup>i</sup> (which hath written twelue bookes of the Persian affaires) supposeth that in that time of their subiection to the Assyrians and Medes, they had Gouvernours, and lawes, of their owne: onely owing a tributarie subiection to the other, as their supreme Lords. This he collecteth out of *Xenophon*. *Cyrus* was by name foretold by *Esay* <sup>k</sup>, and the rebuilding of Ierusalem, and the Temple, by his authoritie, before that Babylonian Monarchie was erected which destroyed them. God after reuealed to *Nebuchadnezzar* and *Daniel* by dreames, this Persian both rising and fall. And by dreames did hee make way vnto the effecting of his decree; as appeareth in *Herodotus*, *Iustine* and others. For *Astyages* <sup>l</sup> dreaming that he saw a vine growing out of the wombe of his daughter *Mandane*, which couered all Asia (interpreted by his Wizards, of the subuersion of his kingdome by his daughters future issue) married her as before is said, to *Cambyſes* a Persian, descended of the stocke of *Persus* sonne of *Iupiter*, and *Danae*, and the sonne of *Achamenes*, \* that so in that remote region, meanes might faile vnto

i *P. Bizar. Hi-*

ſtoria rerum

Persicarum.

Chriſt. Pezel.

medic. hſtoric.

pari 1.

k *Es. 44. 28.*

l *Herodot. lib. 1.*

*Iuſtin lib. 1.*

\* Of this fami-

ly and other of

the Persians,

ſee *Reineccius*

10m. 1.



\* The Papists to uphold the credit of *Suidas*, make another *Nabuchodonosor*, which sent forth *Holofernes*, &c. and say that he was called *Asuerus*, and *Artaxerxes Priscus*, the same which *Daniel* calls *Darius Medus*.

*Sixt. Senen. Biblioth. sa. l. 1.*

\* *Christ. Petzel.*

*Mc. l. i. b. i. f. 10.*

*pars 1.*

*m Strab. lib. 15.*

*n Plutarch. in*

*vita Artaxerxis.*

*o Polyænus lib.*

*3. strat.*

*p A. M. 3402.*

*q 3409. Caluif.*

\* Great were

the treasures

which *Cyrus*

gate in his

warres; but his

expences in his

daily diet (en-

grauen in a

pilller, which

*Alexander* cau-

sed to be ra-

sed) seeme in-

credible: the

particulars

whereof, see in

*Polyæn. lib. 4.*

and *Opimicus*

*p 23. 105.*

\* *Ctesias ap.*

*Photium, ed.*

*inter hist. Pers.*

*scriptores.*

*x Scaliger. Cal-*

*uissus. Alij. A. M.*

*3421.*

*f Herodot. lib. 3.*

any aspiring designs. The Chaldeans report, as *Alpharus* recordeth out of *Megasthenes*, that *Nabuchodonosor* \* having conquered all Libya, and Asia, as far as Armenia, at his returne, rauished with diuine fury, cried out, That a Persian Mule should come, and subdue the Babylonians. This agrees somewhat both with the dreame, and the madnesse recorded of that King by *Daniel*, Chap. 2. and 4. The Oracle of Delphos made like answer to *Crasus*. That the Lydians should then flee, when a Mule should gouern the Medes. He was termed a Mule, \* because of his more noble parentage by the mother, then the father, and their diuersitie of Nation. *Strabo* <sup>m</sup> thinkes he was called *Cyrus* of a Riuer in Persia, being before called *Agradatus*. <sup>n</sup> *Plutarch* saith, he was called *Cyrus* of the Sunne, which with the Persians hath that name. *Polyænus* <sup>o</sup> calleth his wife *Niteticis*, daughter of *Aprius* King of Egypt. *Suidas* saith it was *Bardane*, and that she was daughter of *Cyaxares*, otherwise called *Darius Medus*. He conquered the Median Empire first; and after added two others, the <sup>p</sup> Lydian and <sup>q</sup> Babylonian. *Crasus* the Lydian consulting with the Oracle about the successe of his warre, receiued answer.

*Κροῖστος ἄλυν διαβάς μεγάλῳ ἀρχὴν καταλίσει*, that is,  
*Crasus passing Hale, great state shall make to fall.*

This he interpreted of the ouerthrow of *Cyrus*, but proued it in himselfe; *Crasus* his sonne had beene mute, till (now seeing the sword of the enemy readie to giue the fall stroke vnto his father) violence of sudden passion brake open those barres and stoppes which Nature had set before, as impediments to his speech, and by his first most fortunate-infortunate language, cried to the bloudie souldiers to spare his \* father. After his many great exploits, he warred vpon *Thamyris* the Scythian Queene, where he lost his life. I know not how, Diuine Prouidence seemeth to haue set those Scythian stints to the Persian proceedings: those great Monarches, both in the elder, and our later world, euer finding those Northerne windes crossing, and in some dismall successe prohibiting their ambition that way.

*Ctesias* (as *Photius* \* hath collected out of his eleuenth booke) telleth somewhat otherwise of *Cyrus*; as that *Astyages*, whom he calleth *Astygus*, was not of any kinne to him, but being conquered by him, was first imprisoned, and after enlarged, and kindly entreated: likewise that his daughter *Amytis* (her husband *Spytama* being slaine) was married to *Cyrus*: that *Crasus* being taken, was first by magicall illusions deliuered from the executioners, and after by tempest of thunder, with many other things of like vnlikenesse to the current of Authors,

*Cyrus* was of so firme memory, that he could call all the souldiers (some say but all that had any place of command) by their proper names. He ordained, that his souldiers should in the first ioyning with the enemy sing certaine Hymnes to *Castor* and *Pollux*, that by this means they should not be surpris'd with sudden feare. He gaue leaue to the Iewes to returne and re-people their country, & to rebuild the Temple. <sup>r</sup> *A. M.* 3419.

*Cambyfes* his sonne succeeded, who tooke, and after slew, *Psammenitus* King of Egypt. And when he would haue added *AEthiopia* <sup>t</sup> to his new conquests, with the spoiles of the Temple of *Ammon*, for which purposes he sent two armies; the one was almost consumed with famine, the beasts and prouisions failing, and that barren desert denying grasse; the remainder by consuming one another, were (a strange remedie) preserued from consumption, euery tenth man being by lot tithed to the shambles, and more returning in their fellowes mawes, then on their owne legges. The other armie was quite buried in the sands. At his returne finding the Egyptians solemnizing the feast of their Idoll *Apis*, he slew the same (it was a Bull which they worshipped): and after dreaming that *Smerdis* reigned, he sent, and slew his brother which was so called, in vaine seeking to frustrate this presage, which was fulfilled in another of that name. He fell in loue with his sister; and asking whether it were lawfull for him to marry her, the Iudges (whose authoritie with the Persians lasted with their liues) answered, that they had no such law, but they had another that the King of Persia might doe what him liked; whereupon he married her. His crueltie appeared, in that *Prexaspis* presuming to admonish him of his too much inclination to drunkennesse, he



he answered, he should see proofe of the contrarie, and presently sending for *Prexaspis* his sonne, with an arrow shot him to the heart: the father not daring but to commend his steadie hand & art in shooting. He died of his owne sword, which falling out of his scabbard as he mounted his horse, killed him, not fearing in this countrey of Syria any such disadventure, because the Oracle of *Latona* in *Egypt* had told him he should die at *Ecbatana*; which he vnderstood of *Media*, and was fulfilled at another *Ecbatana* (more obscure) in *Syria*. He caused a Iudge, which had beene corrupted with money, to be slayed, and made of his skinn a couering for the Tribunall. *Polyanus* tels, That against the *Egyptians* he vsed this stratageme, to set their Gods (Dogges, Cattes, Sheepe, &c.) in the fore-front of his battaile. He neither deserued nor obtained that honourable funerall which *Cyrus* had, who was buried at *Pasargada*, a Tower shadowed with Trees, hauing in the vpper part a Chappell furnished with a Bedde of Gold, a Table, Cuppes, and Vessels of the same mettall, with store of Garments and Furniture, set with Iewels. Certaine *Magi* were appointed to attend it, with daily allowance of a Sheepe, and once a moneth a Horse for Sacrifice. His Epitaph was, *O man, I am Cyrus, King of Asia, Founder of the Persian Empire; therefore enuie me not a Sepulchre.* *Alexander* opened the same in hope of Gold, but found nothing, sauing a rotten Shield, a Sword, and two Scythian Bowes: he crowned it with Gold, and couering it with his owne apparrell, departed. These things <sup>u</sup> *Strabo*, *Arrianus*, and *Curtius* report.

Next to *Cambyses* succeeded, for a small time, one *Smerdis*, which was slaine as an Vsurper, by the seuen Princes; and *Darius*, the sonne of *Hystaspes*, succeeded, designed to that greatnesse by the first neighing of his Horse. For when no male issue royall was left, these Princes agreed, That meeting in a place appointed, he whose Horse first neighed, should be acknowledged Emperour. *Darius* his Horse-keeper, the night before, had suffered his Horse therē to vse his brutish lust with a Mare; which the place presently causing him to remember, he there (by his lustfull neighing) aduanced his Master to the Scepter. *Darius* for his couetousnesse (first exacting tribute) was called a Marchant, *Cambyses* a Lord, *Cyrus* a Father of his people. *Babylon* rebelled, and was recovered by the costly stratageme of *Zopyrus*, who cut off his nose and eares, and fleeing in that deformed plight to the *Babylonians*, accused *Darius* of that cruelty. They beleeuing, entertained him, and knowing his Nobilitie and Prowesse, committed their Citie to his fidelitie, which he vpon the next opportunitie betrayed to his Master. *Darius* warred against the *Scythians*, but vnf Fortunately. His Armie was of 700000 men. After *Darius* his death *Xerxes* <sup>b</sup> reigned (whome *Scaliger* proueth to be *Assuermis*, the husband of *Esther*.) He made League with the *Carthaginians*, warred vpon the *Grecians* with an Armie (as *Herodotus* <sup>c</sup> numbreth) of 1700000 footmen, 80000 horsemen, 20000 Chariot-men: Others say, That there were 2317000 footmen in Land-forces, besides 1208 shippes. Before the Armie was drawne the sacred Chariot of *Iupiter*, by eight white horses; no mortall man might ascend the Seat. He offered to *Minerva* at *Troy* 1000 Oxen. He, taking view of his huge Armie, wept, in thinking, that of al that number in 100 yeres none would be aliue. At the passing of the *Hellepontike* straits, he (besides other deuotions performed) at the Sunne-rising tooke a golden Viall full of sacred liquor, & cast the same into the Sea, with a golden Bowle and a Persian Sword; vncertaine whether in honour of the Sunne, or in satisfaction to the angrie *Hellepont*, which a little before, in more then madde arrogance, he had caused to be whipped, and hurled fetters therein, with many menacing threats. He wrote letters with like threatnings to *Mount Athos*, and accordingly pierced his bowels, and made way by force through that high and huge Mountaine. This Expedition was in the yeare of the World 3470. *Leonides*, with his *Spartans*, enlarged his glorie at the *Thermopylæan* straits <sup>d</sup>, or narrow passage, which a long time, with a handfull of men, hindred the *Persians* from passing. *Mardonius* was slaine, & *Xerxes* fled out of *Greece*, after he had taken *Athens*, and lost great part of his Armie, which in two yeares space receiued fise ouerthrowes, at *Thermopylæ*, at *Artemisium*, at *Salamis*, at *Platææ*, at *Mycale*. *Xerxes* being slaine of *Artabanus* his kinsman, *A.M.* 3485. *Artaxerxes* succeeded.

Among

i *Bizar*, l. t.

u *Strab.* l. 15.

*Arrian.* l. 6.

*Curtius*, l. 9.

x 3418.

y 3429.

z 3436.

a *Iustin.* l. 2.

*Plutarch.* in

*Apophibeg.*

b 3466.

*Scal. Animad.* in

*Euseb.* pag. 101.

c *Herodot.* l. 7.

d *Xerxes* sent

first 15000, after

20000, and lastly

50000

choise men a-

gainst them

which all had

the worse: till

a traitor taught

*Xerxes* another

way where to

pass & come

vpon their

backes: and

then *Leonides*

in the night

entered the

Persian campe

& slew 20000

with his 500

men which

were killed be-

ing weary with

killing.



e *Ælian. Var. Hist. l. 1.*

Among other the mad parts of *Xerxes*, it is reported, That hee fell in loue with a Plane Tree in Lydia, which he adorned with chaines and costly furniture, and appointed a Guardian thereto. *Artaxerxes* writ to *Hystanes*, Gouvernour of Hellespontus, That he should giue *Hippocrates Cous* (who then liued, and whose writings still remaine the Physicians Oracles) as much Gold and other things as he would, and send him vnto him. In his time the Egyptians rebelled, and created *Inarus* their King, to whome the Athenians sent three hundred Gallies for defence; but by *Artabazus* and *Megabyzus* they were subdued. To him *Ismenias* the Theban was embassador: who loth to pollute the Grecian freedome with that Persian custome of adoration (a thing for the shew of Religion therein, as some interpret, no lesse hated of *Mordecai*, *Esth. 3.*) and not suffered otherwise to doe his Embassage, let fall his Ring when hee was brought into the Kings prefence, and falling downe, tooke it vp at the Kings feet, satisfying both the Persian and his owne by this<sup>f</sup> subtiltie. *Artaxerxes* died *An. M. 3525.*

f *Ælian. Var. Hist. l. 1.*

After this *Artaxerxes*, surnamed *Long-hand*, another *Xerxes* succeeded and raigned a small time, as did also *Sogdianus*, or *Ogdianus*, whome *Darius Nothus* slew, and possessed the Throne. In the time of this King was the Peloponnesian Warre, which *Thucydides* hath related. *Artaxerxes Mnemon* his sonne succeeded *An. M. 3545.* He slew his brother *Cyrus*, and enioyed the Scepter 42. yeares. After his death succeeded *Ochus*, and raigned three and twentie yeares. Next to him was *Arses*, or *Arfaxes*; and last of all *Darius*, whome *Alexander* ouerthrew the second time at Arbela, *An. M. 3619*, and conquered that Persian Monarchie to the Macedonians. Of the Macedonian successors of *Alexander* (so much as concerneth this place) is before handled in our Syrian relation. They were depriued of these parts by *Arfaxes*, of whome and all his Parthian followers, euen now yee haue read in the Chapter of Parthia.

g *Lively* his Chronologie of the Persian Monarchie.  
h *Aben Ezra.*  
i *Rab. Moses.*  
i *R. Sadiab. & Abr. Dawson.*  
\* *Temporarius l. 3.*  
k *Seder Olam Rabba, Seder Olam Zota, Historicall Cabala.*  
\* *L'Vues, in prox. m l. 18. de C. u. D. 1.*  
l *Emop Becces-fion.*  
m *Verca'tor. Ios Scaliger, Volaterranus, Peverius, Temporarius & c.*  
n *Ioseph contra Apl. l. 1.*  
o *Metasthenes Anny.*

Concerning these Persian Kings, Chronologers (after their wont) differ not a little: Master *g Lively* hath taken great paines in this Argument; besides the painefull labours of *Scaliger*, *Iunius* and many others, both Rabbines, and Greeks, and Latines, in whose streams Elephants may swimme, and the greatest Students may find enough to busie their studious blaines: for me, it is sufficient to tast, or at least to enter so farre as a Lambe may safely wade, without perill of drowning, The Hebrews, through ignorance of the Olympiades, and humane Authors (where they are destitute of their owne) are most absurd, some<sup>h</sup> reckoning but foure Persian Kings in all, till *Alexanders* time: some<sup>\*</sup> account fve: and some<sup>i</sup> three. Against these<sup>l</sup>, *Peverius* and *Temporarius* \* most sharply (and not vnworthily) inueigh, as also against their<sup>k</sup> Chronicles, which ascribe to the Persians, from the first yeare of *Darius* the Mede, but two and fifty yeares. *Iosephus* better seene in Ethnike Authors dissenteth from them. As for *Metasthenes* of *Annins*, wee haue before shewed him to bee counterfeit, and the rest of his brethren, to be either the bastards of *Annins*, or Changelings, which he hath nursed, and would father vpon those Authors, whose names they beare. *Vines*<sup>\*</sup> calls them *Portentosa & vel solo auditu horrenda*, monstrous reports, dregges; friuolous pamphlets of vncertaine Authors; which, if any be in loue with, he may enioy without him his corriuall. <sup>1</sup> *Goropius* bestowes much paines in the vncasing of them; and learned men<sup>m</sup> doe now generally distast them. *Iosephus*<sup>n</sup> cites *Megasthenes* in quarto *Indicorum*, the fourth Booke of his Indian Historie; from whence *Petrus Comes'tor* alledgeth the same testimonie, with deprauing the word *Indicorum*, and making it *Iudiciorum*. *Annins* addes, not onely the corrupting of the name *Metasthenes* for *Megasthenes*, but a Historie vnder his<sup>o</sup> name, *de Iudicio Temporum & Annalium Persicorum*, wherein no maruell if he proceede in the Storie as he began in the title. *Beroaldus*<sup>p</sup> in the Persian Chronologie faineth diuerse names to the Persian Kings; as *Assuerus*, *Artaxerxes*, *Darius Assyrius*, *Artaxerxes Pius*. *Lively*, and other moderne Writers out of the Greeke Olympiads and Histories, haue giuen truer accompt of the Persian Times and Gouvernment, beginning with the fve and fiftieth Olympiad, and continuing the same to the third yeare of the hundred and twelfth.

p *Beroaldi Chron. li. 3.*



*Scaliger* and *Calvisius* (as you haue seene before) doe a little differ from this account of *M. Lively*, which he liuely proueth by conference of other Histories, both Humane and Ecclesiasticall, *Clemens*, *Eusebius*, *Herodotus*, *Diodorus*, *Polybius*, *Xenophon*, *Thucydides*, *Dionysius Halicarnassensis*, *Livie*. and others. As much adoe is made about the beginning and ending of *Daniels* weekes, and the time of the building and finishing the second Temple, both which are much illustrated by the right knowledge of the Persian Chronologic. *Iunius* 9, *Lively* 1, and some others begin the account of the threescore and tenne weekes, and reckon the building of the second Temple, in the second yeare of *Darius Notus* 1, to whose reasons I referre the Reader, and returne to our Persian affaires. How this Persian Empire agreed to the dreame of *Nabuchodonosor* and the Visions of *Daniel*, *Broughton* 1, *Reusnerus*, and others haue written; it were too tedious here to relate. *Artaxarxes* (others call him, perhaps more truly, *Artaxares*) recovered the Persian Name and Empire siue hundred thirtie eight yeares, as *Bizarus*, *Lib. 4.* reckoneth, after *Alexander* the Great had extinguished them, and in the yeare of our L O R D, 230. Others say it was in the yere of C H R I S T 233, and in the yeare of the World 4182, and 563 after *Alexanders* Conquest: others otherwise. The catalogue of the Persian Kings in that their second Dynastie, you may read before, *Lib. 1. c. 13.*

*Artaxares* being a man of haughtie spirit, fought three battailes with *Artabanus* the Parthian, and at the third time depriued him of Life and Scepter together. He proceeded to subdue the neighbouring Barbarians; and passing ouer Tigris, disturbed the Romane Prouince of Mesopotamia, deuouring in hope, and threatening in tearmes all those Asian Prouinces, sometimes subiect to the Persians, before the Macedonian deluge. *Alexander Seuerus* (sonne of *Maximian*) the Emperour writ to him, to stay his course: But Pikes, not Pennes, were like to preuaile with *Artaxares*, who brought into the Field seven hundred Elephants and eightene hundred Charriots, and many thousands of horsemen, but with much bloudshed was forced to leaue the honour of the day to the Romans. *Herodianus* seemeth to write harder fortunes of the Romanes in this warre. But *Lampridius*, *Eutropius*, *Orosius*, and *Zosimus* write, That *Seuerus* obtained the victorie, and tooke Ctesiphon and Babylon, and subdued also Arabia. *Agathias* 2 affirmeth, That *Artaxares* was called *Magus*.

*Valerianus* was ouerthrowne by *Sapores*, the successor of *Artaxares*, in Mesopotamia, and there taken, and was made a foot-stoole for *Sapores*, on whose necke he vsed to tread, when he tooke horse; and at last was slayed aliue, and sprinkled with Salt. *Zosimus* sayth, That he was treacherously taken at a meeting for conference: and *Trebellenus Pollio* ascribeth it to the treason of his guide. This cruell Tyrant afflicted the Roman Prouinces, to Cilicia and Cappadocia, filling with dead bodies the broken spaces betweene the Hills, feeding (as it were) those deformed gaping iawes with cruell banquets of mans flesh. *Odenatus Palmirinus* brought some light to the Romans in this darkened and dreadfull Eclipse of their Sunne, and recovered the Romane territories. His wife *Zenobia* after his death, like another *Semiramis*, proued a fortunate Generall and Warriour against the Persians, and also against the Romans, from whome she withheld Syria, till *Valerius Aurelianus* carried her to Rome, being by vnexpected accident surprised. As for *Valerianus*, it was the iust iudgement of G O D for his cruell persecution of the Christians, whome he had at first fauoured, till one of the Egyptian Priests had perswaded him to this and other wickednesse, as humane sacrifices, and such like, *Enseb. l. 7. c. 9* He was taken of *Sapores*, *An. Dom. 260.* after *Calvisius* computation. *Buntingus* hath two yeares lesse.

In the time of *Probus* the Persians sued for peace, and obtained it; he procuring such peace in the East (sayth *Vopiscus*) that a rebellious Mouse was not heard to peepe. *Carus* his successor warred against the Persians, and hauing entred their Countrey as farre as Ctesiphon, was slaine with a Thunderbolt (no Romane Emperour, by I know not what secret destinie, from the time of *Crassus*, passing those parts, without vnfortunate successe.) This was *An. Dom. 282.*

*Diocletian* sent *Galerius* against *Narjes* the Persian, sonne to *Varranes*, or *Varaxanes*.

q *Tun. Annot. 18*  
Dan. 9.  
r *Liely* his  
Chronologic.  
\* *Olymp. 89.*  
An 3.  
f *Brought. Con-*  
cent. *Elie*  
*Reusneri* f. 22.  
hij. l. 2.

t Of this later  
Persian Dyna-  
stie see *Agathias*,  
*Bizarus*,  
*Pezelius*, and  
*Lampadius* in  
*Mellificio Hist.*  
part. 2. & 3.  
*Cedrenus* & *Zo-*  
*naras*, *An. li. 3.*  
&c.

u *Agathias*, l. 2.

nes, the second: (for after *Sapores*, *Hormisda* his sonne had raigned a yeare; *Varranes* the first, three yeres; *Varranes* the second, sixteene; and a third of that name only foure moneths, as *Agathias* reckoneth.) But not farre from Carthæ (farall to the Romanes) *Galerius Casar* lost <sup>x</sup> almost all his Armie, and therefore found homely welcome at his returne, *Diocletian* suffering him to lacquey (in his Purple Robes) some myles after his chariot. Indignation supplying his former defects, he recouered his credit with the ouerthrow of the Persians; *Narses* fled, leauing his wiues, sisters, & children to the Conquerour. A League was made, with returne of Armenia, Mesopotamia, and Assyria to the Romanes.

*Misdates* the Persian began his raigne *An. Dom.* 301. To him *An.* 309. succeeded his sonne *Sapores*, and raigned (which I thinke was neuer read of any) longer then he liued in view of the world, beginning his raigne before his birth, which he continued three-  
<sup>y</sup> *Agathias*, l. 4. score and tenne yeares. For *Misdates* dying without issue male, and leauing his wife great with child, the Princes consulted with the *Magi*, whether this future birth would be a male; which they affirmed, obseruing their predictions by a Mare, then readie to foale, and the Princes set on the Crowne, or Royall Ensigne, on the mothers belly, acknowledging him for their King. This *Sapores*, in a letter to *Constantius* the Emperor, intituled himselfe *King of Kings*, partaker of the starres, brother of the Sunne and Moone: he demaunded all that had before belonged to the Persians, to be restored. Betwixt them grew a bloudie warre, as *Ammianus* relateth. *Sapores* tooke Singara & Bezabde, *An. Dom.* 359. but was repelled into Persia by *Constantius*. *Julian* his successor seeking to subdue the Persian, lost himselfe. The best part of himselfe he had lost before in Apostasie, which plucked this destruction vpon him, *A.* 362. It is vncertaine whether diuine or humane hand executed this iustice on him. *Iovian* was presently saluted Emperor, but forced to agree on dishonourable conditions with the Persians, leauing the Rabdicens, Carduens, Rhesens, Zalus, & Nisibis to the Persian dominion. And a little after, in the raigne of *Valens*, the league was broken by *Sapores*, who wonne Ctesiphon: *Valens* intending this warre, was by the Gothes ouerthrowne & burnt aliue, before he could effect anything, *An.* 377. When *Theodosius* raigned, the peace was renewed.

After *Sapores* succeeded *Artaxerxes*; and after him *Sapores*, his sonne, both which raigned nine yeares. Then followed *Varanes Cermasat* eleuen yeares, to who succeeded  
<sup>z</sup> *A.* 400. *Bunt.* <sup>z</sup> *Isdigertes*, who held peace with the Romans. *Procopius* writes, That *Arcadius* the Emperor on his death-bed, *An.* 407. ordained in his last Will, this *Isdigertes* the Tutor and Protector to his sonne and heire *Theodosius*, which he faithfully performed. *Agathias* also acknowledgeth it a currant report. <sup>a</sup> *Maruthas* was in credit with this King. He was a Christian Bishop, and by his praiers had cured him of a grieuous sicknesse, which the *Magi* with their *Fierie* superstition, and all their labour, could not effect. The *Magi* conspiring against *Maruthas*, watched opportunitie, that when the King should come (after the Persian wont) to worship the *Fire*, a man (whome they had hidden before within the earth for that purpose) cried aloud, That the King should goe forth, as being accounted of their God impious, who so loued a Christian Bishop. Hereupon the King bethought him of sending him away. But *Maruthas* suspecting the knauerie, counsell'd the King to cause the earth to be digged vp; for the *Fire*, sayth he, cannot speake. The King going into the Chappell or Sanctuarie, & hearing this voice againe, followed *Maruthas* his counsell, and found out their packing, & punished the authors, allowing *Maruthas* to build a Church, wherefoeuer he pleased, in Persia. And whiles the *Magi* yet added to their trecheries, he not onely punished their persons, but distast'd their Religion, and purposed to become a Christian, but by death was preuented, which happened *An.* 421. *Varanes*, or *Vararanes* his sonne, followed not his steppes, but both brake league with the Romanes, and persecuted the Christians. *Narses* his Generall, with his forces, were defeated, Azamza wasted, Nisibis besieged by the Imperials: The Saracens, which aided the Persian, stricken with a strange furie & amazement, drowned themselues in Euphrates. It is said, a hundred thousand men perished. *Theodosius* then Emperor knew these things by *Palladius*<sup>b</sup>, who in three daies did ride from Constantinople hither, and backe againe in as many, vsing to flee in this manner  
<sup>b</sup> *Socrat. Hist. Eccles.* l. 7. c. 19.



to any the remotest parts of the Empire, with such admirable, and almost miraculous expedition, with his celeritie making that spacious Empire seeme but narrow & strait. *Varaanes* sent an Armie of those expert souldiors which were among them, for their excellencie called *Immortall*. but the Roman swords soone proued them mortall. Thus succeeded that warre which he had begun for despight to the Christian Religion and Profession. He was forced to seeke peace, and ended or mitigated his persecution. To him succeeded, *An. 441.* another *Izdigerdes*, who raigned seuentene yeres; and after him *Perozes*, who raigned foure and twentie yeres: after him, his brother *Obalas* (*Bi-zarias* calls him *Blases*) ruled foure yeres. *Cabades* his successor renewed the Warres with the Romans: and no maruell, for he was cruell to his owne people, and warred euen against Nature: for he ordained (as some report) That women should be common, any wedlock-bands notwithstanding. Whereupon his Nobles conspired against him, depriued and imprisoned him. *Blases* was enthronized (*Scaliger* hath *Zamaspes*) who foure yeres after resigned the State vnto *Cabades* againe, who hauing before raigned eleuen yeres, added thereto thirtie more. *Nicephorus* tells, That he became friend to the Christians, & permitted free libertie of that Religion vpon this occasion. Betweene Persia and India was a Castle, called *Tzundadaer*, wherein *Cabades* had heard, that much money and iewels were kept. *Cabades* vsed all meanes to obtaine it, but in vaine; so strongly was it (as the Storie saith) garded with Deuils. He therefore vsed all the Persian Exorcismes to dispossesse them; and when they preuailed not, he sought to effect it by the Iewes, but with the former successe. At last he made vse of the Christians, who expelled the spirits, and deliuered the Castle vnto him.

c *Niceph. Callist.*  
lib. 16. c. 36.  
*Cedrenus.*  
*Zonar. An. l. 3.*

It is reported, that he slew *Zeliobes*, King of the Hunnes, for playing on both hands, and comming to helpe him in his warres against the Romans, hauing before sworne to assist the Emperour. About these times were the *Manichees* destroyed in Persia, for corrupting his sonne *Phatursfa* with their infectious leauen. He therefore slew their chiefe Prelate *Indogarus*, and many thousand *Manichees*, all in one day, hauing assembled them with a wile, professing, that he would make that his sonne King. He assembled also the chiefe of the *Magi*, *Glonazes*; and *Boazanes* a Christian Bishop, for the greater solemnitie, with like deuotion as *Iehu* sacrificed to *Baal*, with the presence and assistance of *Iehonadab*, 2. King. 10. *Calvisius* saith, this was done *An. Dom. 523.* *Cabades* died *An. 531.*

d *Manes*, first  
author of this  
Heresie, was  
slayed aliue,  
and cast to the  
dogs. *Nicephus*  
lib. 6. cap. 22.

His sonne *Cosroes* the Great succeeded and raigned eight and fortie yeres. He about the thirteenth yeare of *Iustinians* Empire, *An. 539.* inuaded the Romane dominions, tooke *Surus*, burnt *Berræa*, destroyed *Antiochia*, and with lesse successe besieged *Edesla*. *Agathius* preferreth this *Cosroes* for his great exploits before *Cyrus* and *Xerxes*. Yet was his end ignoble, and vnworthie his high spirit. For *Mauritius*, in the time of *Tiberius*, entred into the Persian dominions, and burnt some villages neere to the place where *Cosroes* then was for his recreation, and saw this burning spectacle: wherewith Indignation and Griefe mustering greater multitudes of fearefull, vnquiet, enraged thoughts in his heart, then *Mauritius* had souldiors in his Armie, vnable to beare such vnwonted fights of hostile flames in his Countries, and such vnwonted fights of inward perturbations, euen greatnesse of spirit made way to Pusillanimitie, and being weakened with colluctation of contrarie passions, a Feauer, taking that occasion and aduantage, apprehends him, and soone after kills him.

Some say, his sonne *Ormisdas* raigned seuen yeres with his father. He succeeded and raigned eight yeres; against him *Mauritius* performed worthie attempts, which made way vnto him for the Romane Empire. And then also he had good successe against the Persians, by the valor of *Philippicus* his Generall: insomuch, that the Persians moued with these & other discontents, by incitement of *Varamus*, deposed *Ormisdas*, killed his wife and sonne before his eies; which hauing remained to performe vnto him that their last, vncouth, vnnaturall seruice, were presently after put out, and himselfe imprisoned. That *Varamus* had, a little before, beene sent as Generall against the Romane Armie: which his seruice being found vnseruiceable, and the Romanes preuailing, he was not onely depriued of his place, but, to his further disgrace,

was

was, by the Kings commaundement, clothed in womans attyre: which indignities he repayed not in words alone (in his letters stiling *Ormisdā*, The Daughter of *Cosroes*) but with those vnnaturall and disloyall practises: which hee continued also against *Cosroes*, sonne and heire of *Ormisdā*, forcing him to flee to *Mauritius* the Emperour for succour.

e Bizari hist.  
Pers. l. 5.

The Turkes are e said to helpe *Varamus* in his rebellion; the first warres which we read of atchieued by that Nation: but both he and they receiued discomfiture by *Narses* the Romane Generall, and sixe thousand were taken and slaine. The Turkes being asked why they helped *Varamus*, answered, That they were forced thereto by famine: they were also marked with a blacke Crosse, which (they said) they learned of the Christians, thereby to expell hunger. *Cosroes* thus recouered the Kingdome by aide of the Empire.

f De Cosroes &  
Mauritio lege  
Niceph. l. 17. &  
18.

*Nicephorus* f witnesseth, That he was deeply seene in the Chaldean mysteries, and being by a Romane Gouvernour reprov'd for some excessse, in those times when he so much needed their helpe; he answered, That the times did aduantage him to those reprooves: but know (saith he) that calamities shall also befall the Romanes, and the Babylonian Nation shall rule them three weekes of yeares. After that, in the fifth weeke, the Romanes shall subdue the Persians: Which being come to passe, a day shall come that shall haue no night, and the expected end of the Empire shall be at hand; in which time Corruption shall bee abolished, and men shall liue according to Diuine Ordinance. This, either false or vncertaine Prophecie (according to that *Deepenesse of Sathan*) he vttered, but what effect answerable hath followed, I know not.

This *Cosroes* raigned nine and thirtie yeares. Hee held peace with the Romanes whiles *Mauritius* liued; but when *Phocas* cruelly and treacherously had slaine him, a world of euils at once assaulted the Empire. The Germanes, Gaules, Italians, Hunnes, and Persians, by their Armies afflicted the publike State; and the Roman Bishop then began to aspire to an vniuersall Soueraignetie, which that *Murderer* first entituled him vnto. That Armie which was yet redde with the blood of *Mauritius*, by the Persians sword was punished, and died in their owne blood: who hauing ouerthrowne the Romanes in two batailles, possessed Mesopotamia, Syria, *Aegypt*, Palæstina, and Phœnicia. He entred Ierusalem, slew and captiued many Christians, and carried thence the Crosse. Against the Iberians, Armenians, Cappadocians, Galatians, Paphlagonians, euen vnto Chalcedon, hee preuailed. Thus did God punish that Murderer, and besides (to pay him in his owne coyne) *Priscus*, *Heraclon*, and *Heraclius* conspired against this Conspirer, and murdered the Murderer, and hauing cut off his Priuities, and his Head, hurled him into the Sea, and destroyed his Issue.

g Bizari, l. 6.

*Heraclius* succeeded, who repressed *Cosroes*, vnto whose power Carthage, with Africa, was now also subiected, which he had inuaded, conducting his Armies through *Aegypt*. *Heraclius* sends an Embassage to him, which receiued this answer, That he would neuer lay downe Armes till the Crucified God were abolished, and the Persian *Mitbra* worshipped. This encouraged *Heraclius*, seeing now CHRIST himselfe was a partie; vnder whose banners hee could not but finde happie euents of Warre. *Cosroes* had slaine in Palæstina fourescore and tenne thousand Christians, and the Iewes also had brought many of them to the slaughter. *Heraclius* encountred with *Osanes*, and slew thirtie thousand Persians. By a stratageme he wonne *Sarbatas*, a great Commaunder, to his part. In another battaile he had lost the Field, but Thunders and terrible Tempests were sent (as *Succenturiata Copia*) to assist the souldiours of their Lord, and vttered destruction to the Persian Campe, whiles the Romanes killed them, being both blinded with Lightnings, and amazed with inward terrors and outward Tempests. He had before chased *Cosroes*, and taken Thebarma (a Persian Citie) wherein was a Temple of the Fire, which by fire he consumed. And in the yeare 626, *Cosroes* now at his wits end, or rather quite beyond them, appointed *Merdas* his sonne to be his successor and heire apparant: wherewith *Siroes*, his elder sonne,



sonne, being discontent, conspired to betray his father and brother to *Heraclius*: and soone after caused them both to be slaine at Ctesiphon. Peace was concluded with the Romans, & their provinces restored. Only Arabia was by *Mahomet* holden, as a Seminary of a greater mischief, vnder which the world with griefe & amazement still groneth.

*Siroes Adefer, Barazas, & Baram* the daughter of *Cosroes*, in their order of succession in that disordered & turbulent estate, had scarce two yeares allowed to them all: to whom succeeded *Ormizda, Iezdegird*, who about the yeare sixe hundred threescore and two, was ouerthrowne and slaine by the Saracens: and that Persian kingdome (then weakened by ciuill dissentions) was subdued to Saracenicall seruitude; and that second Persian Dynastie (continued as *Scaliger* <sup>h</sup> reckoneth in eight and twenty successions, the space of foure hundred and two yeares) had an ende. From thence vnto this time their religion is Saracenicall: their state gouerned, by the *Califas*, <sup>i</sup> and such commanders or Sultans as they placed ouer them, till their Sultans warring with the *Califa* for soueraintie, procured aide from the Turkes: who dispossessed them of their kingdome presently after they had disburthened them of their enemies: The Turkes were displaced and chased away by the Tartars. Of these both Saracens and Turkes you haue the history in the former booke, and therefore needelesse here to be related: Of the Tartars shall follow in their order.

Of those ancient Persian Kings this doth *Sardus* relate. The Persian Kings birth-day, is by all Asia obserued solempne, festiuall to th'immortall Gods: Eunuches haue charge of his body, that he may grow strait and faire: at seuen yeares he is taught to manage horses: at fourteene hee is committed to the Kings masters; the most excellent which can be chosen among the Persians, for wisdom, iustice, temperance, fortitude. These teach him Magike, instituted of *Zoroastres*, containing Religion of the Gods: and the Kings Lawes; to embrace the truth, to bridle his affections, not to bee afraide of any thing. When he taketh possession of the kingdome, hee releaseth the tributes, and in the Temple of the *Pasagordan* Goddesse he putteth on the garment of *Cyrus*, whose sepulchre is in the towne. He eateth dry Figges, Turpentine, drinketh soure milke, and after that, water out of Eubæus, and Choaspes, riuers of Media, Chalybonian Wine out of Syria, Wheate of Assos in Troas; his head annointed with Myrrhe, and couered with a turbant. To sit in his throne (which was of gold sustained of foure pillars beset with iewels) was death to any: at his table sate onely his Mother & wife: and *Artaxerxes* admitted his brethren. In the winter hee liued at Susæ: in Summer, at Ecbatana: in Autumne, at Persepolis: in the spring, at Babylon. The nobles attend at the gates ready at the Kings command. There stood a Triuet of iron, to which they which are out of his fauour resort expecting their sentence: For he pardoneth none, till hee hath them in his power. When he sleepeeth, he is attended by three hundred women dancing by a lampe: at his beds feete are three thousand talents of gold, at the head fise thousand, ouer the same a Vine of gold, with the cluusters of Iewels. In the morning he is wakned with these words: Arise, thinke of those things which *Mesoromasdes* would haue thee, that is, *Zoroastres*. He sacrificeth for the Persians, and giueth to each man gifts, because *Cyrus* had done so at his returne out of Media: and hee receiueth presents from them: in his store-houses he keepeth of the waters of *Nilus*, and *Ister*, as the Lord of all lands. Fire is carried before him. They which meete him, close their hands behinde their backe, and adore him: For which cause some report that the Persians (as also the Ethiopians, Meroites, Indians, Assyrians) hold their Kings in place of Gods. Which diuine adoration <sup>k</sup> Condenied to the King, and *Mordecai* to *Agag*. *Est.* 3. but in *Daniels* time they vsurped further: *Dan.* 6. that none should aske any petition of God, or man, besides.

*Bart.* <sup>l</sup> *Keckerman*, as he was admirable in Philosophie, so he was like himselfe in his Aphorismes and Disputations of the Persian Monarchy. Wherein he propoundeth and proueth, that their King was to be well featured & of personable presence without bodily deformitie or defect: learned in their sciences; free from punishment of lawes; they had their delectable gardens which they called *Paradises*: accustomed the selues to hunting, and to solempne feasts, especially on their birth-daies, when no suter might be denied his request. For conseruation of his Maiesty, he was seldome seene: the King sware

E e

by

*h Jo. Scalig.  
Can. 158.  
i Io. Lampadius  
Melisic. Hist.  
part 3.  
and our third  
booke sheweth  
the order in  
succession of  
them.*

*Sardus l. 2. c. 11.*

*k Iust. li. 6.*

*l Keckerman de  
Monarchia Per-  
sorum.*

m Stobæus  
ser. 42.  
n Xen. mem.  
liv. 1.  
o Athen. l. 12.

by *Mithres* which is the Sun : was inaugurated at Palargidæ (as the later haue vsed at Cæse.). Many other things of excellent note the desirous Reader may there finde. *Herodotus* sheweth, that the Persians exercised their children to running long races, to endure all hardships of heate, cold, showres, & such like. Hem which was punished with the whip by the Kings command, was to giue thanks to the King for that his remembrance of him. There were officers appointed among the Persians, to see that none were idle: they punished seuerely Ingratitude, they hated lying, regarded Hospitality & courtesie. The lawes did not onely award punishments to the guilty, but rewards also to the well-deseruing. Whiles the King was drinking, there were women which did sing, one beginning, and the rest following. The Kings vsed to be present in person in their warres. They were very deuout in their religion, offering daily (the *Magi* being present) a thousand sacrifices, amongst which were Kine, Asses, Harts. But I hold you too long in this discourse.

How the Sophian Family, which now ruleth, came to the kingdome, shall after in due place be declared, when we haue first acquainted you with their Ancient superstitions.

## CHAP. V.

## Of the Persian Magi, and of their ancient Religion, Rites, and Customes.

a Boskieri Ara  
Cæli.

b Suidas in v.  
Magus.

c Pencerus de  
diuina. c. de  
Magia.

d Brutus was  
terrified with  
such a spectrum:  
the like they  
tell of Marius  
and many o-  
thers.

e Νεκρομαν-  
τεία.

f γαστρομαντεία.  
καταπτωμαντεία  
κρυσταλλομαντεία  
δακτυλιομαντεία  
ονομαντεία  
ιδρομαντεία  
εργαμαντεία  
Carmum alius;  
de quibus & c.  
rus. & Re. nald.  
Scot. in Dilect.  
Mag.



HE name of *Magi* is sometimes applied (say some) to all the Persians, or else to the particular Nation amongst them: sometime signifyeth the most excellent in Philosophie, and knowledge of Nature, or in sanctity and holines of life. Thus *Suidas*<sup>b</sup> calleth the Persian *Magi*, *Philosophi*, and *Philothæi*, studious of knowledge, of Nature, and of God. Sometimes it signified such as we now call *Magicians*, practisers of wicked Artes. Among the Persians this name was auncient and honourable, saith *c Pencerus*, applied onely to the priests, which liued in high reputation for dignitie and authority, being also Philosophers, as the Chaldeans were. To these was committed the custody of Religion, of ancient Monuments, of later Histories, of publike Records, and the explanation of the Persian wisdom, whose account appeareth in the former chapter, where after *Cambyses* death, one of them is reported to succeed in the Throne. Now whereas the *Ethnikes* had a tradition of two *Genij*,<sup>d</sup> which attend euery man, one good, the other euill; proceeding (in likelihood) from diuine truth, concerning good and euill Angels, which are either *ministring spirits* for mans good, or *tempters* vnto euill: Curious men hence tooke occasion to deuile new Artes, which were called *μαντεία* and *μαντεία*; by the one calling vpon the good *Damon* or *Genius*; by the other, on the euill: which *euill* One could easily *turne himselfe into an Angell of light*, to delude blinde people, being indeede (as in our *White* and *Blacke* witches at this day) vorse when an Angell, then when a Deuill. Hereof were diuers kindes; *e Necromancie*, which inuocated the spirits of the dead: Of which *smoakie Soote*, the Heathens Diuine-Poets, and our poetickall Diuines in the tales of Hell and Purgatorie, striue who shall haue the blackest tincture. They had also their *Lecanomancie*, which was obserued in a Basen of water, wherein certaine plates of goide and siluer were put with Iewels, marked with their iugling Characters, and thence after pronuntiation of their words were answeres whispered; *f Gastromancie* procured answer by pictures, or representations in glasse-vessels of water, after the due rites. *Catoptromancie* receiued those resemblances in cleare glasses: *Crystallomancie*, in Crystall; *Dactyliomancie* was a diuination with Rings (which perhaps *Gyges* vsed) consecrated by certaine positions of the heauens and diuelish enchantments. *Onymancie* with Oile and Soote daubed on the Naile of an vndefiled child, and held vp against the Sunne: *Hydromancy* with water: *Aeromancie* with ayre. But what should I adde the many more names of this Artlesse Art, vnworthy the naming? *Tibi nomina mille*, *Mille nocendi artes*; Infinitely diuersified are these blind by-waies of darknes and mischiefe.

Leaue wee them in their mazes, circles, labyrinths of Errour: and let vs take  
view



view of the Persian *Magi*, from whence *Plinie* deriveth the first originalls of Magicall Vanities; which are (saith hee) compounded of three Arts, that exercise most imperious power over the mindes of men; Physicke, and that offering her selfe more sublimate and pure, in the sacred name and rites of Religion, beautified also with the addition of Mathematicall Sciences; (*a threefold cord not easily broken*, like a three-headed *Cerberus*, or tripple crowned Prelate, holding the world in feare or loue thereof.) *Zoroastres* (who liued as *Eudoxus* testifieth sixe thousand yeares before *Plato*) first inuented it in Persia. *Hermippus* affirmeth, that *Agonax* taught him. *Apisforus* and *Zaratus* among the Medes, *Marmaridius* the Babylonian, *Hippocritus* the Arabian, and *Zarmocenedas* the Assyrian, haue beene famous for their practise and writings of this Art. *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, sailed farre to learne it, vndertaking long exiles, rather then pilgrimages of peregrinations, to that ende. Hee impiously addeth *Moses* and *Iochabell* (it may be hee meaneth *Ioshua*) to this impious number. The Scripture tells of *Iannes*, and *Iambres*, and *Simon Magnus* famous in this infamie. It is like that in the Persian *Magi* concurred both a certaine stocke or kindred, which were all so called (as is said) and the Philosophicall inquisition of Nature, and the Priestly function, and also some either implicite or explicite societie with Devils. The same they were, at least in profession and reputation, that the Philosophers vvith the Greekes, their Priests in Egypt, *Gymnosophistes* in India, *Chaldæans* in Babylon, *Druides* in Gallia, and in this our Isle, the Italian *Auspices*, and other religious persons (the Treasurers of their Theologie and Philosophie) in other places. As for those *Magi* mentioned in the <sup>h</sup> Gospell, some suppose them to come from *Æthiopia*; some from Arabia; some from Mesopotamia; some from Chaldæa; and some from Persia; and some from diuers of these Regions. Whencesoeuer they came, they had a brighter *Starre* to guide them with diuiner light, then those Magicall brands of hellish fire could yeeld.

g *Plin. l. 30. c. 11.*h *Mat. 2. 1.*  
*Boskier Ara*  
*Cæli.*

*Plato* <sup>i</sup> commends this *Magia*, and calls it *Machagistia*, and saith that the Kings of Persia learned it, as a knowledge of diuine mysteries, wherein by the worlds commonwealth, they were instructed to gouerne their owne. Others, as they were led by differing affection, doe as much discommend them. And truely (as in the Chaldæan and Aegyptian Priests) their searching out the mysteries of Nature can not but deserue commendation, but their abusing this naturall Philosophie to vnnaturall conspiracie with diuels, cannot but bee detested of those which are not themselues detested of God. And either from this deuilish conspiracie, or ouer-curious vanity, did arise their predictions of future euent: in which respect the Ethnikes had them in high reputation. *Ammianus Marcellinus*, <sup>k</sup> saith that *Zoroastres* added much to this Art from the Chaldæan mysteries, and *Hystaspes*, the father of *Darius*, from the *Brachmanes*, which he in his Indian trauels had found in a woodie solitarinesse, and learned of them the motions of the Starres, and pure rites of sacrifices: which he taught the *Magi*, and they, together with the skil of diuination, deliuered to their posteritie by tradition: and that progeny is alway consecrated to diuine seruices, and keepe continually burning certaine fire which first came from heauen; a small portion whereof was wont to bee carried before the Kings of Asia. There were but a few of them at the first: and it was vnlawfull to touch the sacrifice, or approach to the Altar, before the *Magus* with a certaine set speech had powred on his sacred preparatiue liquors. Afterwards beeing increased in number, they grew into an entire Nation, and inhabited vnwalled townes, beeing gouerned by their owne lawes, and honoured for religion.

i *Plato Alci-*  
*biad.*k *Am. Marcel-*  
*lin. l. 23.*

That which hee telleth of the Chaldæan, and Indian originall of their Science, proueth it to bee such as vsed vnlawfull prognostications, which the Scripture affirmeth of the Chaldæans, and *Philostratus* <sup>l</sup> of the Indians, whose Historie of *Apollonius* (a Pythagorean) sheweth, that hee was not little infected vvith this vanitie, traouelling as *Pythagoras* had done to learne the same in forreine Regions. And although some commend one sort of *Magia*, as being their Theologie and

l *Philostratus de*  
*vita Apollonij.*



m Apollonius.  
Hofphanes, Cha-  
rondas, Demo-  
critus, & Pytha-  
gorici & Pla-  
tonici.

n Suidas. hence  
came the  
Prouerbe.

το Πάντος

ἡμῶν & τῶν

ο Sozom. l. 2. c. 9

p Cicero de

diuinat. l. 1.

q Strabo l. 15.

Nam Magus ex

maire & gaato

signatur oportet

(saith Catullus)

Si vera est Per-

sarum impiare-

ligio.

r Gramay Per

sica.

s Paulan. l. 6.

t Diog. Laert. de

vit. Philos. l. 1.

\* εἰδωλοῖς.

u Empedocles.

x Manes father

of the Mani-

chees.

z Plut. de

Osir. & Is.

Philosophie, yet seeing their Philosophie was corrupted with curiositie, and their Theologie with superstitious Idolatrie, it could not bee free from some kinde of implicite forcerie, as the examples of those<sup>m</sup> which were most eminent herein, doe shew. Such an one *Pafes* was, who by enchantments would make shewes and resemblances of sumptuous feasts, with many attendants: and had a Magicall<sup>n</sup> or enchanted halfe-penny, which would returne to him againe, when he had bought any thing therewith.

The *Magi* had one chiefe amongst them in their Societie, called by *Sozomene*, *Princeps magorum*. *Cicero* affirmeth that none might be Kings in Persia, before they had learned the discipline of the *Magi*; neither was it any more lawfull for euery one to be a *Magus*, then to be a King: Such was their estimation in Persia. *Strabo* tells that they vied carnall company with their mothers: and when they are dead are cast forth yburied, to bee a prey to the Birds. The *Ostana*, and *Asirampsychi* are by *Suidas* reckoned successours of the *Magi*. One Sect of them liued onely on meale and Hearbes. *Pausanias* reporteth that in Lydia, in the Cities Hierocæsarea, and Hypæpo, hee saw Temples hauing Persian surnames, and in euery of those Temples, Chappell and Altar, wherupon was Ashes not like in colour to the ordinarie sort. The *Magus* entering into the roome, layeth drie wood on the Altar, after that hee hath set his mitre on his head, and then at the name of a certaine God, singeth barbarous hymnes (which the Greekes vnderstand not) out of the booke: which being done, the heape is fired; and the flame breakes forth. *Diogenes Laertius* relateth, that these *Magi* spent their time in the seruice of their Gods, offering vnto them prayers and sacrifices, as if none but they might be heard: they disputed of the substance and generation of the Gods, whom they reckoned to be the *Fire*, *Water*, and *Earth*. They reprehended Images, especially such as made a differing sexe of Male, and Female, among the Gods. They discoursed of iustice. To burne their dead bodies, they held it impious: but to lie with their owne mothers, or daughters, they accounted lawfull. They practised diuinations, and fore-tellings, affirming that the Gods appeared to them, that the ayre was full of formes<sup>\*</sup> or shapes, which subtilly and as it were by euaporation, insuse themselves into the eyes. They forbade outward ornaments, and the vse of Golde. Their garments were white, the ground their bed, Hearbs, Cheese, and bread their foode. *Aristotle* saith, that they helde two beginnings, a good spirit and an euill, calling the one *Iupiter* and *Oromasdes*: the other *Pluto* and *Arimanius* (*Empedocles*<sup>u</sup> translated this plant into Philosophie, and long after, *Manes* a Persian heretike into diuinitie.) *Theopompus* addeth these opinions of theirs; That men should againe be restored to life, & become immortall, and that all things consisted by their prayers; *Hecateus*, that the Gods were begotten: *Clearchus*, that the *Gymnosophista* descended from the *Magi*. Thus farre *Diogenes*.

*Plutarch* in his Treatise de *Osir.* and *Isid.* citeth, approueth and applyeth the opinion of the *Magi* vnto many others, which they conceiued touching their two beginnings, *Arimanius* and *Oromazes*: For whereas they saw such a mixture of euill in euerie good (which made *Solomon* to brand them all with the title of *vanity*) they gathering that good could not be either cause or effect of euill, found out this remedy worse the the diseale, to hold two Authörs of all things, calling *Oromazes* a God; and *Arimanius*, the fountaine of euill, a diuell; the one cause of light: the other of darknes. Betwixt these two they placed *Mithres* as Mediator or Intercessor. *Zoroastres* was author of this opinion. To the first of these was praise and vöves offered: to the later mournfull deuotions. For, rubbing a certaine hearbe called *Omomi*, they call on *Dis Pater* & *Orcus*, then they wash it with the blood of a slain Wolfe, & carry it into a shadowy place, where they powre it out. They assigne plants partly to the good, partly to the bad God: as they doe also quick creatures; the earthly creatures to the good, the watery to the bad, and therefore esteenie him happy that hath killed most of them. *Oromazes*, say they, begotten of pure light, and *Arimanius* the child of darknes, warre one against another. The first created sixe Gods, *Benenolence*, *Truth*, *Politie*, *Wisedome*, *Riches*, *Honest delight*: the later as many contrary. When *Oromazes* had thrice enlarged himselfe, hee

was



was as farre beyond the sunne, as the sunne is from the earth, and formed the starres: Of which, one he fixed as a Gardian and watchman, the dog-starre: hee made other foure and twenty Gods, which he closed in an Egge. *Arimanius* did as much, but his foure and twenty brake their shell. And so became good things and euill mingled. But a fatall time shall come, when *Arimanius* the Author of plague and famine shall perish, and then shall bee one societie of all mankind in happinesse, vñing but one language. *Theopompus* saith, according to their opinion, that one of these Gods shall raigne three thousand yeares, the other being discomfited; and other three thousand they shall fight and labour to destroy one another: at last *Dis Pater* shall bee destroyed, and men shall be happy. This opinion of the *Magi*, the Chaldeans haue applied to their Astronomie; in the seven Planets, making two good, two bad, three indifferent: The Græcians, to their *Iupiter*, *Dis Pater* & *Harmonia*: *Empedocles* to his *Friendship* and *Discord*: *Aristotle* to his *Forma* & *Primitio*. *Pythagoras* to his *One* and *Two*: *Plato* to his *Idem* and *Alterum*: *Manes* to his deuillish hæresie, as before is said.

Onely Persians, saith a *Gramay*, were chosen into their number. The name *Magi*, is among Authors applyed also to the Chaldeans, which in Babylon professed the same arts and superstitions; the discipies (saith *Lucian*) of *Zoroastres*, of whose cunning in charmes you may reade in his *Necromantia*, a pleasant discourse: *Mithrobarzanes* a Chaldean *Magus*, and *Menippus*, whom he washeth nine and twenty daies in *Euphrates* by the Moone, and in the morning sets him against the rising Sunne, with long charmes: after that spitting three times in his face, he brings him backe againe not once looking aside. Their meate was Acornes, their drinke Milke, Mulsie, and the water of *Choaspi*, their lodging on the wide field on the grasse. After all this hee brought him about midnight to *Tygris*, where washing him, he purifieth him with a Torch, and the hearbe *squilla*, and other things, &c. which howsoever *Lucian* suteth to his scoffing, yet I haue inserted, as somewhat expressing their superstitions obserued in charming and diuinations.

Leauing these *Magi*, let vs take view of the Persian religious rites which *Herodotus* thus describeth. The Persians neither erect Images, nor Altars, nor Temples, and impute it to madnesse in such as doe: therefore as I thinke, because they are not of the Greekes opinion, that the Gods haue arisen from men. Their custome is, ascending vpon the highest hilles to offer sacrifices to *Iupiter*, calling the whole circle of heauen *Iupiter*. They sacrifice to the *Sunne*, and *Moone*, and *Earth*, to the *Fire*, and *Water*, and *Windes*: to these onely haue they accustomed to sacrifice from the beginning. They sacrifice also to *Vrania*, which they haue learned of the Assyrians, and Arabians. The Assyrians call *Venus*, *Myluta*; the Arabians, *Alitta*; the Persians, *Meira*.

Their rites in sacrificing are these. Being to sacrifice, they neither set vpon Altar, nor kindle fire, nor vse vestments, pipes, cakes, or libaments: but hee which intendeth to sacrifice, placing the sacrifice in a cleane place, calleth vpon that God, wearing their *Tiara* d girded about with myrtle. The sacrificer prayeth not for himselfe alone, but generally for all Persians, and especially for the King. And after that the sacrifice is cut into small peeces, he streweth vnder the sodden flesh, small hearbes, chiefly trifoly; and setting the flesh in order thereon, the *Magus* standing by singeth e some hymnes (of the generation of the Gods) which they hold to be a most effectuell enchantment. Without one of their *Magi* no sacrifice is accounted lawfull. After all this, the sacrificer vseth the flesh at his pleasure.

Of all daies euery man accounteth his owne birth-day to bee most solemnly obserued: and then maketh greatest cheere. The richer sort then set whole Beecues, Camels, Horses, Asses, baked in an Ouen or fornace, on the Table: the poorer, smaller beastes. The Persians are snail eaters: but in their drinke consult of the weightiest affaires. Of which they deliberate fasting, but pronounce sentence after they are well in drinke. To vomit or make water openly, is vnlawfull to them. Those that are æquall, salute vñen they meete each other vñith a mutuall kisse; which is fastened on the cheeke onely, if they bee of vñequall degree. They holde

a *Gramay Asia*b *Luciani*  
Necrom.c *Herodotus*  
Lib. i.d The attire  
of the head,  
among the  
Persians, as the  
Turban among  
the Turkes.e *Theogonia*



themselves the best of all men, their neighbours so much better, how much neerer them they dwell. They are much addicted to Venery with both sexes. Next vnto Martiall valour, they repute excellent the procreation of many Children; the King allowing annuall presents to him who hath begotten most Children, & therefore they vse many women. The child commeth not in his fathers sight till he be five yeares old, but liueth with the women, that if hee die before, his father should thence conceiue no greefe. From that time till he be twenty, he learneth three things, to ride, to shoote, to speake truth. For *to lie* is with them the most shamefull thing; the second, *to be in debt*. For one fault onely no man ought to be punished. Whatsoever is not meeie to bee done, ought not to be spoken. A Leprous person if he be a Citizen may not enter into the Citie, nor haue any societie with men: for this diseale is sent (say they) for some offence against the *Sunne*: if hee bee a forrenner, they banish him out of their Region, and for the same cause carrie into that Region white Pigeons. In a Riuer they neither spit, nor make water, nor wash, but haue them in very religious veneration. These things, saith *Herodotus*, I can affirme of the Persians out of mine owne knowledge: that which followeth I doe not so well know; that they bury not their dead bodies before they be torne of some fowle, or dogge: but I well know that their *Magi* doe wrap them vp in waxe and then bury them. These *Magi* differ both from other men, and from the *Egyptian* Priests in this, that these pollute themselves with the death of nothing but their sacrifices, but the *Magi* with their owne hands kill any thing: except a man and a dogge: yea, they esteeme it some great exploit if they haue killed verie many Ants or Serpents, or other things which creepe or flye. Thus farre *Herodotus*. *Strabo* nameth *Anaitis*, *Amanus*, and *Anandatus*, Gods of the Persians: When the Persian Emperours had ouerthrowne the *Saca*, they encompassed with a wall a certaine rocke situate in a field. and erecting a Temple of the foresaid Gods, there instituted yearly solemnities, named *Saca*, which of the inhabitants of Zela are yet celebrated, (so they call the place.) That towne in great part belongeth to them which are called *Sacred seruants*, to which *Pompey* added a great countrey. Some report that *Cyrus*, hauing overcome the *Saca*, attributing this victory to diuine power, consecrated that day to his countrey-Goddesse, naming it *Sacaa*, and wheresoeuer the Temple of that Goddesse is, there also are celebrated those *Sacraan* feasts, in manner of the *Bacchanals*, day and night, the men and women drinking themselves drunken. *Strabo* in the end of the same cleuenth booke mentioneth their Temples, and amongst others the Temples of *Tanais*, which before in *Herodotus* is denied to be the vse of the Persians: *Cicero* blameth the *Magi*, for procuring *Xerxes* to burne all the Temples of Greece, because they included their Gods in walles, and to whom the whole world was a Temple and house. *Strabo* thus reporteth of the Persians: The Persians haue neither Images nor Altars: they sacrifice in a high place, they thinke heaven to be *Iupiter*: they worship the *Sunne*, whom they call *Mithra*, the Moone also and *Venus*, and the Fire, and the Earth, and the Windes, and the Water: they sacrifice in a cleane place, and present their sacrifice crowned: & whē as *Magus*, the ruler of this busines, hath diuided the flesh in peeces to euery one, they goe their waies leauing no part thereof to the Gods, who (say they) are satisfied with the soule of their sacrifice. Some, as it is reported, lay a part of the Numbles on the fire. They sacrifice especially to the *Fire*, and to the *Water*, laying on the fire drye stickes, the barks pulled off, and laying thereon fat Tallow, and pouring on the same, Oyle, they kindle the same, not blowing with their breath, but fanning or otherwise enforcing the winde thereto. If any bloweth the fire, or cast any dead thing or durt therein, hee is punished with death. They performe their *Water-ceremonies* in this sort: Comming to a Lake, or Riuer, or Fountaine, they make a ditch, and there slay a sacrifice, with great heede that none of the next water bee touched with the bloud: after, laying the flesh on myrtle and Lawrell, the *Magi* burne the same with small twigges, and making certaine prayers, sprinkle oyle mixed with Milke and Honie, not in the fire or water, but on the earth. They are a long while muttering their prayers, holding a bundle of small Tamariske-twigges.

e Libr. 11.  
f These *Goropius* with Dutch Etymologies, and interpretations bringeth from the Cimmerians and Saxons. See his *Saxonica*. p. 606.

g *Strabo* l. 15.  
h *Cicero de leg.* l. 2.



In Cappadocia, where is very great store of the *Magi*, which (of the Fire) are called *Pyrethi*, and many Temples of the Persian Gods, they slay not the Sacrifice with a knife, but a Clubbe or Mallet, wherewith they beate it. The *Pyrethia* are great inclosed places, in the middest whereof there is an Altar: Thereon the *Magi* keep much ashes, and a fire continually burning, whither they euery day resort, & make their prayers about an houres space, holding a bundle of twigges before the fire, hauing their heads couered with a kind of labelled Mitre, hanging downe on both sides, that the strings couer their lippes. These things are done in the Temples of *Anaitis* and *Amanus*. For there are their Temples, and there the Image of *Amanus* is carried in procession. These things we haue scene. It seemeth, that whereas *Herodotus* reporteth they had no Temples, Altars, nor Images: and *Strabo* so often mentioneth their Temples, and heere the Altar and Image of *Amanus*; that in *Herodotus* dayes they had none: which grew afterwards in vse, as a forreine rite brought in amongst the Persians after the Macedonians had conquered them; or else that there were differing Sects among their *Magi*, some (as these in Cappadocia) embracing Altars, Images, and Temples, some refusing some or all of these. For otherwise *Strabo* disagreeeth not only from *Herodotus*, but from himselfe, before denying them the vse of Altars and Images, and here affirming it of the Cappadocian *Magi* (in other things) of the Persian Religion.

We may further adde (from *Gramay* <sup>a</sup> his Collections out of diuers Authors, and <sup>a</sup> *Gram. Asi. Persica.* from others, concerning the Persian Religion) that they sometime obserued the Græcian Deities, calling *Iupiter*, *Bel*; *Hercules*, *Sandes*; *Venus*, *Anaitis*. To *Iupiter* was sacred a Charriot with a Beame of gold. The *Sunne* they worshipped (by the name of *Mithra* and *Eidētus*) at *Sunne-rising*: and adored also the painted Image thereof. They accounted the horse the *Sunnes* peculiar beaft, and offered vnto him white horses: and with white horses his sacred Chariot was drawne before the King, when hee sacrificed. Ouer <sup>b</sup> *Darius* his tabernacle, the Image of the *Sunne*, enclosed in Cristall, <sup>b</sup> *Q. Curt. lib. 3* shone forth so that it might be scene of all. The order also of *Darius* his march, when he warred against *Alexander*, had in the first place their Fire, which they called *Sacred* and *Eternall*, carried on siluer Altars. Next hereunto the *Magi*, singing their Countrey-Hymnes, followed by the hundred sixtie and fve yong-men, (so many as their yeare had dayes) clothed in bright red. Then came *Iupiters* Chariot, drawne by white horses: after whom followed a horse, of exceeding greatnesse, consecrated to the *Sunne*. Their Riders had white garments, and golden Roddes. Likewise, both sides of the Kings Chariot were adorned with Images of gold and siluer: two being most eminent among them; the one, of *Peace*, the other, of *Warre*.

That souldiour, which was initiated in *Mithra's* hallowed orders, was first proued by foure-score seuerall kindes of punishment: and if hee continued stedfast, hee was washed, putting on his head a <sup>c</sup> Crowne with a Sword interposed. Chast virgins were hallowed the *Sunnes* Priests. They worshipped *Diana* whom they called *Nannea*, (as some will haue it) in that history of <sup>d</sup> *Antiochus*. They solemnized certaine feasts, the chiefe whereof was that of *Mithra*. Another holy-day they called the *Destruction* <sup>e</sup> *Athenaus l. 13* of *vices*, in which the *Magi* killed venomous things, and offered; and the seruants lorded it fve dayes together, ruling both the family and their maisters. Their Kings birth-daies they did also solemnize, making therein a banquet called *Lyta*: at which time the King might not deny any thing to any suiter. *Magophonia* they celebrated in memory of the *Magi* slaine by *Darius Histaspis*, and his Colleagues. Of their holie-day *Saca* before is spoken: in which (some report, that) the seruants changed offices and garments with their Maisters. *Minutus Felix* <sup>f</sup> obiecteth against them their incestuous copulation with their mothers. *Arnobius* derideth their worshipping of Ri- <sup>g</sup> *Euseb. de præpar. lib. 6. c. 8.* uers. The Christian Fathers and heathen Authors are plentiful in the narration of the Persian vanities. *Eusebius* <sup>g</sup> citeth a saying of *Bardesanes Syrus*; Among the Persians there was a Lawe to marry their sisters, daughters, and mothers: which custome the Persians obserued also in other Countries, & therefore other nations hating them, called them *M. gussai*; of which are many in Egypt, Phrygia, and Galatia, whose posterity succedeth them in the same wickednes. This name *Magussai* is deriued of *Magi*.

## CHAP. VI.

Of the alterations of the State and Religion in Persia, under the Saracens.



He Saracens (as is already shewed) a people bred, as it were, of putrefaction in that corrupt estate of the World, dispossessed of his state and life *Ormisdas* the last Persian King. Their Religion had sustained small alteration in Persia before this time, for aught I finde, sauing what the Christian had in these parts preuailed, (which belongeth to another taske.) But from that time that the Saracens were Conquerours, the soules of the Persians haue no lesse beene subiect to those foolish Mahumetan superstitions then their bodies to cruell slauerie: yea the name of Persian was drowned in the title of *Saracens*. *Homar* was then Caliph. But when *Iezid* the sonne of *Muawiz* was Priest and King (such are the Caliphs) of the Saracens, *Mutar*, the Deputy or Gouernour of Persia, proclaimed himselfe a Prophet, and seised on the state: from him the Persian *Sophi* deriueth his originall. When *Iezid* was dead, the Inhabitants of *Cusa* in Arabia proclaimed *Hocem* the sonne of *Ali*, Caliph: but *Abdalam* the sonne of *Iezid* intrapped and slew him: and at his Sepulchre was after erected the city *Carabala*. This *Hocem* had twelue sonnes, *Zeinal*, *Abadin*, *Zeinal Muamed*, *Bagner Muamed*, *Giafar Cadeneg*, *Ciafar Musa*, *Cazin Musa*, *Hali Macerat*, *Alle Muamed Taguin*, *Muamed Halinaguin*, *Alle Hacem Asquerin*, *Hacem Muamed Mahadin*: This last<sup>b</sup> the Persians say that he is not yet dead, but that he shall come sitting on a horse, to preach their Law to all Nations: beginning in *Massadalle* where *Ali* his grandfather lieth buried. And therefore they haue there alway a horse prepared ready, which in time of Diuine Seruice, on a certaine festiuall day, they bring with Lights burning to the Temple in which *Ali* is buried, praying him to send his nephew quickly. That day is solemnely celebrated with so great concourse of people, as a Portugall there present said hee had neuer seene the like. The other eleuen brethren were buried in diuers places. To returne to *Mutar*; *Abdimelec* one of the following Caliphs, sent *Ciafa* against him, by whose ouerthrow that new Prophet wanne new and greater estimation then before. But another tyrant, *Abdala Zubir*, arising amongst the Saracens, sent his brother *Musub* against *Mutar*, who slew *Mutar*, and was soone after slaine himselfe of *Abdmelec*, who recouered againe that Prouince of Persia. *Abdmelec* being dead, in the yeare seuen hundred and two and twenty, *Gizid* his sonne<sup>c</sup> succeeded, and another *Gizid* vsurped the Scepter in Persia, but was ouerthrowne by *Masabner* the Captaine of *Abdmelecs* sonne.

In the reigne of *Marvan*, *Asmulin* tooke on him the protection of *Mutars* Sect, affirming *Ali* to be greater then *Mahumet*: he was Prince of the *Corasens* in Persia, and by one *Catabannus* his counsell incited the seruants, by force or treachery, to kill their Masters: and these being growne great by their Maisters wealth were diuided into two factions, the *Casimi*, and the *Lamonites*. *Asmulin* Captaine of the *Lamonites* destroyed the *Casimi*: and with his *Lamonites*, and *Carabannus*, invaded Persia, and were there incountred by *Iblinus* the Lieutenant with an armie of an hundred thousand men; but the *Lamonites* by the encouragement of *Asmulin* and *Catabannus* (whom they reckoned holy men) discomfited him and his; and after incountred *Marvan* himselfe with three hundred thousand men, and made him to flee with foure thousand into *Egypt*, where *Salin* the sonne of *Asmulin* ouerthrew him. Thus the Maruanian race being expelled (the reliques whereof settled themselues in Feife and Spaine) *Asmulin*, from whom the family of the *Sophi* descendeth, with *Catabannus* reigned ouer the Saracens.

By this which hath bin said, appeareth a continual difference betwixt the Persians, and

<sup>a</sup> *Curio Sarac.*  
*hi stor. lib. 1. B. 101.*  
*das* saith, that  
*Mahumet* was  
present at their  
first conquest,  
and that by his  
command they  
relinquished  
their name, &  
accepted the  
Saracen dec.  
1. lib. 9.

<sup>b</sup> *Barr. As dec.*  
*2. lib. 10. c. 6.*

<sup>c</sup> *Curio Sarac.*  
*hi stor. lib. 1.*



and other Saracens about their Religion; eyther (as some affirme) for that the Persians preferred *Ali* to *Mahumet*, or for that (which is more likely) they accounted *Ali*, and not any of the other three (*Eubocar*, *Osmen*, or *Homar*) to be the true successour of *Mahumet*. The Sultans or Deputies of Persia, which gouerned there vnder the Chaliph, vsed that their schismaticall fancie, as they sawe occasion to their owne ambitious designs, vnder colour of Religion. Among the rest *Muumet* or *Mahumet* is famous, who being hardly beset for the like cause by his Maister, the Chaliph of Bagadet, required aide, (as before is more largely shewed) <sup>e Libr. 3. ca. 8.</sup> of the Turkish Nation then wandring in part of Armenia, called of them *Turcomania*, who sent him for his succour three thousand Turkes vnder the leading of *Tangrolpix*, by whose helpe *Pisafiris* the Califa was ouerthrowne. And after this hee obtained both the Sultan-ship of Persia, in the yeare of our L O R D, 1020. and also slew *Pisafiris*, and enioy- <sup>f Knolles.</sup> ed that soueraignty: from thenceforth the Califa's of Bagadet being stripped of their temporalls, but retayning still the places of Patriarchs of their Religion (as some relate) euen to this day. The Turkes thus possessing the Persian royalty, and possessed of the Persian superstitions, there reigned one hundred and seuentie yeares, the Tartars then chasing them out of Persia. For after <sup>g Hailbon de Tartar.</sup> that *Changis Can* had founded that Empire, *Hocota*, or *Occoda Can* his successour sent out his sonnes diuers wayes with diuers armies with intent to subdue the world; *Iochi* conquered Turquestan and Persia: and not long after *Mango Can* sent *Haolon* his brother, who continued and prosecuted the Tartarian Conquests beyond Phison or Tigris, subdewing the whole kingdome of the Persians, taking *Baldach*, with the great Chalifa, whom he starued amidst his treasure; beleagured a Castle of the *Assassini*, with a siege of seuen and twenty yeares, and then taking the same by composition of the defendants, only for want of clothing: he wanne *Aleppo*, and the kingdome of Syria, with Damascus the head City thereof: and had intended also the Conquest of the Holy Land from the Saracens, if he had liued; for both this *Haolon* & *Mango* the great *Can* were both Christians by perswasion of *Anthon* the Armenian King.

About this time in the North-East parts of Persia (which of this new heresie they called *Mulehet*) there was an old man, named *Aloadin*, a Mahumetan (as all those parts then were) which had inclosed a goodly <sup>h Aloadins Paradise.</sup> valley situate betweene two hilles, and furnished it with all variety, which Nature and Art could yeeld, as fruits, pictures, rilles of milke, wine, hony, water, pallaces, and beautifull damosells richly attired, and called it *Paradise*. To which was no passage, but by an impregnable Castle. And daily preaching the pleasures of this *Paradise* to the youths, which he kept in his Court, sometimes would minister a sleepey drinke to some of them, and then conueigh them thither: where being intertained with these pleasures foure or fise dayes, they supposed <sup>i A right fooles Paradise.</sup> themselves rapt into *Paradise*. And then being againe cast into a trance by the said drinke, he caused them to be carried forth; & then would examine them of what they had seene, and by this delusion would make them resolute for any enterprise, which he should appoint them; as to murder any Prince, his enemy. For they feared not death, in hope of their Mahumeticall Paradise. But this <sup>k M Paul. & Odor.</sup> *Haolon* or *Ulan* after three yeares siege, destroyed him, and this his *Fooles Paradise*. Some tell <sup>l Cartwright.</sup> this of *Aloadentes* in the time of *Zelim* the first. *Abaga* succeeded him in the gouernment of these parts, anno 1264, but not in the Christian religion: *Tangodor* the next, became a Saracen, and called himselfe *Mahomet*, and at Tauris and other places destroyed the Churches of the Christians, as *Haolon* had done of the Saracens; hee banished the Christians, and peruerted as many Tartars as he could to Mahumetisme. But *Argonius* the sonne of *Abaga* rebelled, and taking him, cut him asunder in the middle, succeeding in his place, anno 1285. after him *Regayto* whom the Tartars slew, placing in his steed *Baydo* a christian, who forbad the preaching of Mahumetism among the Tartars, and reedified the Churches of the Christians: *Casan* succeeded in his dominion & deuotion: and after his death *Carbaganda*, who in his childehood had been baptized, and named *Nicholas*, but when his Christian mother was dead, he became a Saracen.

Thus farre out of *Hailboniu*; in which history appeareth the vicissitude of diuers Religions,



ligions, sometime Tartarian, sometime Christian, sometime Mahumetan, as in the Princes who gouerned these Countries vnder the great *Cham* or *Can* of the Tartars: so also no doubt in a great part of the Countries themselues, which vsually are of the Kings religion. This *Carbaganda* reigning about 1305, is the last Tartar Prince which ruled in these parts; for as their religion, so also their Empire failed; the Egyptian Soldans preuayling in Syria; the Ottoman Turkes, in Asia; and *Gempsas*, in Persia. This *Gempsas* was Soldan of the Parthians: and about the yeare 1350. restored that Persian kingdome to the Parthians. From him descended the Persian Kings to *Malaonchres*, who being taken away by fraud, *Vsun Cassan* succeeded. Yet was not the Persian state so settled in *Gempsa* his posteritie, but that Great *Tamerlane* subdued the same vnto himselfe, which his sonne after lost againe. This *Tamerlane* some report to haue bin of meane parentage; others, of royall descent, and *Michouias*, lib. 1. cap. 8. deriue him from *Bathi*, one of the greatest Conquerors among the Tartars.

*Vsun Cassan* (called also *Affymbous*) deprived the Sultan of Parthia and Persia of his life and kingdome: his name is by some *Malaonchres*; by others, *Demir*: but *Ambrosio Contarini*, & *Iosapha Barbaro* (which both were in Persia with *Vsun Cassan*) call him *Iansa*. In the yeare 1478. died *Vsun Cassan*; and his sonne *Iacob* succeeded, whose wife, bearing dishonest affection to one of the court, sought by the murder of her husband to aduance this Courtier to her husbands bed and empire. And hauing conueighed venime into a golden Cup presents her husband the same to drinke, who somewhat suspecting her, caused her to beginne; himselfe and his sonne following her both in drinking and dying. And thus was Persia, by the wickednesse of one woman, made the stage of ciuill warres, whiles the chiefe Nobles sought each to possesse himselfe of the state, which at last, after fise or six yeares warre befell to *Alumut* or *Elvan-beg*, then being but foureteene yeares old, who was slaine by *Ismael* in the yeare 1499.

The history of *Ismael*, because it giueth much light both into the state and religion of Persia, is more fully to be reported. When as *Mustascen Mumbila* the Chaliph of Bagdet had bene by the Tartars done to death, in the yeare after *Haithonus* account 1258 (about the yere 1369) there arose in Persia a noble man called *Sophi*, lord of the City *Ardouil*, reporting himselfe to be of the blood of *Alle* or *Hali*, descended from *Musa Cazin*, or *Cersin* one of the twelue sonnes, (as is said) of *Hocem*.

*Guinne* his sonne (otherwise written, *Giuni*, *Guine*, and *Giunet*) maintained his Sect after him, *Minadoi* p saith, That *Saxchiuni*, or more distinctly, *Sciec Giunet*, was Author of the Persian sect, who vnder the name of a *Sofi*, and of *Siec*, (that is, of a wise man, and an Author of Religion) or rather vnder the pretence of holines, beganne to perswade the people, that the 3 first successors of *Mahomet* were vsurpers, onely *Ali* ought to be named lawfull successor, and ought to be called vpon in their prayers, and by all means to be honored. From this time forward the Sepulchre of *Ali* and his sons in *Cafe* grew in great credit, and was visited euery yeare after the same sort that the Turkes visit the Sepulchre of the other three: and the Kings of Persia vsed there to be crowned, and girt with their sword, and their great Calife there kept his residence. Because this *Cafe* was neare Babylon, hence grew the common errour, that these things were done at Babylon or Bagdet. *Ionius* also is deceived, where hee maketh *Arduelle* or *Aidere*, author of the Persian faction. This Persian superstition was brought in by *Giunet* the *Sofi*, afterward maintained by *Siec Sederdin*, and after him by *Siec Giunet* the second, then by *Siec Aider* called by *Ionius*, *Arduelle*, and at last encreased and enlarged by *Ismael* and his successors. *Ismael* renewed or continued the name *Sofi* or *Sofiti*; but his successors leauing that, and the name of *Siec*, haue retained onely the title of *Saba*, which some write *Shaugh*, some *Xa*, a royall title communicated by the head of this superstition to those Kings which participate with them therein. *Ioseph Scaliger* saith, that *Sa* or *Scha* is the same with *Monseigneur* among the French, and *Don* among the Spaniards. The Iewes and Arabians write it *סבא*: It is sometimes set before the name, as in the present King *Scha Habas*; sometime comes after, as *Melixa* for *Melic-seba*. *Barrius* beginnes this pedegree at the father of *Giunet*, or *Guine* (so he calls him) and not as *Minadoi*, with *Guinet* himselfe. He addeth, That for the

Ensigne,

m *Peucerus* lib. 4. c. 5.

n *Viaggio di mercante apud Ramus*.

o l. E. B. par. 2 l. 2  
Ofor. de re. Em.  
lib. 10. *Surius*  
comment.  
Knolls T. by stor.  
pag 454.  
p *Minadoi* lib. 2  
q *Sofi* is by *Minadoi* derived  
of *Sofis*, a people subdued  
by *Alexander*.

r *Scal. Can. I. sag. lib. 3.*

s *Io. Bar. Asia. dec. 2. li. 30. c. 6.*



Ensigne, Character, or Cognisance of his Sect, he ordained, that in the midst of their Turbant, (which they weare with many folds) there should arise a sharp top, in maner of a Pyramis, divided into twelue patts; (in remembrance of *Ali* his twelue sons) from the top to the bottome. They vsed the colour red on their heads (saith *Minadoi*) by ordinance of *Arduelle*, and therefore were called *Cheselbas*, that is, Red-heads, some write it *Cuselbas*. *Guine* (as *Barrius* affirmeth) was holden in such reputation of holines by *Tamerlane*, that he came to visit him as a Saint; and at his request, set free 30000. slaues, which he had taken in the warres against *Baiazet*. These slaues became his disciples first, and after souldiers to his sonne *Aidar* against the Christian Georgians.

This *Aidar Erdebil* (or after *Iovius*, *Harduelles*,) forsaking (as some say) the world, led a streight life in continencie and austeritie, and was therefore admired as a Prophet, and resorted to out of all parts of Armenia and Persia comming to Tauris to see him: p *Surius com.*  
He inuicighed against the common opinion concerning *Mahomet's* successors, as *Guine* and *Sophi* had done, shutting vp heauen to all, sauing *Hali* his followers. For so the Persians vse to say in their praier; Cursed be *Ebubeker*, *Omar*, and *Osman*: God be favorable to *Hali*, & wel pleased with him. *Vsuncassan* moued with his fame, gaue him in marriage his daughter *Martha* begot of the Christian Lady *Despina*, daughter of *Calo Ioannes* emperor of Trapezond; both of them by this alliance strengthening themselves against the Turke. *Aider* had by this *Martha*, *Ismael*, whom shee trained vp in the principles of *Christian Religion*. *Iacob*, successor of *Vsuncassan*, iealous of the multitude of *Aider's* disciples, and the greatnes of his fame, caused him to be secretly murdered; persecuting all his professed followers with fire and sword. *Ismael* then a child fled into Hircania to one *Pyrchales*, a friend of his fathers, who afterwards ayded him to the recouering of his patrimony. *Boterius* saith, That *Iacob*, after the murther of *Aidar*, committed his two sonnes, *Ismael* and *Solyman*, to *Amanzar* (a Captaine of his) to be conueighed to *Zalga*, a strong mountainy place: but he brought them vp liberally with his owne children, and in his last sickenes, gaue them horse and two hundred ducats, with aduise to repaire to their mother; where taking vpon him the protection of the sect of *Hali*, & the reuenge of his fathers death, his enterprises succeeded prosperously. q *Cap. 11.*  
q *Giouan Maria Angiolello* saith, That *Iacob* being poysoned 1485, the seignorie was possessed by a kintman of *Iacob's* called *Inlauer*, after whose 3. yeares reigne succeeded *Baysingir* two yeres; after, *Rustan* seuen yeres, who sent *Solimanbec* against *Sechaidar* the father of *Ismael*, who made challenge to the state in right of his wife the daughter of *Vsuncassan*, who slew him in the field. *Rustan* would also haue killed the mother and her sons, had not intreaty of his nobles preuented it. He committed them to warde in the Iland of the Armenians in the lake *Astumar*; whither he sent for them againe after three yeares, but they for feate fled to *Arduvill*, and there liued closely for a time. *Rustan* was slaine by *Agmat* through his mothers procurement, who loued that *Agmat*, who abode Sultan siue months, and was slaine by *Rustan's* souldiers. And *Aluan* the kinsman of *Vsuncassan* was Seignior, whom *Ismael* slew.

A certaine Merchant who abode a long time in Tauris, and trauelled through the most part of Persia (skilfull of the Turkish, Persian, and Arabian languages, either seeing himselfe, or learning of them which did see) in the time of *Ismael*, relates this History somewhat otherwise, whom, as learning of the Persians themselves the Persian affaires, we may reckon worthy to be followed, saith, That this *Sechaidar* in *Arduvil* was the head of this Sophian Sect, and had three sons and three daughters by the daughter of *Vsuncassan*. He was a zealous enemy against the Christians, oftentimes with his followers repairing into Circassia, doing the people much damage, which when in the daies of *Sultan Alumut* he attempted as before times, he was by *Alumut's* order forbidden at *Darbent* further passage: but seeking to make way by force, he was by the forces of *Alumut* taken, and his head, on the toppe of a launce, presented to *Alumut*, and by his commaund, giuen to the dogges to be eaten; the cause why the Sophians are such enemies vnto dogs, killing all they finde. This newes comming to *Arduvill*, his three sons fled, one into Natolia, another to Aleppo, *Ismael* the third to an Iland in the lake of Van, in which is a city of Chritlian Armenians, where he abode foure yeares in  
the

*Ramusius.*

the house of an Armenian priest, being then about thirteene yeares old, who vsed him curteously, and instructed him in the rudiments of Christian Religion. A yeare after he went from Arminig to Chillan, where he kept with a Goldsmith his fathers friend. In this time he had intelligence, by mutuall writing, with his friends at Ardouil: and with this Goldsmith hauing gathered together eightene or twentie men of their Sect secretly to take a strong castle, called Maumutaga, and hidden in ambush two hundred horsemen of his friends in Ardouil, suddenly slaying the gard, and possessing himselfe of the Castle, he entred a Towne not farre from the Castle, killing the inhabitants, and carrying the spoyle to the Castle. This Castle was very rich, because it was a principall Hauen of the Caspian Sea; and so strong, that when *Alumut* had newes hereof, he was dissuaded from sending any power thither to besiege him. Two dayes journey from hence is Sumachi: which with his power, now encreased, he also tooke, and diuided the spoyles euery where to his souldiors, which with fame of this liberalitie came from all parts vnto him. He sent also into Hiberia, three or foure dayes journey from thence, which was then gouerned by seuen great Lords, three of which, *Alexander Sbec*, *Gorgurambec*, and *Mirzambec*, with many promises of present spoyles and future exemptions from tribute, he wooon to his side, receiuing from each of them three thousand horse, so that he was now growne fiteene or sixteene thousand strong. *Alumut* with thirty thousand valiant souldiers went to meete him betweene Tauris and Sumachia, and hauing passed a great riuer, ouer which were two Bridges, he presently caused them to bee broken: *Ismael* arriuing there the next day, with great diligence found a passage through the streame, & with his whole forces, in front, in the breake of the day, assailed *Alumut* his army, little suspecting such a good morrow, that *Alumut* with a few companions hardly escaped. The paulions, horses, and other bootie, *Ismael* bestowed on his souldiers: and then hasted to Tauris, where entering without resistance, he made great slaughter, killing all the race of *Iacob*, opening his Sepulchre, and the Graues of other noblemen, which had bin at the battell of Darbent against his father, & burning their bones; 300 harlots he caused to be cut asunder in the middle: he killed all the dogges in Tauris, and because his mother had married to one of those nobles which were in the battell of Darbent, hee caused her head to be stricken off in his presence. In this while many towns, cities, castles, and Lords submitted themselues to him, and ware his red-coloured Turbant: but the Castle Alangiachana (whereto were subiect eighteen villages of Christians, which vsed yerely to send to Rome two men from the Patriarch to the Pope, of whose faith they were, speaking *Armenian*, hauing soine bookes, but quite lost the vse of the Italian language) this castle (I say) held out for *Alumut* vntill his death.

While *Ismael* was Sultan in Tauris, the Sultan in Bagadet *Murat Can* son of *Iacob*, with an army of 30000. marched against him, & in a plaine meeting with *Ismael* was there ouerthrowne, not 70. persons escaping to Bagadet with *Murat Can*: the place bearing witnes of the slaughter, buried vnder many new hills of bones. All these things were done anno 1499. And while I was in Tauris, many came from Natolia, Caramania, and Turkie to serue him; of whom they were gratiouly intertained. Anno 1507. our Author being then in Malacia saw with his eyes, the Sultan *Alumut* conueyed prisoner by *Amirbec*, who with foure thousand men going from Mosul (sometime Niniue) to Amit, where the Sultan kept, with promise and profession of his succor, being admitted the city, tooke him, & cast a chaine about his necke, whose head *Ismael* smote off with his owne hands. He was presented to him by *Amirbec* in the country of *Aladuli*, against whom *Ismael* was now warring: where taking the city Cartibirt, he cut off the head of *Becarbec* son of *Aladuli* lord thereof with his own hands. From thence returning to Tauris he had almost done as much to his two brethren, whome hee had left Gouvernours in his absence, for transgressing their Commission, but with much intreaty of his Lords, spared their liues, yet confined them to Ardouill, not to depart from thence. The next yeere he pursued *Murat Can*, who was come to Syras, a Citie not inferiour to Cairo in Egypt, with fixe and thirtie thousand men, but malecontent, and therefore many of them fleeing vnto *Ismael*. Whereupon *Murat Can* sent



two Embassadours with five hundred followers, with offer of Vassallage vnto him. *Ismael* cut them all in pieces, saying, That if *Muratcan* would be his Vassall, hee should come in person, not by Embassage. *Muratcan* had closely sent Spies to obserue the sequelle of his businesse, and being hereof by them aduertised, fledde: For many of his Nobles had alreadye put on the redde Turbant, of whome he feared to be taken, as *Alumut* had beene; and therefore with three thousand of his most faithfull he fledde vnto Aleppo: but the Soldan of Cairo not admitting him, hee went to *Aladuli*, who entertained him honourably, and gaue him his daughter to wife.

*Ismael*, after great slaughters in Siras and Bagader, was forced to returne to Spaan with his Armie. For *Iesclbas* the Tartar had taken all the Countrey of Corasan, and the great Citie of Eri, which is in compasse betwixt fortie and fiftie myles, well peopled, and full of Marchandize: He had taken also Strava, Amixandaran, and Sari, on the Caspian shore; and with intent to beguile *Ismael*, desired leaue to passe through his Countrey to Mecca on Pilgrimage. *Ismael* with deniall, and other sharpe words, repelled his suit, and abode a yeare in Spaan, to withstand his enterprises. After he returned to Tauris, where were great Triumphes solemnized in his honour. This *Sophi* is so loued and feared (sayth this Marchant) that they hold him as a God, especially his souldiors: of which, some goe into the warres without Armour, holding it sufficient, that *Ismael* will succour them: others, because they content themselves to die for *Ismael*, goe into battaile with naked breast, crying, *Schiack, Schiack, i: G o d, G o d*. And they forget the name of *G o d*, alway naming *Ismael*: they hold, That he shall not die, but liue euer. And where other *Mosulmans* say, *La ylla yllala, Mahamet resullalla*, the Persians say, *La ylla yllala, Ismael velllalla*; reputing him a God and a Prophet. I haue learned, that *Ismael* is not contented to be called or worshipped as God. Their custome is to weare redde Bonnets, with a certaine thing like a girdle, large below, and straiter vpwards, made with twelue foulds, a finger thicke, signifying the twelue Sacraments of their Sect, or those twelue brethren, nephewes of *Ali*. *Ismael* was of faire countenance, of reasonable stature, thicke and large in the shoulders, shauen all but the mustaches; left-handed, stronger then any of his Nobles; but giuen to Sodomie. At his second coming to Tauris, he caused to take twelue of the fairest boyes in the Citie to serue his lust, and after gaue to each of his Nobles one for the like purpose, and before tooke tenne of the best mens sonnes for the same intent.

Thus farre haue we had commerce with this namelesse Persian Marchant in *Ramusius* his shoppe, who sometime attended on his Court and Campe. Others adde hereunto, That he sent Embassadours to all the Mahumetan Princes of the East, to receiue that redde-Hat Ensigne, together with his Sect; as did his sonne *Tammas* after him, when *Niz-Zamulucco* onely accepted thereof. But it is the common opinion, that the greatest part of the Mahumetanes in Soria and of Asia Minor are secretly of that Sect. *Ismael* after this warred, and wonne, vpon the Zagatai Tartars, and other adiacent Nations, that he left vnto his successors a very great Estate, reaching from the Caspian Sea to the Persian, and betweene the Lake Iocco and Tigris, the Riuer Abbiam, and the Kingdome of Cambaya, more then twentie degrees from East to West, and eightene from North to South. He ordained a new Liturgie, and forme of Prayer, differing from the auncient. Such was his authoritie, that they would sweare, By the Head of *Ismael*, and blesse in his name, saying, *Ismael* graunt thee thy desire. Vpon his Coyne, on the one side, was written, *La illabe illalabu Muhamdan resullabe*: And on the other, *Ismaill balife lullabe*, that is, *Ismael* the Vicar of *G o d*. The Iewes, at the first, had this *Ismael* in such admiration, that they foolishly reckoned *Ismael* to be their promised *Messias*, gratulating themselves, in this conceit, throughout the most part of Europe; celebrating feastiuall Solemnities, with mutuall Presents, in testimonie of their ioy; which yet was soone dashed, none hating the Iewes more then *Ismael*.

Ff

He

*Oserius de Reb.  
Emman. lib. 10.  
I. Bot. Ben.*

*Knot. Turk. Hist.*

*Surius Comm.  
in An. 1500.*

- Ant. Ienkinson.* He lyeth buried at Ardouil, in a faire Meskit, with a sumptuous Sepulchre made by himselfe in his life time; where is a faire Stone-Hospitall erected by him for strangers, allowing to all trauellers three dayes reliefe for horse and man freely. Ardouil is in latitude 38. degrees.
- Angiolello, c. 13.* The life of *Ismael* had beene answerable to the bloudie presages in his ominous birth; for he came forth of his mothers wombe with both his hands shut, and full of blood: for which cause his father would not haue brought him vp, but commaunded him to be slaine: but they which carried him away, moued with compassion, secretly nourished him three yeares, and after presented him to his father, who then acknowledged and receiued him with loue and kindnesse: for this his bloudie and warre-like spirit dwelt in a louely and amiable bodie, adorned with all the Ensignes of beautie. He died Anno 1524.
- Ph. Camerar. Medit. Histor. Cent. 2. c. 4.* *Schiach Thecmes*, or *Shangh Tamas*, succeeded, and reigned about fiftie yeares. He liued deuoutly, and yet (for their Law reconcileth both) very voluptuously, inheriting his fathers Throne, but \* not his valour, and spending the greatest part of his time amongst his women. So zealous he was of their superstition, that when *M. Ienkinson* came to his Court with the Queenes Letters to treat with him of Traffique and Commerce for our English Marchants, before his feet touched the ground, a payre of the Sophies owne Shooes or Basnackes (such as himselfe vsed to weare, when he arose in the night to pray) were put vpon his feet, least their holy ground should be polluted with Christian steppes. And being admitted into his presence, and asked of his Religion, Whether he were a *Gomer*, that is, an Vnbeleuer, or a *Muselman* (so they call them of their owne profession) hauing answered, That he was a *Chr. st an*, beleueing CHRIST to be the greatest Prophet: Oh thou vnbeleuer (said he) we haue no need to haue friendship with the vnbeleueurs, and so willed him to depart: which he did, and after him followed a man with a Basanet of Sand, sifting all the way that he had gone within the said Pallace, euen from the Sophies sight vnto the Court-gate.
- Lib. 3. cap. 8.* In his time *Solyman* (as in our Turkish Relations before is shewed) much endamaged the Persians, and tooke Babylonia, Tauris, and other parts of their dominions: yet did *Tamas* recouer some part thereof againe, and draue *Solyman* out of Tauris, (or Ecbatana, as *Minadoi* interpreteth) and, by a composition, caused him to raise the Fort of Chars, erected by the Turkes in his frontiers. He died the eleuenth of May, 1576, leauing behind him eleuen children: *Mahamet* the eldest, who had liued a while in Heri (sometime called Aria) and after in Siras (aunciently named Persepolis:) his second sonne was *Ismahel*, whome for his fiercenesse his father had confined to the Castle Cahaca: the third, *Aidere*; the rest, *Mamut*, *Solimano*, *Mustaffa*, *Emanguli*, *Alichan*, *Amet*, *Abraham*, and *Ismahel* the younger. He appointed his second sonne *Ismahel* his successeur, esteeming him more worthie then *Mahamet Cod. banda* (this surname was giuen him for his diseased eyes) as being giuen to a studious and quiet life, and contenting himselfe, that *Abas Miriz* (which now reigneth) was confirmed in the Citie of Heri, and honoured with the title of the Visier of that Countrey.
- Periaconcona*, the daughter of *Tamas*, and elder then any of the brethren, being in Commission with other Councillors of State to see her fathers Will executed, whiles the Postes ranne with aduertisements to *Ismahel*, was attempted by *Aidere* with earnest solicitation for the Crowne: whose ambitious desire shee so farre satisfied, as that shee caused him to be inuested in Regall apparrell, and settled in the great Gallerie, attending the acclamation of the people; being publicly installed, as though he were elected King. But meane while she set sure guards of men, deuoted to *Ismahel*, at the gates of the Palace; thus purposing to entertaine him (with dreames of dangerous honours) till *Ismahel* arriued at Casbin. But whiles he (suspecting the deceit) sought to flee, he left his head behind in the hands of *Sabamal* his vncl, which he cast, all-bloudie, in the midst of his conspiring partakers. *Ismahel* soone after came, and receiued with publicke applause the desired Soueraigntie: & as he had before addicted

*Minadoi* of the  
Warres be-  
twene the  
Turkes and  
Persians, l. i.



addicted himselfe to the studie of the Turkish Law; (enough, if it had beene knowne, to haue barred his succession) so now, after the Turkish manner, he foundeth his Throne (a foundation too slipperie to stand) in bloud, causing the heads of his eight younger brethren to be cut off, together with all such as were neere them in bloud or affinitie, and all the fauourites of the late slaine *Aidere*. Thus is Casbin dyed in the bloud of her hopefull Gallants, and entertaines her beholders eyes with streames of bloud running from the slaine, which cause another streame of teares to issue from their liuing friends; who filling the ayre with mournfull complaints (which returning answer by Echoes, seemed to synpathize their grieve) and in compassion of those dying bodies, then gasping their fatall breaths, imitating (with true affection, and not affected imitation) the same in deepe and broken sighes: viewing also their owne dangers in the present ruine of their neerest and dearest some-time allies and acquaintance: tossed with this varietie of turbulent passions, conceiue, in this confusion of thoughts (that which is truly the daughter and mother also of confusion) *Treacherous Disloyaltie* to the author of these their sorrowes. *Ismahel* posting on to his owne destruction, had now forbidden the deuotions of *Aly* the Persian Prophet, and enioyned the Turkish Rites of *Abubar*, and other the followers of *Mahomet*, by imprisoning, rayling, pulling out the eyes, and killing *Aly* his obseruants, establishing his Decree, not sparing, in this persecution, to torment the tender Ladies (some of them of his owne bloud) nor reuerencing age or profession, depriuing euen the Calisse of Casbin (the eye of their blindnesse) of both his eyes, because he would not see equitie in this noueltie; and purposing (as the Fame went) to goe to Bagdat, there to receiue the Crowne from him whomsoever he should finde the successour of the great Calisse, in the midst of his cruelties he was (with like crueltie) murdered by *Periaconcona*. The *Executor* of her fathers Will is thus made an *Executioner* of her fathers sonne, hauing brought in the conspirators, apparrelled in womens weedes, to strangle him among his paramours. This was done the 24. of Nouember 1577. after he had reigned one ycare, seuen moneths, and sixe dayes. *Mahamet Codabanda* thought it now time for him to looke to his right, which by meanes of *Mirize Salmas*, the chiefe of the Sultans, he obtained. This Sulkan presented him with the head of that *Virago Periaconcona* vpon the top of a Lance, with the disheuelled haire, gasty lookes, and bloudie impressions, yeelding an vncouth (though not vnderferued) spectacle to the beholders: which (if like the Snake scalpe of *Medusa* it did not transforme them into stones, yet, as if it had beene the banner of *Megara*) seemed to display new quarrels, kindling inward hatreds, tumultuous seditions, and ciuill broyles, which exposed them to *Amuraths* forces, who thought it fit time for him to fish with his Turkish Nets in this troubled Persian streame. Of these warres is already spoken\*. Much losse did the Persians by this meanes sustaine, and much more had followed, had not *Emir Hamze*, *Mahomets* eldest sonne, with his yalorous attempts, stopped the Turkish proceedings, and, like the Easterne Sunne, with his greater brigtnesse dispersed those weaker beames of *The Moores Standards of proud Ottoman*.

But soone was this Sunne eclipsed, not by the Moones interposition (for that is naturall, if we vnderstand it of the heauenly; and ordinary, if of the earthly and Turkish) but by extraordinary and vnnaturall procurement (as was thought) of his ambitious brother *Abas*, or of others suspected of his father, effected by a treacherous Eunuch that garded him, which sodainely stricke him through the body and slew him. *Abas* his brother by solemne oath cleared himselfe of this odious imputation. And yet he is no lesse suspected of a more monstrous and vnnaturall treachery against his owne father, who is thought\* to bee poysoned by his meanes, that by these bloudie steps hee might ascend to that throne which now hee enioyeth. But (all this notwithstanding) he hath since so subtilly handled the matter, that he is both beloued of his owne, and feared of his enemy: his subiects sweare and blesse in his name.\* He hath recouered from the Turke both Tauris, and other Regions of Servania and Georgia, which the Turke had before taken from the Persians. Hee was reported also to haue taken Bagdat, but (it seemeth) not truly.

Turkish Parricide imitated in Persia.

De Medusa & Megera, vide Poetas.

\* Lib. 3. c. 8.

I. Siluest. in DN Bartas transl.

\* Minadoi, l. 9. in his 9. books, translated by M. Hartwell, the Reader may see these warres at full. Relatione di Persia, & Tu. Thesoro Politico. Hæricus Porcius, Laurentius Risenburgius, Anonymus quidam de eodem bello scripsit.

\* Cartwright, As \* An. 1603.



As for Tauris, in the yeare 1514, *Selim* tooke it (as some say) on composition, which he brake, and carried thence three thousand of the best artificers to Constantinople. *An. 1535*, *Solyman* gaue it for a prey to his souldiors; *An. 1585*, *Osman* spoyled it with vncouth and inhumane cruelties; whatsoeuer the insulting Conqueror, in the vtmost extent of lawlesse lust, could inflict, or the afflicted condition of the conquered could in the most deiected state of miserie sustaine, was there executed. *Abas* in recouerie hereof vsed the Canon, an Instrument which before they had, to their owne losse, scorned. This Prince is (sayth our Author) excellent both of composition of bodie, and disposition of minde, of indifferent stature, sterne countenance, piercing eyes, swart colour, his mustachees on the vpper lippe long, his beard cut close to the chinne. He delights in Hunting and Hawking, Running, Leaping, and trying of Masteries: He is an excellent Horseman and Archer. In the morning he vseth to visit his stables of great Horses, and hauing there spent most of the fore-noone, he returnes to his Pallace: About three of the clocke in the afternoone he goeth to the At-Maidan, which is the high street of Hispaan, the Citie of his residence, round about which are scaffolds for the people to sit and behold the King and his Nobles at their Exercises of Shooting, Running, Playing at Tennis, &c. all on horsebacke. In this place very often, in his owne person, he heareth causes, and pronounceth sentence, executing Iustice seuerely.

Now that we may mention some of the chiefe Cities of Persia (vnder which name I here comprehend, as vsually in this Historie, their Dominion, not as it is measured by the Pennes of Geographers, but by the Swords of their Princes.) In Sumachia Master *Cartwright* sayth, They saw the ruines of a cruell spectacle, which was a Turret erected with Free-stone & Flints, in the middest whereof were placed the heads of all the Nobilitie and Gentry of the Countrey. A mile from this Towne was a Nunnerie, wherein was buried the bodie of *Amaleke Canna*, the Kings daughter, who slew her selfe with a knife, for that her father would haue forced her to marrie a Tartarian Prince: the Virgins of the Countrey resort hither once a yeare to lament her death. Sechi is foure dayes iourney thence, not farre from which is Eres, which, because they yeelded to the Turke, were by *Emir-Hamze* vtterly destroyed, man, woman, and child. Arasse is the chiefe Citie of Marchandise in all Servania, especially for raw Silkes. Tauris hath out-liued many deaths, and is very rich by reason of continuall Trade, nourishing almost two hundred thousand people within her compasse; for walls it hath not. This was sometimes the Seat-Royall, and after that, Casbin, which is situate in a fertile Plaine, foure dayes iourney in length, wherein are two thousand Villages. The buildings are of Bricke dried in the Sunne, as in Persia is most vsuall: The At-maidan, or chiefe street, is foure-square, almost a mile in circuit. Neere to it is Ardouil, of chiefe note for beginning of the Sophian Superstition. Geilan is foure dayes iourney from Casbin, and stands neere to the Caspian Sea. Neere to Bachu is a Fountaine of blacke oyle, which serueth all the Countrey to burne in their houses: Cassan is well seated, and rich in marchandise, but subiect to heat more then other parts of Persia: No person is there permitted to be idle. Hispaan is thought to be Hecatompolis: the walls are a dayes iourney about on horsebacke, before the greatest, now the royall Citie of the Persians. It hath a strong Fort, two Seraglio's, the walls whereof glister with red Marble and Parget of diuers colours, paved all with Mosaique worke, all things else combining Maiestie and louelinesse, Magnificence and beautie. The inhabitants, as did the ancient Parthians, buy, sell, talke, and performe all their publike and priuate affaires on horsebacke: the Gentlemen neuer goe on foot. Sieras is thought to be Persepolis, it is rich of Trade, and there is the best Armour made in all the East, of Iyron & Steele, cunningly tempered with the iuice of certaine hearbes.



## CHAP. VII.

*Of the Sophian Sect, or Persian Religion, as it is at this present.*



Thath beene alreadie shewed, how the Saracens had one Calyfa, or Caliph, whome they esteemed the Head of their Religion and Empire, in right vnto both succeeding their grand Seducer, *Mahomet*; and how the foure Captaines or Doctors, each ayming, vnder colour of Religion, to further his ambitious Proiects, made way to difference of Sects in the beginning; and in succeeding Ages the Sword decided who was rightfull successeur, the posteritie of each challenging to himselfe that right, according as they were able in the Field to maintaine it. These Persians affected *Hali*, as truest interpreter of their Law, and Lord of the State, to whome *Mahomet* gaue his daughter in his life time, and his *Alcoran* at his death, being his kinsman also by birth: and although, by the violence of the contradicting Caliphes, they did not alway make hereof open profession, yet euer and anone, as occasion was offered, this fire brake out, yet neuer into so great a flame, as after the yeare 1369, by *Sophi*, *Gume*, *Aidar*, *Ismael*, and their successeurs, vnto this day.

From that diuision betwixt the Persians and Arabians, about the successeur of *Mahomet*, (it is *Barrius* his relation, in which the Persians call themselves *Sia*, which signifieth the Vnion of one Bodie, but the Arabians call them *Raffadin*, that is, Vnreasonable, and themselves *Cunin*) proceeded other Sects amongst the Mahometans; and amongst the Persians, two, called *Camarata* and *Mutazeli*, which follow little the saying of the Prophets, but would haue all proued to them by naturall reason, not allowing *Moses* or *Mahomet* any further. There is one Sect amongst them, called *Malaheda*, which subiecteth all things to *Chaunce* and to the *Starres*, not to Diuine Prouidence. There are other called *Emozaidi*, which reiect many things in the *Alcoran*, and follow the Doctrine of *Zaidi*, the Nephew of *Hocem*, second sonne of *Ali*; these inhabite on the Confines of *Prester Iohn*, and in *Melinde*.

But to come to the common Persians, and to obserue out of *Barrius* the diuersitie of Opinion betwixt them and the Arabians; their Doctors reduce these differences into seuentene Conclusions. The Persians say, That *GOD* is the author and worker of euerie good, and that euill commeth from the Deuill: The Arabians say, That would bring in two Gods, one of good, the other of euill. The Persians say, That *GOD* is eternall, and that the Law and Creation of Men had a beginning: The Arabians answere, That all the words of the Law are prayses of the workes of *GOD*, and therefore eternall, like himselfe. The Persians say, That the Soules of the Blessed in the other World cannot see the essence of *GOD*, because he is a Spirit of Diuinitie; onely they shall see his Greatnesse, Mercie, Pitie, and all other good things which he worketh in the creatures: The Arabians answere, That they shall see him with their eyes, euen as he is. The Persians say, That when *Mahomet* receiued the Law, his soule was carried by the Angell *Gabriel* into the presence of *GOD*: The Arabians affirme it of his bodie also. The Persians say, That the children of *Ali*, or *Alle*, and *Fatema*, and their twelue Nephewes, haue preheminence aboue all Prophets: the Arabians graunt it, aboue all other men, but not aboue the Prophets. The Persians say, That it is sufficient to pray thrice a day vnto *GOD*; in the Morning when the Sunne riseth, which is called *Sob*; the second (*Dor*) at Noone; the third (*Magareb*) before Sunne-set, because these three containe all the parts of the day: the Arabians require twice besides, according to their Law, called *Hacer*, and *Assa*. The rest of their seuentene Articles of difference mine Author hath not expressed. These are sufficient to shew, That they not onely differ about the successors of *Mahomet*, as *Minadoi* affirmeth, but about

\* Deuill, quæz  
doe-euill: or,  
Diuell, of  
Διδεολογ,  
an accuser or  
cauiller.

Dogmaticall Points also in their ridiculous Theologie, and interpretation of their Law.

These differences haue continued of old and long continuance: what hath in later times accrewed hereunto by the Sophian additions of *Guine* and his followers, is in part touched in the former Chapter. Let vs now take view thereof, as the same at this present hath infected Persia and the neighbouring Regions.

\* *Mimadoi*, li. 2.  
The chiefe is  
now at His-  
saan. *Carlw.*

There is resident in Casbin \* their prophane Priest, called *Mustaed-Dini*, that is to say, the chiefe of the Law, who is as the *Musi* among the Turkes; and in the other subiect Cities are certaine peculiar heads obedient to this chiefe Priest; who notwithstanding are not chosen or displaced at his pleasure, but by the King himselfe, who should not onely be a King, but a Priest, as *Ali* and *Mahomet* were, from whome hee chalengeth succession. Howbeit, for auoiding of greater trouble, hee graunteth that fauour, and putteth ouer that burthen from himselfe vnto others, to whose iudgements he also referreth himselfe, whensoever there is any Consultation or Treatie touching their Law and Religion. Vnder the *Mustaed-Dini* are the Califes (sayth *Mimadoi*) and these are they that execute their daily Seruice in their Moschees or Temples. The chiefe of these Califes is he that putteth the Home vpon the Kings head when he is first enthronized: a ceremonie now performed in Casbin, because the Turkes forbad it to be performed in Cae, neere vnto Babylon, according to the auncient wont. Other Cities also haue a *Mustaed-Dini* and Calife, although inferiour to them of Casbin.

*Phil. Camerac.*  
*i. F. Op. subcis.*  
*cent. 3. c. 12.*

\* There be  
meanes to  
draw vp that  
skinne by art,  
which may en-  
dure a new  
cutting.

The difference betweene the Turke and Persian (as commonly it happeneth in case of Religion) is so hotely pursued on both sides betwixt them, that they neither vse mutuall Marriage nor Marchandise, as some affirme: There can be no certaine Peace, or continuing Truce. And if one alters his Religion, and turnes to the other side, hee is not receiued without a new Circumcision \*. *Baiazet* the great Turke burnt two hundred Houses in Constantinople, infected with this Sect, together with the inhabitants, and set forth a publike Edict against it. *Ismael* is said, in like hatred of the Turkes, to haue caused a Swine to be nourished, which, in despite of the *Ottoman*, he named *Baiazet*. *Solyman* returning from *Ainafia*, was entertained in the house of one of this Sect, who therefore, after the departure of his Prince, purified his House with Washings, Perfumes, and other Ceremonies, as if it had beene polluted with a Turkish Guest: For which cause himselfe was slaine, and his House razed. But let vs take a further view of this Sect in other Countries.

*Knol. T. H.*  
*Surius Comm. in*  
*an. 1500.*

Neither could it containe it selfe in the limits of the Persian Kingdome, but was spread further, and receiued euen in the heart of Turkie, and Skirts of India. For amongst other the Disciples of *Aidar*, *Chasan Shelif* and *Schach Culi*, afterwards furnamed *Cuselbas*, fleeing the furie of the Persian King, who had slaine their Master, and persecuted his followers, came into *Armenia Minor*, and there tooke vp their dwelling at the great Mountaine *Antitaurus*, at the foot whereof the broken Rockes haue many darke Caues, the worke of Art partly, partly of Nature: which place of the inhabitants is called *Teke-ilt*, whereof *Schach Culi* was after called *Techellis*. Here these two giuing themselves wholly to a contemplatiue life, in a strict austeritie contenting themselves with such things as the earth voluntarily afforded, began to grow in knowledge first of the Heard-men and Shepherds, after of the Husbandmen and Countrey people, admiring their new holinesse. Yea, *Baiazet* himselfe, then Emperour of the Turkes, moued with zeale of their deuotion, sent them yearly fixe or seuen thousand Aspers. Afterwards becoming Fortune-tellers, and prognosticating thinges to come, they were by the superstitious people drawne into Villages and Cities, where they preached *Hali*, according to *Aidars* Doctrine, enioyning their Disciples the redde Band on their Turbants; of which, the Turkes tearme them *Cuselbas*, that is, Redde-Heads, with which, in short time, the Cities and Townes were filled.

When



When they were thus multiplied, there met ten thousand of the at a Faire at Tascia, or Attalia, where they executed the chiefe Magistrate; and being perswaded by these new Masters, they sware neuer to forsake their Captaines, or refuse any labour for their most holy Religion, vowing their soules and bodies in defence thereof. These Captaines not hauing otherwise to maintaine their followers, gaue them leaue to forage the countrey adioyning, and to liue vpon the spoile of them that would not receiue their new doctrine, which they in many troupes, and with many prayers accordingly performed. They entred into Lycaonia, and the people fled out of the countrey into Iconium. There two Prophets set vp proclamations of blessings to all such as would receiue their sect; and of destruction to the gain-sayers. *Ismael* also, to encrease their strength, had sent them some troupes of horse-men. *Baiazets* two nephewes with the forces of the countrey, incountring them in battell, receiued the ouerthrow: *Cornutus*, the sonne of *Baiazet*, with his armie durst not assaile them. Thus marched they into Bythinia, where neere vnto the Riuer Sangarius, *Caragoses Bassa*, Viceroy of Asia, affronted them, hauing before commanded *Achmetes*, the eldest sonne of *Baiazet*, to leuy forces in his gouernment of Cappadocia and Pontus, to shut them in at their backs. But *Techellis*, after the losse of seue thousand men, & all his ensignes, chased him out of the field into Cutaie, the seat of the Viceroy, where he besieged and tooke him with his wiues and children: and after being pursued by *Alis Bassa*, with forces out of Europe, hee impaled this *Caragoses* in the way on a sharpe stake fastened in the ground. Heere was he forced to fight, and his fellow *Chasan Shelifse* slaine; but *Techellis* recouering the battell almost lost, left *Alis Bassa* slaine in the place; the Turkes fleeing before him. *Ionuses Bassa* was sent against him, when hauing lost a great part of his strength, he retired his weakened forces vnto Antitaurus, out of the woods and mountaines often assailing the Turkes: whence at last he fled into Persia. *Ionuses* caused strait inquisition to be made for these new sectaries, doing such to death with exquisite torments, as had borne armes in the late rebellion, and burned the rest in the forehead with an hot iron: and after transported them, together with the friends and kinsmen of such as had bene executed, into Europe, there to be dispersed through Macedonia, Epirus, and Peloponnesus, for feare of a second returne of *Techellis*. The remainder of *Techellis* his power as they fled into Persia, robbed a Carauan of Merchants; for which outrage, comming to Tauris, their Captaines were by *Ismaels* command executed, and *Techellis* himselfe burnt aliue; but yet is this sect closely fauoured in Asia.

We haue now seene the proceedings of this Sophian sect, both in Persia and Turkie, both heere kept downe, and there established, by force. *Nicolas Nicholay* in his third booke, saith, That *Sophi* is not the name of their King, but of their sect, which enioyneth them to weare on their heads woollen Tolipanes: *Sophi* in Arabian being the name of wooll. *Geffrey Ducket* saith, in the Persian language *Sophi* signifieth begger, and that their King is called there, not *Sophi*, but *Shangh*; but of this title is said before. Whether it hath bene deriued of the first Author, or of their woollen superstition; the Sophian sect is exceeding zealous in their Rites. To weare red on the lower parts of their bodie, were to these *Red-heads* scarcely piacular. Touching *Hali*, they haue diuers dreames: as that when they doubted of *Mahomets* successor, a little Lizard came into a Councell assembled to decide the controuersie, and declared that it was *Mahomets* pleasure, that *Mortus Ali* should be the man. He had a sword wherewith he killed as many as he stroke. At his death hee told them that a white Camell would come for his bodie, which accordingly came, and carried his dead body and the sword, and was therewith taken vp into heauen, for whose returne they haue long looked in Persia. For this cause the King kept a horse readie saddled, and kept for him also a daughter of his to be his wife, but shee died in the yeare 1573. And they say further, that if he come not shortly, they shall be of our beleefe.

They haue few bookes, and lesse learning. There is often great contention and mutiny in great Townes, which of *Mortus Ali* his sonnes was greatest: sometime two or three thousand people being together by the eares about the same: as I haue seene.

(saith

Hak. tom. i.

Some say it is  
for one of his  
Nephewes.

(saith Master *Ducket*) in Shamaky, and Ardouil, and Tauris, where I haue seene a man comming from fighting, and in a brauery bringing in his hand foure or fise mens heads, carrying them by the haire of the crowne. For although they shaue their heads commonly twice a weeke, yet leaue they a tuft of haire vpon their heads about two foot long, whereof, when I enquired the cause, They answered, that thereby they may be the easilier carried vp into heauen when they are dead. In praying they turne to the South, because Mecca lieth that way from them. When they be on trauell in the way, many of them will as soone as the Sunne riseth light from their horses, turning themselves to the South, and will lay their gownes before them, with their swords and beads, & so standing vpright doe their holy things, many times in their prayers kneeling downe and kissing their beads, or somewhat else that lieth before them.

*Knel. Turk. Hist.*  
p23.964.

*Arthur Edwards.*  
*Hak. tom. 1.*

*Rich. Cheneie.*

*Ducket.*

*Ios. Barb. apud  
Ramus.*

When they earnestly affirme a matter, they sweare by *G o d*, *Mahomet* and *Mertus Ali*. and sometime by all at once, saying, *Olla Mahomet Ali*, and sometime *Shangham basshe*, that is, by the *Shanghes* head. *Abas* the yong Prince of Persia, charged with imputation of treason, after other Purgatory speeches, sware by the Creator that spread out the aire; that founded the earth vpon the deepes; that adorned the heauens with Starres; that powred abroad the water; that made the fire; and briefly, of nothing brought forth all things: by the head of *Ali*, and by the religion of their Prophet *Mahomet*, that he was cleare. If any Christian will become a Bosarman, or one of their superstition, they giue him many gifts: the Gouvernor of the towne appointeth him a horse, and one to ride before him on another horse, bearing a sword in his hand, and the Bosarman bearing an arrow in his hand, rideth in the Citie cursing his father and mother. The sword signifieth death, if he reuolt againe. Before the *Shangh* seemed to fauour our Nation, the people abused them very much, and so hated them, that they would not touch them, reuiling them by the names of *Casars* and *Gawars*, that is, Infidels, or Misbelieuers. Afterwards they would kisse their hands, and vse them gently and reuerently. Drunkards and riotous persons they hate; for which cause *Richard Iohnson* caused the English, by his vitious liuing, to be worse accounted of then the Russes.

Their opinions and rites most what agree with the Turkish and Saracenicall. Their Priests are apparelled like other men: they vse euery morning and after-noone to goe vp to the toppes of their Churches, and tell there a great tale of *Mahomet* and *Mortus Ali*. They haue also among them certaine holy men called *Setes*; accounted therefore holy, because they, or some of their ancestors haue beene on pilgrimage at Mecca; these must be believed for this Saint-ship, although they lie neuer so shamefully. These *Setes* vse to shaue their heads all ouer, sauing on the sides a little about the temples, which they leaue vnshauen, and vse to braid the same as women doe their haire, and weare it as long as it will grow. *Iosafa Barbaro* at Sammachil lodged in an Hospitall, wherein was a graue vnder a vault of stone, & neere vnto that a man with his beard & haire long; naked, sauing that a little before and behind he was couered with a skin, sitting on a peece of a matre on the ground; I (saith he) saluted him, & demanded what he did: he told me he watched his father: I asked who was his father; He, quoth he, that doth good to his neighbour: with this man in this sepulchre I haue liued thirtie yeares: and will now accompany him after death; and being dead, be buried with him: I haue seene of the world sufficient, and now haue determined to abide thus till death.

Another I found at Tauris on All-Soules day, in the which they also vsed a commemoration of soules departed, neere to a Sepulchre in a Church-yard; hauing about him many birds, especially Rauens and Crowes: I thought it had beene a dead corpse, but was told it was a liuing Saint, at whose call the birds resorted to him, and he gaue them meate.

Another I saw, when *Assambei* was in Armenia, marching into Persia against Signior *Iausa*, Lord of Persia and Zagatai, vnto the Citie of Herem; who drew his staffe in the dishes wherein they ate, and said certaine words and brake them all: the *Sultran* demanded what hee had said: they which heard him answered, that he said he should be



be victorious, and breake his enemies forces, as he had broken those dishes: whereupon he commanded him to be kept till his returne; and finding the event according, he vsed him honorably. When the *Sultan* rode through the fields, he was set on a Mule and his hands bound before him, because he was sometime accustomed to doe some dangerous folly: at his feet there attended on him many of their religious persons, called *Daraise*. These made trickes he vsed according to the course of the Moone, sometimes in two or three dayes not eating any thing, busied in such fooleries, that they were faine to binde him: He had great allowance for his expenses.

One of those holy men there was, which went naked like to the beasts, preaching their faith: and hauing obtained great reputation, he caused himselfe to be immured in a wall fortie dayes, there to abide without any sustenance: but when this time was expired, and some wondered, one more nose-wise then the rest smelled the sent of flesh: the *Sultan* hearing it, committed him and his disciple to the Cadilasher, who by torments caused them to confesse the cousinage; for, thorow a hole which was made in the wall by a caue, he had broth conueyed to him, and therefore they were both put to death. In the yeare 1478. *Chozamirech* an Armenian, being in his shop in Tauris, an Azi or Saint of theirs came to him, and willed him to deny his Christian faith: he answered him courteously, & prayed him not to trouble him: but when he persisted, he offered him money; the Saint would not haue the mony, but importuned his first sute: *Chozamirech* said hee would not deny his Christian faith: whereupon the other plucked a sword out of a mans scabard which stood by, and with a wound which he gaue the Armenian in the head, killed him, and ranne away. But the Armenians sonne complaining to the *Sultan*, procured his apprehension at Meren; two dayes iourney from Tauris: and, being brought before him, he with a knife killed him with his owne hands, and caused him to be cast on a dung-hill for the dogges to eat; saying, Is this the way to encrease the faith of *Mahomet*? But when some of the more zealous people went to one *Darniscassun*, which was in guarding of the sepulchre of *Affambei* the former *Sultan*, and (as it were) Prior of the Hospitall, and requesting of him, obtained the bodie to burie it: the *Sultan* hearing it, sent for him, & said to him, Darest thou countermaund my commaunds? Away and kill him; which was suddenly dispatched. He, further to be reuenged of the people, committed the Towne to the sacke, which for the space of three or foure houres was done. And then he forbad further spoile, and fined the Towne in a great summe of gold. Lastly, he caused the Armenians sonne to come before him, and with many kind words comforted him. This long history I haue inserted, to shew the extremity of blinde zeale, and religious farie in the secular and votaries of these Persians, if Iustice should not withstand their rage.

Before is mentioned the commemoration of their dead, which is thus performed ouer their sepulchres. Thither resort great multitudes of men and women, old and yong, which sit on heapes with their Priests, and with their candles lighted: the Priests either reade or pray in their language; and after cause to be brought somewhat to eat in the place: the place containeth betweene foure and five miles: the pathes which lead thither are full of poore people, which begge almes, some of whom offer to say some prayer for their benefactors. The sepulchres haue stones vpon them ingrauen with the names of the buried parties: and some haue a Chappell of stone thereon.

At Merdin he saw a naked man, which came and sate by him, and pulling forth a booke, read thereon, and after drew neere and asked him, whence hee was; hee answered, a stranger: I also am a stranger, saith he, of this world, and so are we all; and therefore I haue left it, with purpose to goe thus ynto mine end; with many words besides touching meekenesse, and the deniall of the world. He said, I haue seene a great part thereof, and finde nothing therein that contents me, and therefore haue determined to abandon it altogether. To this Merdin a man cannot passe, but by a way made of stone, continuing a mile: at the head thereof is a gate and way to the Towne; and within the Towne is another hill with a like way of five hundred pases in height. There is an Hospitall for entertainment of all strangers, made by *Ziangerbei*, the brother of *Vjuncassan*: and if they bee of better sort, they are entertained with carpets spread

for

*Jos. Barb.*



for them worth an hundred ducats a peece : and victuals for all commers.

a *Ducket.*

We might heere take further view of their stately Temples, their great and populous Cities, and other things worthie obseruation, if that our Turkish History had not related the like also among them, especially touching the persons and places religious. For the rest I referre the Reader to other Authors. \* The wonders of Nature in these parts are : neere Bachu, a fountaine of oyle continually running, and fetched into the farthest parts of Persia : and another neere Shamaky, of Tarre, whereof we had good vse and prooffe in our ship. Hereabouts you shall haue in the fields, neere to any Village in the night, two or three hundred Foxes howling. Kine they haue like ours, and another sort great boned and leane, as hard-fauoured as those which *Pharaoh* dreamed of. In Persia groweth great abundance of Bombasin cotton : this groweth on a certaine tree or brier, not past the height of a mans waste, with a slender stalke like to a brier or carnation Iuly-flowre, with very many branches, bearing on euery branch a fruit or cod round, which when it commeth to the bignesse of a wall-nut, openeth and sheweth forth the cotton, which groweth still like a fleece of wooll, to the bignes of a mans fist, and then being loose is gathered : the seeds are flat and blacke, as bigge as pease, which they sow in their fields and plowed ground in great abundance.

b *John Copley his Doctrinall and Morall Obseruations concerning Religion, pag. 85.*

I had thought I had ended this Chapter and our Persian Expedition, but our good friends the Iesuites would needs entertaine your wearie eyes, with reading an exploit of theirs, related by <sup>b</sup> one, sometimes their fellow Catholike, now (I hope) our fellow Christian. For the credit of this honest and loyall (if their *honest* returne not with a *non est*, and loyall with a lie-all) societie, was a French pamphlet by them dispersed (a little before the Powder treason) amongst their Catholike friends in England, reporting the miraculous conuersion of the King of Persia, by one *Campion* a Iesuite, an Englishman, that had expelled a Diuell out of a possessed partie; and commanded the Diuell at his departure to giue a signe thereof, by striking downe the top of a steeple. Which being effected, the Kings conuersion followed, together with many of the nobility, to the Roman faith; libertie also being granted to preach it openly, and to build Churches & Monasteries throughout the kingdome. This was beleued in England, especially by a friend of our Authors, vnto whom that pamphlet was sent, who requested him to say Masse in thanksgiuing to God for so great a benefit. But in the end, that Iesuite who sent the Pamphlet, gaue out that it was but a thing deuised by French Hugonets, to disgrace their societie. Gracious societie ! that can sometime cure their lies with a distinction of *pie fraudes*, <sup>c</sup> sometime couer them with a robe of the new fashion, *Aquocation* : sometimes can expose their bastards at other mens doores, to shield themselves from shame with laying the blame on others; and haue a mint in their pragmaticall heads of such supersubtle inuentions; what are they now disgraced, and that by Hugonets ? Euen as truly as the Parliament-house should haue beene blowne vp by Puritans <sup>d</sup> (this also was the Ignatians deuise) or like to that newes of the late Queene, <sup>e</sup> whose Ambassadors were at Rome for the Popes Absolution : or that of *Bezies* recantation, and Geneuaes submission to the Pope. Blessed *Ignatius*, (let me also inuocate, or let him deigne to reade in that all-seeing glasse <sup>f</sup> this poore supplication) infuse some better spirit, or some cleanelier and more wittie conueyance at least, into thy new progenie, lest the Protestants grosser wits sent, see, feele the palpableness, and impute the Iesuiticall courses to that Author which said, he *would goe out and be a lying spirit in the mouth of all Achabs Prophets*, which, <sup>h</sup> when he speaketh a lie, *speakes of his owne, because he is a lyer, and the father thereof*. Hitherto we tooke *Ignatius* for their father, but now we finde a new, of whom they borrow. Bankruptly shifts, befeeming only the Merchants of Babylon, disgracing humanitie, defacing dignitie, worthily <sup>i</sup> *rannged amongst the poore pollicies of the Hospitall of the desperate.*

c Deuout-deceits: *speculatum amissi visum teneatis amici?* Had euer any but a Iesuit dispensation to marry Deuotion and Deceit, Godlinesse, & Couenage together?  
d Proceeding against the Traytors.  
e Relat. of Religion.  
f *Speculum Trinitatis*.  
g 1. King. 22. 32.  
h Job. 8. 44.  
i Apoc. 18. 15.  
i Sit Ed. Sands Relat. of Religion in the West.



## CHAP. VIII.

*Of the Scythians, Sarmatians, and Seres, and of their Religion.*

Under the name of Scythia, is contained a very great part of the world: It was diuided into *Scythia Europea*, and *Asiatica*. *Pliny* <sup>a</sup> saith, that this name reacheth vnto the Sarmatians and Germans, and to those farthest nations, which were vnknowne to other men. And *Strabo* in his first booke saith, that all knowne regions towards the North were called Scythians or Nomades: and in his eleuenth booke he affirmeth, that the Greekes called all those Northerne Nations, Scythians, and Celto-scythians. Those beyond the Adriatique and Pontike seas, and the Riuer Ister or Danubius, were called Hyperborei, Sauromatae and Arimaspi: those beyond the Caspian sea, Sacæ and Massagetæ. Some <sup>b</sup> will haue this name to be giuen them ἀπὸ τοῦ σκυζέδου, which signifieth to be angrie: Others of their *Shooting*, <sup>c</sup> called still of some of those Nations, and in some other languages *Schisten*, of which our word Shoote is deriued: *Mela* in his third booke and fifth chapter, calleth them all Sagæ: and in the fragment which beareth the name of <sup>d</sup> *Cato de Originibus*, is mentioned *Scythia Saga*: this word *Saga*, *Berosus* <sup>e</sup> interpreteth a Priest: saying, that *Noah* left to the Scythian Armenians his rituall bookes, which only Priests, and that only among priests, might reade, who were therefore called *Saga*, as *Noah* himselfe had beene. These peopled the countries from Armenia to the Bactrians; all which place was called *Scythia Saga*: ouer which *Sabastius* reigning in the time of *Iupiter Belus*, *Araxa* with his sonne *Scythia* possessed all from Armenia Westward, to Sarmatia in Europe. The Græcians fable *Hercules* to be the father of these Nations, begetting <sup>f</sup> *Scythes* on a monster, whose vpper halfe resembled a woman, the nether part a Viper. It were an endlesse and boundlesse worke, to seeke and set out the true and proper beginnings and bounds of this so large a Tract of the world, called Scythia: the particular Nations of them would be but harsh to recite out of *Pliny*, *Mela*, *Strabo*, and others: the multitude whereof he that will may finde in <sup>g</sup> *Ortelius* his *Theſaurus* collected together. The Sarmatæ, or Sauromatæ, are sometime made one peculiar people of the Scythians: and sometimes the names are confounded, Sarmatia also being diuided into Europæa and Asiatica, whereof the one is interpreted by <sup>h</sup> *Olinerus*, *Polonia*, by *Ortelius*, *Russia*, and the other *Tartaria*.

*Goropius* <sup>i</sup> in his *Becceſelana* admiring his owne language, coniectureth that while *Nimrod* and his company fell to *Babel*, or after our pronunciation, Babble at Babel, others, namely, the Cymbrians, or posteritie of *Gomer*, stayed stil in Margiana, a country fruitfull of Vines; whither he imagineth *Noah* descended out of the Arke, and there abode after the Flood. These he supposeth, being not at Babel, retained their old and first vniuersall language. But Margiana growing too little for their multiplied numbers, they wer forced to send out Colonies. And thus the Saxons, Tectosages, Sauromatæ, Getes or Gothes, the Danes, Galles, and other Scythian Nations, the true posteritie of *Gomer*, and keepers of the first language, as he by Dutch Etimologies gathereth, peopled both Scythia and Sarmatia in Asia, and Europe together with all Germany, France, England, Norway, Denmarke, and some parts of Asia Minor. He that will be further informed of his Reasons, let him reade his *Saxonica Gotodanica*, and other Treatises of his *Becceſelaniæ* Antiquities.

<sup>k</sup> *Ptolomey* distinguisheth Scythia from Sarmatia: he confineth Sarmatia Europæa with the Sarmatian Ocean, and the land vnknowne on the North: with Viſtula on the West: the Easterne border is Tanais: from whence vnto the Hircanian sea Eastward, is Sarmatia Asiatica, on the North abutting on the vnknowne parts of the earth, on the South with the Euxine sea, and a line drawne right from thence to the Caspian sea. Scythia is by <sup>l</sup> him placed to the East of Sarmatia, diuided by the hill Imaus, extending vnto the region called Serica, hauing on the North vnknowne places; on the South, the Sacæ, Sogdiana, Margiana and India. But our purpose is to take them here

<sup>a</sup> *Plin. l. 4. c. 12.*<sup>b</sup> *Scythia ἀπὸ**τοῦ σκυζέδου.**Cælius l. 1. c. 24.*<sup>c</sup> *Plin. l. 7. c. 36.*<sup>d</sup> *Cato de orig. & ap. A. Riccon. c. Pseudo-Berosus. lib. 2. c. 3.*<sup>e</sup> *Plin. l. 7. c. 36.*<sup>f</sup> *Scythes, son of Iupiter, inuented the bow and arrowes.*<sup>g</sup> *Ortel. Theſ.*<sup>h</sup> *Olin. in Melâ.*<sup>i</sup> *Gorop. Becceſel.*<sup>j</sup> *Herod. lib. 4.*<sup>k</sup> *Ptol. lib. 3. c. 30.*<sup>l</sup> *Ptol. l. 6. c. 14.*

in their more generall sense, vnderstanding all the North parts of Asia, now Tartaria Asiatica, (for of Europe, sauing wherein the European Scythians agree with the Asian, we are not now to speake :) And of these, first to consider their ancient Scythian rites, and in the next place their later Tartarian appellation and religion.

m Iustini. lib. 2.

Iustin<sup>m</sup> out of *Trogus* relateth the arguments vsed of the Egyptians and Scythians, each seeking to challenge to themselves, to be the ancientest of Nations, in which quarrell the Scythians preuailed. Their manners and customes he thus reporteth. They haue no limitation of lands, nor tillage, nor house, but alwayes wander thorow places not inhabited, feeding their heards and flockes. They carry their wiues and children with them on carts, which also being couered with hides, they vse for houses. No offence is more hainous amongst them then theft: gold & siluer they as much contemne, as others desire. Milke and hony is their food; their cloathes, skins of beasts, for the vse of wooll they know not. They haue three times sought the Empire of Asia, neuer conquered of others. They chased *Darius* the Persian King out of their coasts: they slew *Cyrus* with all his army: they ouerthrew *Zopyron* a Captaine of *Alexander* the Great with all his forces. They only heard of, neuer felt the Roman armes, and themselves founded the Parthian Empire.

n Plin. lib. 7.  
Solinus cap. 20.  
o Herod. lib. 4.  
Pius secundus in  
historia Asiæ,  
confuteth this  
tale.

That which credulous & fabulous antiquitie hath reported, of the monstrous peoples inhabiting the Northerly and vnknowne parts of Scythia, is not heere to be recited, the countries being at this time discovered, and knowne to haue no such men, as either by nature are balde and flat nosed, with huge chins; or haue but one eye, where there are also Gryphons keepers of their treasures, or men with goats feet: or other monsters of men, which *Pliny*,<sup>n</sup> *Herodotus* and others, haue rather mentioned then beleueed; *Mandevil* and *Munster* following them in like relations. Next to these both in place and credit, we may reckon the Hyperboreans, of whom the Delians<sup>o</sup> report that they sent to *Delos* virgins with sacrifice to *Lucina*, bound vp in wheat-straw: through so many nations inhabiting betweene. Of the Issedones is reported, that when one dieth, his kindred bring thither beasts, which they kill, and cut, and dresse, and eat together with the flesh of the dead man, whose skull also they keepe and gilde, vsing it as an idoll, to which they performe yearly ceremonies: these exequies doth the sonne there performe to his dead father. Generally of the Scythian religion thus. Of the gods, they worship first *Vesta*, whome they call in their language *Tabiti*: next of all *Iupiter*, in their speech *Papæus*, and the Earth supposing her to be the wife of *Iupiter*, and call her *Apia*. In the next place they worship *Apollo* and *Venus*, by the names of *Oetosyrus*, and *Artimpasa*, and *Mars* and *Hercules*. Some of them sacrifice also to *Neptune* or *Thammasades*. Images, Altars and Temples, they thinke ought not to be made, except to *Mars*. Their manner of sacrificing is generally this: The sacrifice is presented with the fore-feet bound, the Sacrificer at his backe hauing laid aside his holy vestment, woundeth the same, and while it falleth, calls vpon that god to whom he sacrificeth; and then putteth a halter about the necke, and strangleth it, without kindling any fire, or vowing, or other ceremony, and slayeth it; the flesh plucked from the bones, he casteth into a great Caldron, the bones he vseth for fewell to seeth the same (for wood the countrie doth not yeeld:) And if they haue not any such vessell, they put all the flesh with water into the paunch, and so the beast doth seeth it selfe. After it is boyled, he which sacrificed offereth the libaments, or offerings of the flesh and inward parts: their sacrifices are, besides other beasts, especially of horses.

Scythian Temples.

Their Temples to *Mars* they builde on this manner. They heape together bundles of twigs three furlongs in length and bredth, & aboue on them is made a square plaine, three sides thereof are vpright, the fourth is made slope, and bending-wise thereby to get vp: thither they bring euery yeare an hundred and fifty waines of twigs to supply the waste of them. Vnderneath this work is erected an old iron sword, and this is their image of *Mars*, to which they offer yearly sacrifices, both of other cattel and of horses: and more to this blade then to other gods. Of their captiues they offer one of an hundred, but after another manner. For after they haue offered wine on their heads, they kill them by a certaine vessell, and after lifting them vpon that their heape or Temple, they



they embrew the Sword-god with the blood. This they doe above: beneath in the Temple they cut off all the right shoulders of the slaine men, and hurle them vp in the aire together with the hands; wheresoeuer the hand shall fall, there it lieth, and the dead bodie apart. When they haue performed all their solemnities they depart. Swine are so odious to them, that they will haue none of them nourished in their countrey.

There are among them Diuiners, whose rites are these. They bring great bundles of willow twiggess, which they lay on the ground, and vntie, and laying them asunder one by one, diuine. Some of them practise diuination with the leaues of the Teil-tree, which they fold and vnfold in their hands. The King, when at any time he falleth sicke, sendeth for three choice men of those diuiners; who for the most part name some man vnto him, which hath forsworne himselfe, hauing sworne by the Kings throne, an oath vsed of the Scythians: presently the man is brought forth, who, if he denieth what their art hath accused him of, the King sendeth for twice the number of diuiners: or if they by new practise of their art finde him guiltie, his head is cut off, and the first diuiners share his goods: but if they shall absolue him, more diuiners are sent for; and if the most of them doe absolue him, then those three first are thus done to death. They lade a waine with twiggess, and binding the diuiners hand and foot, and stopping their mouthes, cast them into the waines, and set all on fire, burning oxen waine and men together, vnlesse some of the oxen by the burning of their harness escape. This punishment inflict they on their false Prophets. They make their leagues with other nations in this sort. They powre wine into a great bowle, mixing therewith the blood of them which ioine in league, cutting some part of the bodie with a knife or sword; and then dippe in that bowle or mazer a sword, arrowes, an axe, a dart, and after curse themselves with many words, last of all drinking the wine.

Their Kings are buried amongst the *Gerrhi*, with many ceremonies carrying the dead bodie through all the countries ouer which hee raigned, which cut and shauē themselves; and with him is buried his best beloued Paramour, his Cup-bearer, Cook, Master of his horse, Waiter, Messenger, Horses, and the first fruits of all other things, and also golden cuppes: and then cast on earth, making a very great hill.

When the yeare is gone about, they take fiftie of his principall attendants, which are not slaues, but free-borne Scythians, and strangle them with so many horses of the best, and fasten the dead men on the dead horses with much solemnitie. But to relate all the particulars hereof, and their burials also of priuate men (whose dead bodies are carried about fortie dayes, from one friend to another, entertained euery where with feastes, &c.) would be too tedious.

The Scythians so farre hate forren rites and religions, that *Anacharsis*, a Scythian Philosopher, hauing trauelled through a great part of the world, and vowed to the mother of the gods, if he returned home in safetie, that he would sacrifice to her with such rites as hee had seene obserued in *Cyzicus*: in the performance of his vow, was slaine by King *Saulius*.

*Scyles* P also being King of the Scythians, when he brought in forren rites, and obserued the madde *Bacchanal* solemnities, which he had seene among the Greekes, lost both his kingdome and life. ¶ They cut off the noses of men, and imprinted pictures in the flesh of women, whom they ouercame: and generally their customes of warre were bloudie: what man focuer the Scythian first taketh, he drinketh his blood: he offereth to the King all the heads of the men he hath slaine in battell: otherwise he may not share in the spoile: the skinnes of their crownes slaid off, they hang at their horse bridles: their skinnes they vse to flay for napkins and other vses, and some, for cloathing. Once a yeare the chiefe men haue a solemnitie amongst them, in which they powre wine into a Mazar, of which none may drinke, which hath not slaine an enemy.

These customes were generall to the Scythians in Europe and Asia (for which cause \* *Scytharum facinorosa patrare*, grew into a prouerbe of immane crueltie, and their Land was iustly called \* Barbarous): Others were more speciall and peculiar to particular nations Scythian.

Of the Barbarous & crueltie of the Scythians, the sea confining was called *Euxinus*,

G g

by

Scythian diuination.

P Pb. Camerar.  
Med. hist. Cent.  
1. 58. yet the  
Turkes (their  
of-spring)  
hold diuers  
religions.  
q Athenæus lib.  
12. cap 8.  
r Herodot lib 4.  
f Plin lib. 7. c. 2.

\* Polyb. hist. l. 9.  
\* Barbara nec  
Scythia tellus,  
&c. Tibull. l. 6. 3.  
e A. Mar. l. 22.

by the contrary, as the furies were called *Eumenides*, saith *Ammianus*, because they sacrificed strangers to *Diana*, whom they worshipped vnder the name of *Orsiloché*, and hanged vp their heads on the walls of their Temples. The Ile *Lençe*, neere to *Taurica*, was dedicated to *Achilles*, where none of his deuout worshippers durst abide in the night time; for none might spend the night on shore without danger of his life.

u *Sirab. lib. 11.*

The *Massageta* u famous for the ouerthrow of *Cyrus*, esteeme the Sunne alone for God, and offer vnto him a horse. They haue one wife to each man, and yet euery one vseth also his neighbours wife openly, hanging meane while his quiver on the waine or cart: The best death and most happy amongst them, is, when they are become old, to be cut in pieces, and to be eaten together with sheeps flesh: if he die naturally, they burie him in the earth, as dying a base and beastly \* death. Their weapons are of brasie, their furniture of gold, of both which they haue much store, little of iron & siluer. y The *Bactrians*, when they were old or worne with sicknesse, cast their parents to dogges, which they kept for this purpose, and called *Buriall dogges*. The *Bactrian* women are pompous, \* riding in great state, and lie with their seruants, and with strangers. They haue among them *Brachmanes*; *Zoroastres* the *Bactrian* is accounted first author of the Magi, and of liberall Artes: he liued twenty yeares in a wildernesse with cheese.

x *Ioan. Boem.*  
y *Celsus lib. 11.*  
cap. 21.

\* *Euseb. de præ-  
par. Euang. lib.*  
6. cap. 8.

The *Saca* sometimes made neerer, sometimes further inuasions: they possessed *Bactria*, and a great part of *Armenia*, which after of them was called *Sacasena*, and proceeded vnto *Cappadocia*, where, in the midst of their feastings, being in the night surpris'd by the *Persians*, and slaine, they left their name *Saca* or *Sacca* to a yearly solemnitie among the *Persians* in memory of this victory. Of the *Saca*, some hold z our Saxons to be descended.

z *Gorop. Beecef.*

a *Iustin. lib. 2.*

The *Amazons*, of whom is before related, are said a to be descended of the *Scythians*, who vnder the conduct of *Plinos* and *Scolpyibns*, settled themselves by the Riuer *Thermodon*, and possessed the field of *Themiscyra*: But when they continued to spoile the adioyning countries, they were by secret conspiracie of those people destroyed. Their wiues \* became warriors both in defence and offence, and did great acts vnder their two Queenes, *Marthesia* and *Lampedo*: after *Ohera* and *Antiope* the daughters of *Marthesia* in the time of *Hercules* raigned: then *Penthesilea*, who in the *Troian* warres was slaine. Yet the reliques of that nation continued vntill *Mimbria* or *Thalestris* in *Alexanders* time; and by degrees ware out altogether. One of their Queenes instituted the sacrifice to *Mars* and *Diana* called *Tauropolium*, saith *Diodorus*, b who addeth that they liued not without men, but that they put the men to domestike drudgeries, and exercised the women in the field. Yet doth he no lesse then *Sirabo* make doubt of these Amazonian, or *Vnimammian* Nation c: and no lesse of the *Hyperborean*, which he thus relateth out of *Hecateus*, that they dwell in an Iland in the Ocean neere vnto the Pole, in which *Latona* was borne, and *Apollo* was most of all worshipped: and that the Ilanders generally are *Apolloes* Priests, euery day chaunting Hymnes in his praise: they haue also a huge groue, and a round Temple dedicated to *Apollo*, to whom their Citie is sacred. These and other things fable they of the *Hyperborei*, to which *Solinus* d addeth many other, of the clemencie of the aire, of the innocencie of the men, of their freedome from sicknes, and voluntary seeking for death in the fulnesse of dayes (after they haue made merry, casting themselves from a certaine rocke into the sea) all these pleasures concurring notwithstanding; things contrary both to truth and Nature, except with *Goropius* e we turned some parts, at least, of this historie into an allegory. He yet historically interpreteth, that they which placed the *Hyperborei* beyond the *Arimaspi*, these beyond the *Iffedones*, and those also beyond the *Scythians*, and these againe beyond the *Cimmerians*, intended the European *Scythians*, or inhabitants about *Manis*, the *Liunionians* and *Muscouites*: the *Iffedones* to be in *Scandia*, and all alongst those frozen or Icie seas, as he proueth by Etimologie of the word: North-east, and Eastwards from these in the continent of Asia he placeth the *Arimaspi*, and in the continent of *America Mexicana* he seateth the *Hyperborei*: They which list may haue recourse to his learned discourses of this argument.

d *Sol. 31.*  
e *Gorop. Bee.*  
lib. 9 pag. 1032.  
f *Alex. ab. A-*  
lex. lib. 3. cap. 11.

The *Scythians* punished f no fault more seuerely then theft. They would make themselves



selues drunken with the smoake of herbes burnt in the fire. They sware by the Kings throne, by their sword, and by the windes. When they had sacked Athens, and piled a heap of bookes to the fire, which others had compiled with studious pains; one of the company dissuaded burning of them, lest that the Greckes neglecting the *Muses*, would become Martiall. \* They doubled their numbers at foure, as we do at ten, through vnskillfulnesse in numbring.

We might proceed further in these cold Scythian narrations, if the deepe snowes, long deserts, beastly men, and man-kind beasts, men-eaters, and other monstrous adventures in the way, did not make it both perplexed and dangerous. Leauing therefore these horrid and vncouth nations: the first ciuill countrey Eastward is the *Seres*, the quietest and mildest of men, fleeing the commerce and traffique with other nations, bartering yet with such nations as resort to them, not valuing wares by words, but by their eyes. Among them is reported to be neither theefe nor whore, nor murderer, nor hailes, nor pestilence, nor such like plagues. A woman after conception, or in her purgation is not desired. None eateth vncleane flesh; none knoweth sacrifices, but euery one is iudge to himselfe of that which is right. They tell, that they liue two hundred yeares, that the common-wealth is gouerned by a Counsell of fife thousand, euery one of whom findeth an Elephant to the common-wealth. They haue this name of *Sera* the chiefe Citie, by *Prolemeus* placed in 177. 15. and 38. 36. This region he limiteth on the West with Scythia *extra Imaum*; on the East, with *Terra incognita*; and likewise on the North (here some place the promontary *Tabin*, there the Easterne Ocean) on the South with part of India *Extra Gangem*. Our silkes haue the name of this region, where it is made of a most fine wooll, growing on the leaues of trees. *Tam multiplici opere*, saith *Pliny*, *tam longinquo orbepetitur ut in publico matrona transluceat*. This *Serica*, *Castaldus* calleth *Cataio*: and so doe most of our new writers. *Orosius* num- breth from the Serike Occan to the Caspian sea, 42. nations of Hircanians and Scythians, and from thence Westward to the Riuer Tanais 34. The region betwixt *Albania* and the Caspiā, he attributeth to the Amazons. The *Seres* are supposed to inhabit the countrey now called *Cathay*, which name *Niger* deriueth from a Scythian nation called *Chatae*. They had a law against Idolatry, and worship of Images. They had no Temples.

## CHAP. IX.

Of the Tartarians, and of diuers Nations which they subdued; with their Pristine Rites.

**T**He names of *Scythia* and *Sarmatia*, are now together with those Nations swallowed vp and drowned in that Tartarian deluge, which about foure hundred yeares since with a sudden torrent ouerwhelmed the greatest part of Asia, that we speake not of Europe, the heart whereof, quaked & trembled with feare of this tempest. From Rome did Pope *Innocent* the fourth send Ambassadors, by entreaties to prevent their armes, when as they had already ouer-runne (besides those countries which still beare their name) *Russia*, *Polonia*, *Slesia*, *Morauia*, *Hungaria*, euen as farre as *Austria*. So farre was the huge vnwealdy Empire of *Alexander*, or of the Romans, short of the Tartarian greatnes, that the expedition of some one of the subiects of this Empire, hath pierced as farre into the West, as euer *Alexander* into the East, and that happily among more resolute courages, then the Persians or Indians, effeminated with wealth & peace, could afford: and *Tamerlane* alone some ages after (if we credit that history of his life, translated out of the Arabike) subdued and obtained more (besides his owne inheritance) then all that which the Romans had atchieued in that eight hundred yeares and vpwards, wherein their Empire was growing to the full; but of him afterwards.

The name *Tartar* is proper to a riuer in Mongul, from whence it was deriued to the people inhabiting neere the same, which after gaue both name & laues to so great a part of the world. For thus writeth *Ioannes de Plano Carpini*, which was sent embassa-



\* *Totarus vocant. id est, exules. Mercat.*

\* *Chingis secund. Vincentius in Spec. hist. Canguis, Hailono. See Lud. Reg. Lampadius in mellefic. &c. Niceph. Greg. lib. 2. Rom lib 2. calls him Zifzifshan.*

c *G. Batero Ben. f Ortel. Theat.*

g *Opmeer. Chro. in An. M. 3413.*

h *Cap. 4. 2. apud Ram. (the Latine copy of M. Paul. is very vnperfect) G Mercat. tab. 2n.*

dour to the Tartarian Court; from Pope *Innocent*, An. 1246. There is a countrey in the East part of the world called *Mongol*: which had sometimes foure sorts of inhabitants; *Teka-Mongol*, that is, the great Mongols; *Sumongol*, that is, water-Mongols; these called theselues *Tartars*\*, of a Riuer which runneth thorow their countrey named *Tartar*: the third *Merkat*, the fourth *Metrit*. These all were alike in person and language, but diuided amongst themselves into seuerall Prouinces, and vnto seuerall Princes. In the land of *Teka-Mongol*, was \* *Cyngis*, who began to be a mightie hunter before the LORD: for he learned to steale men. He raunged into other countries, taking as many captiues as he could, and ioyned them vnto himselfe. Also he allured the men of his owne countrey vnto him, who followed him as their ring-leader to doe mischief. Then began he to warre vpon the *Sumongols* or *Tartars*, and slew their captaine, and after many conflicts subdued them to himselfe, and brought them all into bondage. Afterward he vsed their helpe against the *Merkats*, whom also he vanquished in battell. Proceeding from thence, hee fought against the *Metrites*, and vanquished them also. The *Naumani* hearing that *Cyngis* was thus exalted, greatly disdained thereat: for they had a great and mightie Emperour, vnto whom all the foresaid nations paid tribute. Whose sons (when he was dead) succeeded him in his Empire. Howbeit, being yong and foolish, they knew not how to gouerne the people, but were diuided, and fell at variance among themselves. These inuaded *Cyngis* his countrey, putting the inhabitants to the sword, but were after ouerthrowne by the *Mongols*, & either slaine or made captiues.

Some e fetch the Tartarian pedigree from the ten Tribes of Israel, which *Salmana-sar* carried captiues: and in their Mappes place hordes of *Danites*, *Nephthalites*, &c. in the furthest Northerly and Easterly bounds of Asia; which yet are a great part of the world, not onely from *Media* (whither those people were conueyed) but from any part of the *Assyrian Empire*. (The King of *Tabor*, or *Tybur*, in these parts, is said to haue come into France, to *Francis* the French King, about the yeare 1540, and was after at *Mantua* by *Charles* the Emperour burned, for secret sollicitation of him and other Christian Princes to *Judaisme*.) And *Opmeerus* reporteth of that their iourney passing thorow *Euphrates*, miraculously staying his streame (to wonder at the vanitie of Writers) when they went into a region called *Aisarich*, which was a yeare and a halfe trauell, there to keepe their law; where neuer before had bene any habitation.

*M. Paulus* h who with his father and vncle liued many yeares in the Court of the great *Cham*, about three hundred yeares since, saith that they dwelled at first (if such wandring may be so called) in the North, where they had no Lord ouer them, but paid tribute to a great Signor (there called *Vncam*, and heere in these countries *Presbiter Iohn*) to whom they paid the tenth of their beasts. But this *Vncam* or *Presbiter Iohn* fearing their numbers euery where multiplying, deuised to disperse them through the world: which the *Tartars* perceiuing, with ioynt consent forsooke their former habitation, & departed thence far off into the North, denying further tribute vnto *Vncam*.

After they had there continued a certaine time, they chose to their King about the yeare 1162. one which was calld *Cingis Can*, who ruled them with such modestie and iustice, that they loued and feared him as a god, his fame reducing all the other *Tartars* in other parts vnder his obedience. He thus strengthened, weary of those deserts, commanded them to arme themselves with bowes, and other weapons, and began to inuade and conquer Cities and Prouinces to his subiection, the principall inhabitants whereof he carried with him, kindly entertaining them, leauing such discreet Gouvernours in the same, that the people were secured in their persons and goods. When he had thus subdued about nine Prouinces, he sent his ambassador to \* *Vncam*, to demand his daughter in mariage: which *Vncam* with much indignation and many threatnings denying, *Cingis* assembling his forces marched against him, and by the way enquired of his Astrologers and Diuiners touching his successe. They taking a greene reed, cleft it asunder, placing the parts thereof a good distance one from another, and writ vpon the one the name of *Vncam*, and *Cingis* on the other; telling the King that whiles they were reading their coniuiring charmes, these reeds would fight together, and the victorie should remaine with him whose reed got the better: which accordingly came to passe

\* *Vncam subdued.*



passed in the sight of the army: *Cingis* his reed ouerconning the other, as after *Cingis* himselfe did *Vncam*, whom he slew in the field, and possessed his daughter and state, wherein he continued sixe yeares conquering Cities and Kingdomes, and at last was wounded, at a Castle called *Thaigin*, in the knee, whereof he died, and was buried in Mount *Altay*.

The next Emperour (after his account) was *Cyn Can* the third, *Bathyn Can* the fourth, or *Allan* the brother of *Mangu*; *Esu Can*, the fifth, *Mongu Can* the sixth, *Cublai Can*, who not only inherited what the former had conquered, but in the sixtieth yeare of his raigne subdued in a manner the rest of (those parts of) the world. The word *Can* signifieth Emperour. Wheresoever these Emperours die, they are buried in *Altay* aforesaid; they which carry him, killing all they meet within the way, bidding them goe to the other world to serue their Emperour. For this end they also slay the best horses, to serue their dead Lord in another world. When *Mangu Can* was buried, there were more then ten thousand men slaine by the souldiers which conueyed him. In this History of *M. Paul*, obserue that this catalogue of Emperours is vnfound: for *W. de Rubruquis* in *Bathyes* time, was at the Court of *Mangu Can*, to whom *Bathy* was subiect: *Occoday* is left out, and *Esu* put in. The cause of this error seemeth to be the giuing of this name *Can* to the chiefe Dukes, as *Bathy*, &c. and the want of exact written chronicles in those times amongst them.

For further light into this history, I thinke it not amisse to set downe what *Haithon* or *Anthony* the Armenian hath written of the Tartarian beginnings. This our Author was royally descended in Armenia, where he liued about three hundred yeares since, and at the request of Pope *Clement* the 5, writ the history of the Tartars, from *Cingis* or *Cangius* til *Mango Can*, taken out of the Tartarian histories: the rest he partly saw with his eyes, & partly learned of his vncl, an eie-witnes of the same, who had attended on *Haytho* the Armenian King, in the great *Chams* Court. The countrey where the Tartars first dwelt (saith *Haithon*) is beyond the mount *Belgian*, where they liued like beasts, hauing neither letters nor faith, nor habitation, nor souldiourie, nor reputation among their neighbor-nations. There were of them diuers nations, called by one common name *Mogli*, which were diuided into seuen principal tribes, whose names were *Tatar*, *Tangut*, *Cunat*, *Talair*, *Sonich*, *Monghi*, *Tebeth*. These all being subiects to their neighbours, a poore old man being a Smith (who as they beleuee, was ingendered of the Sun-beames) saw in his sleep an armed man on a white horse, which said vnto him, O *Cangius*, The will of the immortall G o d is that thou be the Gouvernour of the Tartarians, and Ruler of the seuen nations, to free them from their bondage and tribute. This his vision, when he reported to others, they would not beleuee him, vntil that the night following, the chiefe men amongst themselves saw the same man, with command from the immortall G o d, to yeeld obedience vnto *Cangius*. This they performed with all reuerence, and spread in the midst of them a black felt, with a seat thereon, on which the seuen Princes or chiefe men placed *Cangius*, calling him *Can*, that is, Emperour, and kneeled before him. This happily was then the most sumptuous throne \* their State could afford, but continued in the royall inuestiture of their succeeding Soueraignes, their exceeding riches and conquests notwithstanding: at two of which solemnities (saith our Author) I my selfe haue beene present. *Cangius* thus inthronized on his felt, commanded them many things: first to beleuee the immortall G o d: and from thence forwards, the Tartars beganne to call vpon the name of the immortall G o d, seeking for his aide in all their enterprises. Secondly, he commanded to make a generall view of all such as were able to beare armes, appointing Captaines ouer tennes, ouer thotusands, and ouer ten thousand, which made a full regiment. Hee commanded also those seuen principall heads of their Tribes, to bereaue themselves of their dignities, and for further triall of their obedience, each of them to bring thither his eldest sonne, and to cut off his head each with his owne hand: which they refused not to doe, in reuerence to that Diuine ordinance, whereby he was made their Soueraigne. *Cangius* hauing thus made triall of their fidelitie, subdued many Nations: and one day hauing his horse slaine in battell vnder him, was forsaken of his Tartars;

i The Tartars Legend of *Cangius*. *Haithon*. Armen.

A felt the Tartarian throne in their coronation,



\* The Owle  
observed.

despairing his recovery after they saw him fall, and might easily haue beene slaine, had not his enemies through ignorance neglected him, to pursue the rest: which *Cangius* perceiuing, conueyed himselfe into a thicket of shrubbes: and when his enemies returned to despoile the dead, an Owle came and sate on the shrubbe, vnder which *Cangius* was hidden, which caused them not to suspect any to lurke there, and so they departed. He the next night fled to his people; who seeing him, and hearing the order of his escape, gaue thanks to the immortall G o d, who by meanes of that bird had preferred him. They also had (after this) that \* fowle in such reuerence, that it is accounted a happie thing to weare one of her fethers on their heads. *Cangius* afterwards assaulting his enemies, brought vnder, both them, and all the countries on that side of Belgian. The exact time of these things *Haithon* could not learne, notwithstanding his much inquirie: which hee imputeth to their want of letters at that time.

\* The number  
of nine.

These countries thus conquered, the armed man appeared to him the second time, and commanded him in the name of the immortall G o d to passe the mountaine Belgian, and go toward the West, where he should conquer Kingdomes, Seignories and Lands. And that thou mayest be assured that this is the will of G o d, arise and goe with thy people towards the mountaine, to that part which ioyneth on the sea: There thou shalt dismount, and turne thee toward the East, and kneeling downe nine times, shalt worshippe the immortall G o d, and he which is Almighty shall shew thee the way by which thou mayest commodiously passe. *Cangius* presently commands his people with their wiues and families to accompany him in this enterprise; and when they were come to the sea, forgate not with his followers to performe those nine worships; and staying there that night in his prayers, the next day he saw that the sea had gone nine foote backe from the Mountaine, and left a spacious way, by which they with all their substance passed Westward. Hence it is that the Tartars ascribe some happinesse to the number of nine: and he that will offer a present to any Tartarian Signor, must offer nine things\*, which custome they vse in their tributes vnto this day, as Master *Ienkinson* found by experience to his cost. *Cangius* after many aduentures, and many lawes which of him were called *Iasack* *Cangis* *Can*, hauing first perswaded his twelue sonnes (wherein I thinke his nephews were also reckoned) to concord, bidding each of them to bring him an arrow, which together, none of them; asunder, the least of them might easily breake, he died.

k *Antiq. lib. 11.*  
l *os. Antiq. lib.*  
2. in fine.

This Historie of *Cingis* or *Cangius* I haue thus fully related, for knowledge both of the beginnings of their State and Religion: and if these visions seeme fabulous, yet might *Cingis* in his subtiltie deale with them, as *Mahomet* with his Arabians, or *Nama* with the Romans; the one making *Gabriel*, the other *Egeria*, authors of their policies: and what hee in part pretended, might by Fame and Time bee augmented. Although I see not, but that this Historie of *Cingis* may as well bee credited, as that of *Alexander*, in *Iosephus*, to whome appeared one in the habite of the Iewish High Priest, commaunding him to vndertake that enterprise, with promise of assistance, for which cause, hee whom the world worshipped as a King, and as a god, did worshippe, k himselfe prostrate before *Iadad* the High Priest. And the same l Author also saith, that the Pamphylian sea diuided it selfe to giue way vnto his Macedonian souldiers, hauing no other way to destroy the Empire of the Persians.

m *Io. de Plano*  
*Carpini.*

To returne to our Frier with whom we began; he reporteth m that *Cingis*, after his victory against the *Naimani*, warred vpon the *Kythayans*, but were ouerthrowne, and all the Nobles, except seuen, slaine. Hauing breathed himselfe a while at home, he inuaded the *Huyria* Christian people of the Nestorian sect, whom they ouercame, & receiued of the letters, of which before they were ignorant. After the, he subdued the *Saroyur*, *Karanites*, & *Iudirat*. This done, he waged war against the *Kythayans* or *Cathayans*, whose Emperour he shut vp into his chiefe City, where *Cyngis* besieged him, till that victual failing in his Camp, he commanded that they should eat euery tenth man of the army. They of the City fought valiantly with engines, darts, arrowes: and when stones wanted,



wanted, they threw Siluer, especially molten Siluer. But by vndermining, the Tartars made way from the Armie into the middest of the Citie, where they issued vp, and opened the gates by force, and slew the Citizens. This is the first time that the Emperour of the Kythayans being vanquished, *Cyngis Cham* obtained the *Empire*. The men of Kytay \* are Pagans, hauing a speciall kinde of writing by themselves, and, as it is reported, the Scriptures of the Old and New Testament. They haue also recorded in Histories the liues of their fore-fathers, and they haue Eremites, and certaine houses made after the manner of our Churches, which, in those dayes, they greatly resorted vnto. They say, that they haue diuerse Saints also, and they worship one GOD. They adore and reuerence CHRIST IESVS our LORD, and beleue the Article of eternall life, but are not baptized. They doe also honorably esteeme and reuerence our Scriptures. They loue Christians, and bestow much almes, and are a very courteous and gentle people. They haue no beards, and they agree partly with the Mongals in the disposition of their countenance. There are not better artificers in the world. Their Countrey is exceeding rich in Corne, Wine, Gold, Silke, and other Commodities.

\* Kytayans; & their Religion.

After the conquest of Cathay, *Cyngis* sent his sonne *Thossut Can* (for so they tearmed him also) against the people of Comania, whome he vanquished. Another sonne hee sent against the Indians, who subdued India *Minor*. These Indians are the blacke Saracens \*, which are also called *Aethiopians*. Thence he marched to fight against Christians, dwelling in India *Maïor*, whose King was commonly called *Presbyter Iohn*, who by a stratageme repelled them out of his dominion. In traueiling homewards, the said Armie of the Mongals came vnto the Land of Buirhabeth, the inhabitants whereof are Pagans, and conquered the people in battaile. This people haue a strange custome; when any mans father dieth, he assemblēth all his kindred, and they eat him. They haue no beards, but with an yron Instrument plucke out the haïres, if any grow. *Cyngis* himselfe went vnto the Land of Kergis, which they then conquered not. And in his returne home his people suffered extreame famine: and by chaunce finding the fresh entrailles of a beast, they cast away the dung, sodde it, and brought it before *Cyngis*, and did eate thereof. Hereupon *Cyngis* enacted, That neither the blood, nor the entrailles, nor any other part of a beast, which might be eaten, should be cast away, saue onely the dung. He was afterward slaine by a thunderclap, leauing behind him foure sonnes; the first *Occoday*, the second *Thossut can*, the third *Thiunday*, the name of the fourth is not knowne.

\* Blacke Saracens.

*Cyngis* being dead, *Occoday* was chosen Emperour. He sent Duke *Bathy* his nephew, the sonne of *Thossut can*, against the Countrey of *Altisoldan*, and the people called *Bisfermini*, who were Saracens, but spake the Language of Comania, whome he subdued. Thence they marched against Orna, a Port Towne on the Riuer Don, where were many Gazarians, Alanians, Russians, and Saracens, which he drowned with the Riuer running through the Citie, turning it out of the chanell. Thence they passed into Russia, and made foule hauocke there, destroying Kiou, the chiefe Citie. They proceeded against the Hungarians and Polonians, and in their returne inuaded the Morduans, being Pagans, and conquered them in battaile. Then they marched against the people called *Byleri*, or *Bulgaria magna*, and vtterly wasted the Countrey. From hence they proceeded towards the North against the people called *Bastarci*, or *Hungaria magna*, and hauing conquered them, subdued also the *Parossitæ* and *Samogetæ*, thence proceeding vnto the Ocean Sea.

*Occoday* 2.  
Tart. Imp.

At the same time *Occoday* sent *cyrpadan* against *Kergis*, who subdued them in battaile. These are Pagans, hauing no beards at all. They haue a custome, when any of their fathers die, in token of lamentation, to draw (as it were) a Leather thong ouerthwart their faces, from one eare to the other. Hence hee marched with his forces Southward against the Armenians, which they conquered, with part of Georgia, receiuing tribute of the other part; and from thence into the Dominions of the mightie Soldan, called *Deurum*, whome they vanquished in fight. And to be short, they went on further, sacking and conquering euen vnto the Soldan of Aleppo, whose Countries they subdued. They marched against the Caliph of Baldach, and

The Kergis;

and exacted at his hands the daily tribute of foure hundred Byzantines, besides Baldakines, and other gifts. Thus farre of their Conquests out of Frier *Iohn* afore said, who was in person with *Bathy*, or *Baydo*, and at the Court of *Guine* the Emperour.

n *Hailbon Armen.*

\* *Cumania.*

o *Mat. Paris.*

p *Mat. à Michon de Sarmat. lib. 1.*

\* *Tartarian Sorcerie.*

q *Io. de Plano C.*

*Haython* calleth *Baydo* the second sonne of *Ocoday*, or *Hoccota Can*, affirming, That he sent his three sonnes; *Iochi* into the West, as farre as Tygris; *Baydo* towards the North, and *Chagoday* towards the South. He sent also one *Baydo* (whether the same, or another) with thirtie thousand horse, against the Soldan of the Turkes, whose Realme he subdued in the yeare 1244. He addeth, That *Baydo* hauing conquered *Cumania*\*, (which he confineth on the East with the Corasmians, on the West with the Euxine, on the North with Cassia, happily Casan, on the South with the Riuer Etil) he subdued Russia, Gazaria, Bulgaria, and so passing into Austria, following the streame of his victories, in the passage of a great streame was there drowned. His heires succeeded him in the places which he had conquered; which Seignorie *Tochay* possessed in *Hailbons* time. This Historie of *Baydo* his death is not likely: For *Ivo* of Narbona, in an Epistle to the Archbishop of Burdeaux, recorded by *Mat. Paris* in the yeare 1243, sayth, That in the same present Summer they had departed out of Hungarie, and layd siege to Neustat, wherein this *Ivo* then was: and in the yeare 1246, Frier *Iohn* was with the said *Baydo*, who also rehearseth that Hungarian Expedition, and his returne vnto those parts about Volga, or Etil. Likewise *William de Rubinquis*, a Frier Minorite, was sent to *Baatu* (so he calleth him) from *Lewes* the French King, in *An.* 1253. And to this agreeth *Mathias à Michon* in his Sarmatian Historie, who witnesseeth, That in the yeare 1241 the Tartars, vnder *Batu*, came into Russia, & destroyed Kiou, a Citie before stately and beautifull, hauing in it three hundred Churches and more, very faire, of which some remaine to this day among the shrubbes and bryers, receptacles for wilde beasts. It was the Seat of the Metropolitan, who had vnder him many Bishops through Moldauiia, Valachia, Russia, and Muscouia. He sent *Peta* into Polonia, who destroyed the Countrey, and on Ashwednesday turned Cracouia into ashes, abandoned before both of the Prince and People; and after ouerthrew Duke *Henrie*, and other Noblemen, with the forces of the Countrey assembled against them, together with *Pompo*, the great Master of the Dutch Order in Prussia: in which battaile, a certaine Tartarian Standard-bearer, carrying in a great Standard the Greeke letter X, and on the top of the staffe a blacke and terrible Image, with a long beard, began with inchantment strongly to shake the head of the Image: whereupon a smoake and cloud of intolerable stinke was presently dispersed ouer the Polonians, & they became heartlesse and vnable to fight. Duke *Henrie* and Duke *Boleslaus* and *Pompo*, with the flower of their Nobilitie, was here slaine, and the Countrey miserably spoyled. From hence they went into Morauia, where they put all to fire and sword more then a moneth together: and thence to Hungarie to *Bathy*, who entred Hungarie with 50000 souldiers; where first ouerthrowing those forces which King *Bela* had sent to prohibit them passage, they after chased the King himselfe, with the power of his Kingdome opposing himselfe against them, out of the field, who fled into Austria, and after into Sclauonia, leauing his Countrey a prey to the Tartars: who making spoile on that side of Danubius, the next Winter passed ouer the Riuer, then frozen, & filled all with bloud and slaughter. *Bathy* sent *Cadan* to pursue the King into Sclauonia, still fleeing before him, who wasted Bosna, Seruia, and Bulgaria. And after two yeares sackage in Hungarie, they passed by the fennes of Mæotis into Tartaria, and happily had returned to make fresh spoyles in Europe, if the Embassage of Pope *Innocent* had not diuerted their purpose: or rather, that *Ocoday*, their great *Cham*, being about that time poysoned, they were to expect a new Commission from his successor, which was *Cuine*, who when he was installed, euen in the presence of Frier *Iohn*, the Popes Legat, erected a Banner against all Kingdomes of the Christians, except they would be subiect to him: for their intent was to subdue all the world, as *Cyngis Cham* had ordained; and the superscription of his Seale was, *G o d in Heaven, and Cuine Cham upon Earth, the strength of* "G o d, the Seale of the Emperour of all men.

But



But *Cume* in short time after died, and left the Empire to *Mangu Can*; to whome *Aytonus* the Armenian King went voluntarily in person, about the yeare 1257, and receiuing gracious entertainement, made vnto him seuen petitions: first, That he and his people should become Christians: secondly, That there should bee perpetuall peace betweene the Tartars and Christians: thirdly, That in all Countries conquered by the Tartars, the Churches and Clergie-men of the Christians should be free from seruitude and tribute: fourthly, That he would redeeme the Holy Sepulchre and the Holy Land from the Saracens: fifthly, That he would destroy the Caliph of Baldack: sixthly, That himselfe might haue aid, as need should require, in his defence, of such Tartars as were neere vnto Armenia: seuenthly, That such parts of Armenia which the Saracens now possessed, and the Tartars should recouer from them, might returne to the Crowne of Armenia. *Mangu-can* answered, after deliberation with his Nobles, to the first, That himselfe would be a Christian, and persuaue other his subiects, but force none thereunto: and to the rest in order, that his requests in all should be fulfilled, and to that end he would send his brother *Haolon* into those parts, as is before already shewed. Thus was *Mangu* baptized by a Bishop, then Chauncellor of Armenia, and all his household, and many Nobles of both sexes. But before Ierusalem could be recouered, *Mangu* died, and *Cobila*, or *Cublai Can* succeeded, in whose time *M. Paulus* was an eye-witnesse of the Tartarian proceedings, who affirmeth, That this *Cublai* exceeded in power, not his predecessours onely, but all the Kingdomes of Christians and Saracens, although they were ioyned in one. Before he obtained the Soueraignetie, he shewed himselfe a valiant souldior: but after he was Emperour, he neuer fought field but once against *Naïam* his vncle, who was able, out of the Provinces wherin he gouerned, to bring together foure hundred thousand Horse, to whome *Caidu* should haue added a hundred thousand Horse more. These both conspired against their Master and Lord *Cublai*: but before their forces were ioyned, *Cublai* stopping the passages, that none might passe to carrie newes, suddenly assembled, within tenne dayes iourney of Cambalu, three hundred and threescore thousand horse, and a hundred thousand footmen. With this power riding day and night, hee came suddenly on his enemies, and hauing first consulted with his Diuiners, after their manner, gaue the on-set, and tooke *Naïam* prisoner, whome he strangled betwixt two Carpets, least the Earth should drinke, or the Sunne should see the blood of that imperiall familie. *Naïam* had beene secretly baptized, and now also had the Crosse for his Banner, which occasioned the Iewes and Saracenes to scoffe at the Christians: but *Cublai* vnderstanding hereof, called them all before him, & said, That the Crosse would not helpe such wicked men as *Naïam*, who was a Traitor to his Lord; say yee not therefore, that the God of the Christians is vniust, to forsake his followers; for he is the chiefe Bountie and Iustice. *Cublai* by his Captaines conquered the Kingdomes of Mien, Bengala, Mangi, &c.

After *Cublai Can* succeeded *Tamor Can* sonne to *Cingis*, the eldest sonne of *Cublai*: in whose time, *Haithon* (which then liued) sayth, That there were besides, three great Tartarian Princes, but subiect to the great *Can*: *Chapar*, which ruled in Turquestan, who was able to bring into the Field foure hundred thousand horsemen armed: *Hoch-tay*, in the Kingdome of Cumania, who was able to arme sixe hundred thousand horsemen to the warres, but not so resolute as the former. *Carbanda*, the third, ruled in Tauris, able to assemble an Armie of three hundred thousand horse, well prouided. And all these liued in the Westerne bounds of the Tartarian Empire, euery way inferior in wealth and numbers to the Southerly and Easterly parts thereof.

*Chine 3. Imp.*  
*Mangu 4.*  
*Haithonus de Tart.*

*Cublai 5. Imp.*  
*M. Paul. l. 2.*

*An. 1286.*

*M. P. l. 2. c. 5.*  
*Tamor 6.*

## CHAP. X.

*A Continuation of the Tartarian Historie, and the question discussed,  
whether Cathay and China be the same.*



Ince this *Tamor Can*, wee haue not so continued a Historie of their Empire and Emperours as before, and yet we haue had succeeding testimonies a long time of their State and Magnificence, but neither so diligent obseruers, nor so exact Writers as the former: besides that, their Histories seeme in some things more fabulous. Of this later sort are *Odoricus*<sup>a</sup>, a Frier, which liued three yeares in the Emperours

<sup>a</sup> *Odoricus ap. Hak.*  
<sup>b</sup> *Sir Iohn Mandeuile.*

Court, and trauelled as farre as *Quinsay*, who died in the yeare 1331; Sir *Iohn Mandeuile*<sup>b</sup> our Countreyman spent many yeares in those Countries a few yeares after *Odoricus*, and writ the Historie of his Trauels in the Reigne of *Edward* the third of England, *Ecbiant Can* being then Emperour of the Tartars: in which, if many things seeme not worthe credit, yet are they such as *Odoricus*, or some others, not of the worst Authors, had before committed to writing, and happily by others after his time, in those dayes when Printing wanted, foisted into his booke. Once, he setteth downe the distances and passages of Countries so exactly, as I thinke hee could not then haue learned but by his owne Trauels. After his time <sup>c</sup> *Nicholo di Conti*, a Venetian, trauelled through India and Cathay, after fve & twentie yeares returning home: and going to *Eugenius* the fourth, then Pope, to be absolued, because he had denied the Christian Faith to saue his life, his enioyned penance was, truly to relate to *Pogginus* the Popes Secretarie his long peregrination: This was in the yeare 1444. About the same time <sup>d</sup> *Iosafa Barbaro*, a Venetian, in the yeare 1436, had learned of a Tartarian Embassadour (which had beene at *Cambalu*, and returning by *Tana*, was entertained of the said *Iosafat*) some particulars touching the great *Cham* and Cathay, some part whereof he heard after confirmed by the mouth of *Usun-cassan*, the mightie Persian King, in the yeare 1474: So that from the yeare 1246 thus farre we haue a continued succession of the Cathayan Historie, besides that which an Arabian hath written in his Historie of *Tamerlane*, now extant in English.

<sup>e</sup> *Ludonicus Reg. Litera Japonice.*  
*Contugo Contugoi in Thes. Polit. part. 4. &c*

I am the more curious in naming these Authors, least any should thinke that which is written of this people to be fabulous (all these, in a manner, concurring in the most substantiall things) or should confound, as diuerse <sup>e</sup> lately haue done, the Countries and Affaires of China and Cathay. The cause of both these errors is, because that in these last hundred yeares and more, in which more of the World then euer before hath beene discovered, yet nothing of inoment is found out of this Countrey or People. Whereunto may be answered, That since, diuers of the great Tartarian Lords, before subiects to the great *Cham*, hauing made themselues absolute Lords of their seuerall States, the way hath not beene so open to passe, being otherwise of it selfe exceedingly both long, difficult, and dangerous: and the adioyning Princes recouering themselves from Tartarian seruitude, will neither suffer their owne to goe out, nor others freely to enter their Dominions; as the Muscouite, the King of China, and others. *M. Ant. & Ienkinson*, which went as farre thither-ward as *Bogharre*, could not passe further for warres in those parts. Neither haue any gone thither by Sea. And yet euen in this time we haue not altogether wanted witnesses. *Ludonicus & Vertomannus*, a hundred yeares since, in *Bengala* met with diuerse Christians, who affirmed, That there were in their Countrey diuers Signiors, Christians, subiect to the great *Cham*. These were white men, of a Citie called *Sarnau*. In *M. Hakluts*<sup>h</sup> painefull labours wee may reade of diuerse passages out of *Russia* and *Persia* by Caravans into Cathay. *Ramusius* also, in his Annotations<sup>i</sup> before *M. Paulus*, telleth of one *Chaggai Memet*, a Persian Marchant, who had beene at *Campion* and *Succuir* in *Catay* (*Damircan* then

<sup>f</sup> *Hak. to. 1. pag. 303.*

<sup>g</sup> *L. Vertoman.*

<sup>h</sup> *To. 1. pag. 336. & seq.*  
<sup>i</sup> *Ramusius.*

then



then reigning) and had acquainted him with diuerſe particulars thereof.

Also in the Epistle of *k Emanuel Carnalini*, a Iesuite, dated at Malaca in Ianuarie, 1599, is contained the transcript of *Ierome Xaverius* his letter from Lahor, the Citie Royall of the great Mogor, dated August 1598. Wherein the Iesuite relateth, That whiles he was in conference with the Prince, there entred into the Pallace an old man of *Mahomet's* Religion, thretscore yeares of age, who affirmed to the Prince, That he had come from Xatai by the way of Mecca. Presently some which knew him, affirmed, That he had distributed in almes a hundred thousand piéces of Gold at Mecca. The Prince asking if it were so, he affirmed, That he did it because he was old, & could not long liue, nor carrie those things away with him. Being demaunded of the state of Xatai, he answered, That he had there liued thirteene yeares in the Citie Royall, Xambalu, the King whereof was very mightie, and had in his Empire a thousand and fiftie Cities, some of them very populous. He said, he had often seene the King, with whom no man speaketh but by a supplication, nor is answered but by an Eunuch. Being asked how he had accessé thither, he answered, That he sustained the person as well of the Embassador of the King of Caygar, as of a Marchant: and being detained in the first Citie by the Magistrat, he shewed his Commission, and post was presently sent to the King, who returned in a moneth, riding 90. or 100. myles a day, with change of Horses, bringing him letters of admission. No man was troublesome to him in the way. They punish theeues seuerely (which also is obserued of the Cathayans in *Iosapha Barbaro* and in *Marcus Paulus* aforesaid.) The people hee affirmed were white, comely, long-bearded, and very personable. In Religion he said they were *Isauites*, (or Christians, professors of *I E S V S*) and some among them *Mussauites*, or Iewes, and many Mahumerans, who hoped to draw the King, being a Christian, to their Sect. The Iesuite addeth, That he farther conferred with him another day about their Religion, who told him, That they had many Churches, and some very great; many Images, both painted and carued, especially of the Crucifixe, which they religiously worship. Euery Church hath his Priest much reuerenced. The Priests liued single, and kept Schooles, wherein they instructed the youth, which should after take Orders: they had also one among the Priests supereminent, and were all maintained at the Kings costs, as were the Churches also both built and repaired. They ware blacke clothes, and on holydayes, redde; with Cappes much like the Iesuites, but greater. He added, That he had often seene the King goe to Church: That there were many of both Sexes, which in Cloysters liued a Monasticall life, some obseruing also a single life in their own houses. He reported, That the Countrey was rich, and had in it many Mines of Siluer: the King had foure hundred Elephants, which they said were brought from Malaca. And from Pegu also he said, that Marchants resorted thither, which voyage was halfe a ycare (it seemeth through the Sea betweene China and Japan.) *Xaverius* addeth, That while he was at Caximir, he heard of many Christians in Rebat, a Kingdome adioyning to Xatai, who had Churches, Priests, and Bishops, to whome he had written three wayes in the Portugall and the Persian Tongues.

The greatest obiection against this Historie, that distinguisheth Cathay from China, is the report of *Iacob Pantogia*<sup>1</sup>, a Iesuite, in a letter dated from Panquin, the Seat Royall of China, in March 1602, in which he blameth a double error of our Mappes, both for making China larger then it is, and for adioyning to the same this questioned Kingdome of Cathay, whereas (saith he) China, or Sina, is Cathay, and this Panquin, where now we liue, is Cambalu. This he proueth by the incredible riches which he here saw, agreeing to that which is commonly reported of Cathay, and by the testimonie of certaine Moores and Mahumetanes, whome he found in Panquin, which vsually, euery fifth yeare, resort hither vnder shew of an Embassage, and paying of tribute; indeede for gaine, by way of traffique: (their tribute meane-while obtaining sufficient retribution out of the Kings Coffers, who sustaineth them and theirs, all the time of their abode in China, at his owne costs, besides other gifts.) Of these Marchants, which resorted hither out of Persia and the Countrey of the Mogores, the Iesuits by enquire learned, that this countrey of China was called Cathay, & had no other

*k Emanuel Carnalini*, Epist. vide eadem ap. *Pierre du Harrie*, li. 4 de l'histoire des Indes Orient. c. 16.

This agreeth with *Vertomans* report.

<sup>1</sup> *Iacob Pantogia*

name



name in Persia, and among the Mogores, nor did they know any other Countrey so called. And asking further, how they called the Citie Panquin, they answered, Cambalu: whereupon the Iesuite concludeth without all scruple, as is said. And againe, in the Chinian Epistles, dated 1607, is reported, That <sup>m</sup> *Benedictus Goes* (sent sixe yeares after of the Iesuites by the way of Mogor to finde out Cathay) remained in the borders of China, in the Prouince of Xanti, from whence he writ, *An.* 1606. That he could finde no other Catay then the Kingdome of China. This report furthereth *Pantogia's* opinion.

But if it be not sufficient to oppose the former report of *Xanier* to these of *Pantogia* and *Goes*, and the different qualities of the Chinians and Cathayans (as in their proper places shall follow) both in things priuate and publike; diuine and humane; I answer, That the name Cambalu is by *M. Paulus*<sup>n</sup> and others interpreted the Citie of the Prince, or *Cam*. And *Perera*<sup>o</sup> interpreteth Pachin, or Panquin, where the King of China alwayes resideth, to signifie the Towne of the Kingdome, as he was there aduertised, the same signification (in manner) remaining to the diuers appellations in differing Languages, as a common name to be applyed to any Citie Royall\*. This *Perera* was himselve a long time prisoner there, and accounted it a wonder in one Citie to meete with a few Moores, who were detained in China, hauing come thither twentie yeares before, and were permitted the vse of their Religion; of which they could say almost nothing, but *Mahomet* was a Moore, and their father was a Moore, and I am a Moore, with some other wordes of their Alcoran; wherewithall, and in abstinence from Swines flesh, they liue (sayth he) till the Deuill take them all. And yet the report of *Xanier* telleth vs, That the Moores are many and mightie in Cathay; of Iewes I remember not the mention of them in any Chinian relation: of Christians, which (he saith) is the Religion in Cathay, there are not to my knowledge, except some late gleanings of the Iesuites, any reported to be at all in China, but at *Xenfi* P at *Xucheo*, which also were aliens, as appeareth by their complexion, long beards, and the vse of Bells.

And whereas in China theeuers and malefactors are seldome executed (and none hath power to execute any without speciall Commission from the King) but either they die by stripes, hunger, or imprisonment, except some few once in a yeare: *M. Paulus* and *Iosafa Barbaco*, from the relation of eye-witnesses, affirme, That in Cambalu was such suddaine and rigorous execution of Iustice, that one taking a Jarre of Milke from a womans head, and beginning to drinke, vpon the womans out-cry was apprehended, and presently with a sword cut in sunder, that the bloud and milke issued together; a Tartarian Embassador affirming both this, and that he had seene the like execution vpon another, for taking a peece of Bayes from a woman, so chopped in twaine. But the relation of the Chinian and Cathayan differing Rites will further cleare this point. As for the name of Cathay, ascribed to China by the Moores, I answer, That *William de Rubruquis*<sup>q</sup>, who was in the Court of *Mangu Can*, supposeth Cathay to be *Serica Regio*, described by *Ptolomey* farre more Northerly then the Iesuite reporteth China to be, by his own Astrolabicall obseruation. And to these *Seres* <sup>r</sup> *Ptolomey* ioyneth the *Sina*, or Chinois, on the South, and our later Geographers generally concur in this opinion. He also which readeth *Ioannes de Plano Carpini*<sup>t</sup>, shall find, that the Tartars conquered the Kara-Kitai, or blacke Cathayans, and then the Emperour of Kithai, by vndermining his Citie, as is said, in the dayes of *Cyngis*; and yet a great part of Kitai remained yet vnconquered, and withstood his forces, and namely that part which is neere the Sea. And this wealthie Countrey of Great Cathaya hath many Prouinces, the more part whereof doe yet withstand the Moals or Tartars (it is the last period in *Will. de Rubruquis*.) I hence gather, that the name Kitai was applyed to a great part of the North-east corner of Asia, happily no lesse generall to many Regions on that side, then India to the Southerly parts. And why may not the name of Kathay\*, as well by the Mogores and Persians, be giuen to the North parts of China (one parcell of the North-east of Asia) as the name of India, not onely to so great a part of Asia, but to America also, which was called India, because the first disco-

<sup>m</sup> *Bened. Goes.*

<sup>n</sup> *M. Pa. l. 2. c. 7.*  
<sup>o</sup> *Galeotto Perera*  
*relationes*  
*Chin.*

\* If Panquin  
were Cambalu,  
the inhabitants  
would so  
tearme it as  
the Cathayans  
did.

<sup>p</sup> *Lit. lac. Anton.*  
*An.* 1603.

<sup>q</sup> *Will. de Rubr.*  
*Hak. to. 1.*  
<sup>r</sup> *Ptol. l. 6. c. 16.*

<sup>t</sup> *Jo. de plano*  
*Carp. c. 5.*

\* *Rich. Iohnson*  
from a Tartar-  
ian Marchant  
learned the  
way to Cathay,  
and in Cathay  
it selfe he re-  
koneth 75.  
daies iourney.  
*Hak.*

disco-



discoverers that thought they had encountred the Indian Continent? And these parts of China, may much fitter retain the name of Cathay, to which Empire it had so long bene subiect, and by the Cathayan conquest was first knowne to our world.

But they knew no countrey else so named: True; for the Lawes of the Cathayans forbidding egress of the Natives, and ingress of Aliens, and a more forcible law of Mountaines and deserts, wilde beasts, and wilder men; the manifold smaller and more beggerly Segnories betwene, euey one challenging their ninth (if not the nines confiscating, or theirs robbing all) now in so long a space may bury euen the name and knowledge of the great *Cam*, whereas neither armes of Princes, nor traffique of subiects, can open any new, or retaine the olde notice of Nations. What dreames did the West conceiue of the East in Asia, and South in Afrike, till the armies first, and Marchants after, of the Carthaginians, Macedonians, and Romanes discoverd them? And yet how did those floods of Barbarous people afterwards drowne with barbarous ignorance the knowledge of all Arts, and this of Geography amongst the rest? And till the Tartarians, like a terrible thunderclap, with the lightning and noise of their Armies, brought a more sudden then welcome knowledge of themselves to the world, who euer in Persia or Assyria had heard of their names or of diuers people else, (and these Cathayans among the rest) first knowne by their conquests? Further the Iesuite himselfe to *Panquin* ascribeth iust fortie degrees: and *Marcus Paulus* his Father and Vnkle went from *Boghar* (the altitude whereof *Maister Ienkinson* <sup>u</sup> at his being there, obserued to be thirtie nine degrees, and ten minutes: or a <sup>x</sup> *Abulfada Ismael* placeth it, thirtie nine, and an halfe North & Northeast to goe in- <sup>ap. Ramus.</sup> to Cathay. The like course did the same men hold going into Cathay, from Armenia afterwards with *Marcus* himselfe, *sempre alla volta di Græco & Tramontana*; whereas a course directly East, or inclining to the South, must haue bene taken, if China had bene *Catai*. Neither is it likely that their journey would haue bene so much lett by Frosts and Snowes. The same may hee gathered out of the discourses following in *Marcus Paulus*, <sup>z</sup> where hee abutteth the countreyes in succeeding linkes to Ca- <sup>z Lib. 1. c. li. 2.</sup> thay, from the East, to the Northwards, and from the North-east declining Westward in reckoning from thence. And whereas *Pantogia* raiseth the most Northerly part of China but to two and forty degrees at the most, wherein as to an eye-witnes wee yeeld him credit: How can it stand with reason, how can it be likely that in those temperate climes, the world can yeeld but a few Nations, and those base Mores, and Ethnikes, when as a good part of Spaine, halfe Italy, Greece, all France, Germany, and Hungary (to omit other wealthy parts of the world) are subiect to the same parallels? And indeede herein *Pantogia* hath well helped vs, whereas our moderne Mappes haue caused no small scruple to a diligent obseruer, in placing Cathay, a countrey reported to bee so fertile and ciuill in so Northerly a clime, very indiscreetely <sup>a</sup> raising *Cambalu* to the height of threescore degrees, and paralleling Cathay with Norway: which cannot stand with other things thereof reported, howsoeuer the Tartars themselves were happily of a more Northerly climate then this mentioned. Others goe not so farre, yet they place *Cambalu* too farre within land, which *Paulus* saith is within two daies iourney of the Sea. It seemeth that now this great Tartarian Prince hath no strength at sea, and therefore is the lesse knowne. And here in participate other great and mighty Princes, *Prestor Iohn* (so called) of *Æthiopia* in Africa, and the *Sophi*, and great *Mogor*, in Asia; ranked iustly amongst the greatest Emperours of the world: who having some part of their Dominion adioining to the Sea, make little or no vse thereof. *Abulfada Ismael* a Syrian Prince who wrote an exact Geography in Arabian <sup>b</sup> about three hundred yeares since, placeth *Cambalu* in 144. 8. Long. and 35. 25. Latit. it may haply bee 45. degrees in Latitude, one Figure being falsified, or else inuerted for 53. And as this Latitude disagreeeth from that of *Panquin*, so the Longitude a great deale more.

Thus much haue I thought good to dispute touching that difficult and hard question of *Cathay* and *China*: which though it will bee tedious to some, yet to the-

<sup>u</sup> Hac.<sup>x</sup> *Abulfada Ismael* ap. *Ramus*.<sup>y</sup> *Lib. 1. c. 1.*<sup>z</sup> *Lib. 1. c. li. 2.*<sup>a</sup> *Hond. tab.*<sup>b</sup> *Ab. Ismael* cited by *Ramus*. vol. 2.

curious may seeme short enough; although somewhat else may bee obserued to this purpose in the particulars of China, and Cathay following: this confirming my opinion further, that *Chaggy Memet*, *Mar. Polo*, *Mandenill*, *Odoricus*, *Nicolo di Conti*, and others, eie-witnesses, speake of *China* or *Mangi*, and of *Cathay*, as diuers Countreys.

*And Farfur King of Mangi* e possessed his Countries, now knowne by the name of *China*, in peacetill *An. 1269.* being counted a richer countrey then *Cathay* it selfe, which was conquered before, if we vnderstand it properly: and *Cambalu* seemeth to be the Citie wherein *Cingis* the first *Cham* besieged and tooke the Cathayan Emperour. *Paulus* also mentioneth among the greatest Cities of *Mangi*, *Panghin*, and *Nangbin*, which sound to be the same with *Panquin* and *Nanquin*; reporting further that *Mangi* alone had in it a thousand and two hundred great, rich, and industrious Cities, (as much as is reported of whole *China*, and more) and that after *Cublai Can* had conquered that State, he diuided it into nine tributarie kingdomes, gouerned by so many Vice-royes vnder him, (which possibly the *Chinois* recouering diuided into fiftene, as now they reckon them:) And these Citties he fortified with Garrisons, not of the Naturall inhabitants, but of *Cathay*. And these things are reported by him who long liued in these parts, & non interfuit solum sed etiam presuit, & quorum pars magna fuit, possessing the place of Gouvernour vnder the *Can* three yeeres (according to the Tartarian custome) in *Ianguid* one of the chiefe Cities of *Mangi*, hauing vnder it seuen and twenty other Cities: and the whole prouince of *Mangi* hee placeth Southeast from *Cathay*. And wherefore doth the King of *China* alwaies abide in *Panquin*, in the Northerly part of his Kingdome, but, as all which write hereof affirme, because of the Tartars which from those parts conquered the kingdome? which if they were so base a people as *Pantoria* affirmeth, could not bee so dreadfull to the *Chinois*, that their King for their sakes should there make his residence in the skirts and borders of the Kingdome. *Alhacen* e a learned Arabian wrote the Historie of *Tamerlanes* life, wherein he telleth of the great *Cham* of *Cambalu*, and the King of *China*: as diuers Princes of diuers countries, one of which accrewed to *Tamerlane* by marriage of the *Chams* onely Daughter, and the other by conquest. What needed such a wall (which *Scaliger* e saith he hath seene in the Mappes of *China*) made by the *Chinois*, if the Tartars were not mighty neighbours, especially themselves being so mighty and populous?

For my part I cannot but thinke that in so great a tract as is situate to the North of *China*, there is now as there haue beene of olde many Cities, and a Tartarian or Cathayan Kingdome, although it remaine yet vnknowne. And who knew that there was such a Kingdome as *China* a hundred yeares agoe? or who hath sailed that way to seeke this, since? and how long was it before it was knowne in our world that there was such a Prince in the world as the great *Negus* aboue mentioned in *Ethiopia*; especially hee hauing no ships for warre or marchandise, nor many (scarfe any) good hauens by Sea to make himselfe knowne: and within land Nature hath as it vvere imprisoned him, barring vp the passages with Mountaines and deserts: which seemeth now to be the case of the *Cathayan*; furthered by the iealousie of many great Princes not to admit any forreiner in, or license any of theirs to passe out, for feare of innouation. *Sed plenum alea est* saith *Scaliger*, *de iis aliquid statueri qua nobis per caliginem duntaxat nota sunt.* It is hard to determine in these misty mysteries. Euen as in Nature it falls out that the sunne shines there many howers before it ariseth to vs, so in Historie it may happen that there may shine a Tartarian Sunne in *Cathay*, when as a darke night in this longinquitie of distance hideth him from our eyes. Let euery Reader iudge as pleaseth him: I am afraid betwixt *Cathay* and *China* I shall get a checke for staying longer then becommeth a pilgrim. Let vs now therefore minde our *Pilgrimage*, and take view of the Tartarian Religion: with thanks to the Iesuites for their paines, but loth to follow them in nouelties except we be forced: the rather, because none are so ready to blame men therein as their Societic; which though they be new sprung vp, yet are *Veteratores*,



(so Scaliger fitly<sup>h</sup> calls them) pretenders of Antiquitie, but *nihil illis antiquius quàm* <sup>h Scal. Glencb.</sup> *antiquare antiquitatem.* It is indeede for their nouelties that wee forsake them. *Id* <sup>h S.</sup> *verius quod prius.* Truth and Antiquitie haue kissed each other. But let vs leaue the Iesuites, which in more necessarie matters haue left the true Antiquitie, and come to our Tartarian taske. <sup>i Steph. verba paululum mutata, in lib. de Lips. Lat.</sup>

## CHAP. XI.

## Of the Religion of the Tartars, and Cathayans.



*Oannes de Plano Carpini* thus writeth of their religion. They beleue <sup>a 2o de Pl. Car. 6.</sup> <sup>3. ap. Hak. 2o. 1.</sup> that there is one God, the maker of all things visible and inuisible, the Author of good things and punishments, yet doe they not worship him with prayers, praises, or any certaine rites. They haue also Idols of Felt, in the fashion of a man, and the same they set on both sides of their Tent-doores, and vnder them they put a thing of Felt fashioned like a Dugge. These they account the keepers of their Cattell, Authors of their Milke and yong store. Others they make of silke, and doe them much honour. Some place them in a faire Chariot couered, before the doore of their station: and whosoever stealeth any thing out of that Chariot is slaine without all pittie. Their Captaines haue one alway in the midst of their Tent. To these Idols they offer the first fruits of their Milke: and the first morsels of their meate, and first draught of their drinke, at meales. And when they kill a beast, they offer the heart to their Idoll, leauing it before him till the morning, and then they take and eate it. They make an Idoll also to their chiefe Emperour, and offer thereunto with great solemnitie, as well other creatures as horses, which none after dare ride on till death. They breake not a bone of the beasts which they kill for meate, but burne them with fire. They bend themselues to this Idoll toward the South, as to a God. They worship the Sunne, Lights, and Fire: Water also, and the Earth, offering thereunto the first of their meates and dringes, and in the morning before they eate or drinke. They haue no set rites prescribed by Lawe; nor doe they compell any to deny their religion simply: although in some of their customes they are very rigorous. Thus they martyred *Michael* Duke of Russia, because he refused to doe reuerence to the Image of *Cingis Can*, which had beene their first Emperour: and compelled the yonger brother of *Andrew* Duke of Saruogle in Russia, to marry his said brothers wife according to their custome, after that they had slaine her former Husband.

They haue certaine traditions, according to which they reckon these things following to be finnes. To thrust a knife into the fire or any way to touch the fire with a knife, or with their knife to take flesh out of the Cauldron, or to hew with an hatchet neare to the fire. For they thinke that they should so cut away the head of the fire. They account it sinne also to leane on the whip wherewith they beate their horses (for they ride not with spurres.) Also to touch arrowes with a whip, to take or kill yong Birds, to strike an horse with the raine of their bridle, and to breake one bone against another. Likewise to poure out meate, milke, or any kinde of drinke, vpon the ground: or to make water within their Tabernacle, which whosoever doth willingly, is slaine: but otherwise he must pay a great summe of money to the inchanter to bee purified: who causeth the Tabernacle with all things therein to passe betweene two fires. Besides if any hath a morsell giuen him which hee is not able to swallow, and for that cause casteth it out of his mouth, there is an hole made vnder his Tabernacle, by which hee is drawne forth, and slaine without all compassion. Likewise whosoever treads vpon the threshold of any of the Dukes Tabernacles hee is put to death. Thus are these *Gnattes strayned*, vwhen as hostile inuasions, murder, and such other *Camels*, are easily amongst them *swallowed*. They thinke that

after death they shall live in another world, and there multiply there cattell, eate, drinke and doe other actions of life. At a new Moone, or a full Moone, they begin all new enterprises. They call her the great Emperour, and bow their knees and pray thereto. The Sunne they say is the Moones mother, because she hath thence her light.

Their Sorceries.

They are giuen to Diuinations, Auguries, Sooth-sayings Witchcrafts, Inchantments: and when they receiue answer from the Diuell, they attribute the same vnto God, whom they call *Itoga*, & the Comanians call him *Cham*, that is, Emperour, whom they maruellously feare and reuerence, offering to him many Oblations, and the first fruits of their meate and drinke. According to his answers they dispose all things. They beleeue that all things are purged by fire: therefore when any Embassadors, Princes or other Personages whatsoeuer, come vnto them, they and their gifts must passe betweene two fires to be purified, least peradventure they haue practised some Witchcraft, or haue brought some poison or other mischief with them. And if fire fall from heauen vpon men or beasts, which there often hapneth; or if they thinke themselves any way defiled or vncleane, they thus are purified by their Inchanters. If any be sicke,

Their sickness and Funerals.

a speare is set vp in his Tent with blacke Felt welted about it, and from thenceforth, no stranger entreteth therein. For none of them which are present at his death, may enter the hord of any Duke or Emperour, till a New Moone. When he is dead, if he be a chiefe man, he is buried in the field where pleaseth him. And he is buried with his Tent, sitting in the middest thereof, with a Table set before him, and a platter full of meate, and a Cup of Mares milke. There is also buried with him \* a Mare and Colt, a Horse with bridle and saddle: and they eate another Horse, whose bones the women burne for the soule of the dead, stuffing his hide with straw, setting it aloft on two or foure poles, that hee may haue in the other world a Tabernacle and other things fitting for his vse. They bury his golde and siluer with him: the Chariot or Cart in which he is carried forth is broken, his Tent is destroyed, neither is it lawfull to name his name, till the third generation. They obserue also other funerall rites, too long to rehearse. They lament their dead thirty daies, more or lesse. Their Parents and those of their Family are thus cleansed. They make two fires, and pitch neere thereunto two Speares, with a line from the top of the one to the other, fastening on the same line some peeces of Buckram, vnder which, and betwixt the fires, passe the men, beasts, and Tents. There stand also two women; one on this side, the other on that, casting water, and repeating certaine charmes: if any thing fall, or be broken, the inchanters haue it. And if any be slaine of Thunder, the men in the Tent must thus bee cleansed and all things in the Tent, being otherwise reported vncleane, and not to be touched.

Their conditions.

No men are more obedient to their Lords then the Tartars. They seldome contend in words, neuer in deedes. They are reasonably courteous one to another: their women are chaste; adulterie is seldome heard of, and theft is rare, both punished by death. Drunkenesse common, but without brails among themselves, or discredit among others. They are proud, greedy, deceitfull. They eate Dogs, Wolues, Foxes, Horses, and in necessitie, mans flesh, Mice, and other filth, and that in as filthy a manner, without Cloathes, and Napkins, (their bootes and the grasse can serue to wipe their greasie hands: ) they haue no bread, hearbes, Wine, meate or Beere, nor doe they wash their dishes. It is a great sinne amongst them to suffer any of their soode to bee lost: and therefore they will not bestow a bone on a dogge, till they haue eaten the marrow.

b Hist. Paris.

*Yuo, Narbonensis* in an Epistle recited by *Mat. Paris* <sup>b</sup> *An. 1243.* reporteth the confession of an English man, which was taken with other Tartars by the Christians. He saith that they called by the Name of Gods the ancient founders and fathers of their Tribes, and at set times did solemnise feasts vnto them, many of them being particular, and but foure onely generall. They thinke that all things are created for themselves alone. They be hardy and strong in the breast, leane and pale-faced, rough and huf-shouldred, hauing flat and short noses, long & sharpe chinnes, their vpper iawes low and declining, their teeth long and thinne, their eie-browes extending from their foreheads down to their noses, their eies inconstant & blacke, their thighs thick, and legges short,

yes.



yet equall to vs in stature. They are excellent Archers. Vanquished, they aske no fauour; and vanquishing, they shew no compassion. They all persist as one man in their purpose of subduing the whole world.

Their proud swelling titles appeare in the copies of those Letters of Duke *Baiotbnoy* & *Cain Can*, expressed by *Vincentius*. One of them beginneth thus, By the precept of the lining *G O D*, Cingitcham sonne of the sweet and worshipfull *G O D* saith, that *G O D* is high aboue all, the immortall *G O D*, and vpon Earth Cingitcham onely Lord, &c. These Letters of the Emperour, the Tartars called the Letters of God: and so beginneth Duke *Baiotbnoy* to the Pope, who had sent Frier *Ascelline*, with *Alexander*, *Albericus*, and *Simon*, thither in Embassage. The word of *Baiotbnoy*, sent by the diuine disposition of *Cham*, Know this O Pope, &c.

Frier *Iohn*<sup>d</sup> saith, he stileth himselfe The power of *G O D*, and Emperour of all men: and hath in his seale ingrauen words of like effect, as is already shewed. *Mandeuille* hath the same report.

*Will. de Rubruquis* f saith, that they haue diuided Scythia amongst them, from *Danubius* to the sunne-rising, euery Captaine knowing the bounds of his pastures which they feed, in the winter descending Southwards, ascending in the Summer Northwards. Their houses are moueable, remoued on great Carts which containe twenty foote betweene the wheelles; their houses on each side ouerreaching fise foote, drawne by aboue twenty Oxen. When they take them downe, they turne the doore alwaies to the South.ouer the Maisters head is an image of felt, called the *Maisters brother*: and another ouer the head of the good wife or Miltres, called her *brother*, fastened to the wall: and betwixt both of them is a little leane one, which is the keeper of the whole house. Shee hath also at her beds feete a Kids Skinne, filled with Wooll, and a little image looking towards the Maidens and Women. Next to the doore on the womens side (which is the East, as the mans side is on the West) there is an Image with a Cowes Vdder for the women, whose office it is to milke the Kine: on the other side another with a Mares Vdder for the men. When they make merry, they sprinkle their drinke vpon these Images in order, beginning at the Maisters. Then goeth a seruant out of the house with a cup full of drinke, sprinkling thrice toward the South, and bowing the knee at euery time: and this is done for the honour of the *Fire*. Then performeth hee the like superstition toward the East, for the honour of the *Aire*: next to the West for the honour of the *Water*: and lastly to the North, in the behalfe of the *Dead*. When the Maister holdeth a cup in his hand to drinke, before he tasteth thereof hee poureth his part vpon the ground: if hee drinketh sitting on horse-backe, hee first poureth part thereof on the Mane of the Horse. After the seruant aforesaid hath discharged his cups to the foure quarters of the world, hee returneth to the house: and two other seruants stand ready with two cups, and two basons, to carry drinke vnto their Maister, and that Wife, which lay with him the last night, sitting together on a bed. Their Sooth-sayers or Inchanters are their Priests.

*M. Paulus* thus reporteth of their Religion. They say that there is a God on high in heauen, of whom listng vp their hands, and smiting their teeth three times together, euery day with censer and incense they desire health, and vnderstanding. They place a Table aloft, in the wall of their house, in the which is written a name, that representeth this God. They haue another which they call *Natigay* (or *Itogay*) of Felt or other stufte in euery house. They make him a Wife and Children, and set his Wife on the left hand, his children before him, which seeme to doe him reuerence. This they call the God of earthly things, which keepeth their Children, beasts, and corne: and when they eate, they annoint his mouth with the fat, and the mouthes of his Wife and Children, and then cast out the broth out of the doore vnto other Spirits, And when their God hath had his part, they take theirs. Of this *Natigay*, they with like ceremonies of listng vp their hands, and smiting of their teeth, desire temperature of the Aire; fruits of the Earth, Children and such like. Their wiues are exceeding chaste and obseruant: and though they be many, yet can *Rachel* and *Leah*, yea ten or twentie of them, agree with a maruellous vnion, intent vnto their houshold, and other busi-

i W. de Rub.  
in this sort.

ness, where by they are gainfull, and not chargeable to their Husbands. When they marry, the Husband couenanteth with the father of the Maide, who hauing giuen him power to take her wherefoeuer he shall finde her, he seeketh her among some of her friends where she hath then of purpose hidden her selfe, and by a kinde of force carrieth her away. They marry with any except their owne Mother and Sister. Their Widdowes seldome marry, because of their seruice to their former Husbands in an other world, except the sonne marry his fathers wiues, or the brother, his brothers, because they can there in the next world, bee content to resigne them to their former Husbands againe. The women buy, sell, and prouide all necessities into the house, the men intending nothing but their armes, hunting and hauking. If one hath buried a Male-childe, and another a Female, the parents contract a marriage betwixt those two, and painting in papers, seruants, horses, clothes, and houshold, and making writings for the confirmation of the Dower, burne these things in the fire, by the smoke whereof they (in their smokie conceits) imagine all these things to bee carried and confirmed to their children in the other world: and the parents of the two dead patties claime kindred each of other: as if they indeede had married their children while they liued.

In *Xaindu* did *Cublai Can* build a stately pallace, encompassing sixteene miles of plaine ground with a wall, wherein are fertile Meddowes, pleasant Springs, delightfull streames, and all sorts of beasts of chase and game, and in the middest thereof a sumptuous house of pleasure, which may be removed from place to place. Here he doth abide in the monethes of *June*, *July*, and *August*, on the eight and twentieth day whereof, he departeth thence to another place to doe sacrifice on this maner. Hee hath a Herd or Droue of Horses and Mares, about ten thousand, as white as snow: Of the Milke whereof none may taste, except he be of the bloud of *Cingis Can*. Yea the Tartars doe these beastes great reuerence, nor dare any crosse their way, or goe before them. According to the direction of his Astrologers or Magicians, he on the eight and twentieth of *August* aforesaid spendeth and powreth forth with his owne hands the Milke of these Mares in the Aire, and on the Earth, to giue drinke to the spirits and Idols which they worship, that they may preserue the men, women, beasts, birds, corne, and other things growing on the earth.

Their Sects  
and orders.

*Tebeth* and  
*Chesmir*.

*Bachsi*.

*Sensim*.

These Astrologers, or Necromancers, are in their Art maruellous. When the skie is cloudie and threatneth raine, they will ascend the roofof the palace of the *Grand Can*, and cause the raine and tempests to fall round about, without touching the said Palace. These which thus doe are called *Tebeth*, and *Chesmir*, two sorts of Idolaters, which delude the people with opinion of their sanctitie, imputing these workes to their dissembled holinesse: and for this cause they goe in filthy and beastly manner, not caring who seeth them, with dirt on their faces, neuer washing nor combing themselves, And if any be condemned to death, they take, dresse, and eate him: which they doe not if any die naturally. They are also called *Bachsi*, that is of such a Religion or order, as if one should say a Frier-Preacher, or Minor, and are exceedingly expert in their diuelish Art. They cause that the bottles in the Hall of the great *Can* doe fill the bolles of their owne accord, which also without mans helpe, passe ten paces through the Aire, into the hands of the said *Can*, and when he hath drunke, in like sort returne to their place. These *Bachsi* sometimes resort vnto the officers, and threaten plagues or other misfortune from their Idols, which to preuent they desire so many muttors with blacke heads, and so many pounds of incense, and *Lignum Aloes* to performe their due sacrifices. Which they accordingly receiue and offer on their Feast day, sprinkling Broth before their Idols. There bee of these, great Monasteries, which seeme like a small Citie, in some whereof are two thousand Monkes, which shauc their heads and beards, and weare a religious habite, and hallow their Idols feasts with great solemnitie of hymnes and lights. Some of these may bee married. Other there are, called *Sensim*, an order which obserueth great abstinence and strictnesse of life, in all their life eating nothing but Branne, which they put in hot water, and let it stand till all the white of the meale be taken away, and then eate it beeing thus



thus washed. These worship the Fire, and are condemned of the other for Heretikes, because they worship not their idoles, and will not marry in any case. They are shaven, and weare hempen-garments of blacke or bright yellow, and although they were sick, yet would they not alter the colour. They sleepe on great mattes, and liue the austereſt life in the world.

Of their Astrologers in Cambalu were not fewer then ſiue thousand; Christians, Catayans, and Saracens, maintained with foode and rayment at the great *Cans* charge. These, by their Astrolabe foretell of the change of weather, mortality, warres, diseases, &c. And if any enterpriſe any great worke, he resorteth vnto them, and telling the houre of his natiuitie, by their Art is informed of the successe. They hold the soule to be immortall, and according to euery mans merits in his life, to passe into a more noble creature, till it be deified, or ignoble, as to a peasant, and then to a dogge, and so by degrees to the vileſt. They shew much reuerence to their parents, to whome if any be vngratefull in their necessity, there is an office and officers appointed to trie and punish the offence. In the Emperours hall none dare spit, but for that purpose carrieth a little vessell to spit in: nor dare any there make any noyse or lowd talking. The Tartars were at first very vncharitable to the poore, and would curse them, saying, That if God had loued them, he would haue provided for them: but after the Idolatrous *Bachsi* had commended Almes for a good worke, there was great prouision made for them, and euery day at least twenty thousand dishes of Rice, Mill, & Panike, by certaine Officers distributed amongst them. And for this liberality they adore him as a God.

*Cingis* amongst his first Lawes enacted (as saith *Vincentius*) the punishment of death to be inflicted vpon offenders in those three vices, which before time had been most rife amongst them, namely, lying, adultery, and theft: of which yet towards other men that were not Tartars they made no conscience. *Vincent. Bel. spec. histor. lib. 30. ca. 70.*

They are great Vsurers, taking tenne in the hundred for a moneth, besides vse vpon vse; insomuch, that a souldier in Georgia, which had borrowed ſiue hundred peeces of coine called *Tperpera*, retaining the same ſiue yeares, was constrained to repay ſeu-en thousand. And a Tartarian Ladie for ſeu-en yeares vse of fiftie ſheep, demaunded ſeu-en thousand *Tperpera*. They are so couetous, that though they abound in cattell, they will scarce allow any to their owne expence, while it is sound and good, but if it die, or be sicke. They are addicted to sodomie or buggerie. They eate sometimes for necessity mans flesh, sometimes to delight themselves, and sometimes to terrifie others, reckoning it a great glory to haue slaine many, and that by varietie of cruelty. Their heads they shauē from eare to eare, in manner of a horse-shooc: wearing long lockes at their eares and neckes. There be some of the Tartars, which when they see their fathers grow old and diseased, they giue them fatte meates which may choake them. And when they are thus dead, they burne their bodies, reseruing the ashes as a precious iewell, sprinckling their meates with that powder. But if any thinke not this enough (which I am afraid the most will deeme too much) let him resort to the large reports of *Vincentius* in his three last Bookes; an Author, I confesse, otherwise fabulous, and monkish, but heerein to be beleued, as receiuing his Reports from the eie-witnesses. *ca. 75.*  
*ca. 76.*  
*ca. 77.*

Likewise *Nicephorus Greg.* vnder the name of Scythians hath written of them, their Expeditions, and Customes: their contempt of golde, and ignorance of the vse of it before these Conquests: and of the miseries which heereby the Turkes sustained, hauing the Tartars on one side, the Christians on the other, and in their bowells a more implacable enemy, famine against them. Setting themselves (saith he) in the parts of Mesopotamia, Chaldea, Aslyria, they left their owne, and learned the rites and religion of these Mahumetans. *Niceph Greg. hist. Rom. lib. 2.*

## CHAP. XII.

## Of the festiuall solemnities, and of the magnificence of the Grand Can.

a Marcus  
Pallus.



WE haue already spoken of the solemn sacrifice obserued on the eight and twentieth day of August: We reade in our Author <sup>a</sup> *Marcus Pallus*, an eie-witnes of these his relations, of other the *Grand Cans* grand solemnities. Of which, two are principall, one on his birth day, which in *Cublai Cans* time was the eight and twentieth of September. On which himselfe was royally clothed in cloth of gold, and twenty thousand of his Barons and souldiers were all apparelled in one colour, and like (excepting the price) to himselfe, euery one hauing a girdle wrought of Golde and Siluer, and a paire of shooes, some of their garments richly set with pearles and jewells, which they weare on the thirteene solemnities, according to the thirteene Moones of the yeare. On this day all the Tartars, and seuerall Princes subiect, present him with rich gifts; and all Sects of Religions pray vnto their gods for his health, and long life.

But their chiefe feast is on the first day of their yeare, which they beginne in February, celebrated by the *Grand Can*, and all the Countries subiect to him: in which they are all arayed in white, a colour in their estimation portending good lucke. And then he is presented with many clothes and horses of white colour, and other rich presents, in the same religiously obseruing the number of nine; as nine times nine horses, if they be able, and so of peeces of gold, cloth, and the rest. Then also the Elephants (which are about fiue thousand) are brought forth in sumptuous furniture: and Camels couered with silke. And in the morning they present themselues in the Hall as many as can, the rest standing without in their due order. First, those of the Imperiall progeny; next, the Kings, Dukes, and others, in their due place. Then cometh forth a great man or Prelate, which crieth out with a lowd voyce; Bow downe your selues, and worship: which they presently doe, with their faces to the earth. This Prelate addeth, God saue and preserue our Lord long to liue with ioy and gladnesse. They all answer; God grant it. The Prelate againe: God encrease his Dominion, and preserue in peace all his subiects, and prosper all things in all his Countries. Whereunto they answer as before. Thus they doe worship foure times. After this, the said Prelate goeth to an Altar there, richly adorned; on which is a redde Table with the name of the Great *Can* written in it, and a Censer with Incense, which hee incenseth in stead of them all, with great reuerence performed vnto the Table. This done, they returne to their places, and present their gifts, and after are feasted.

When *Cublai* had ouerthrowne *Naiam* his vncke (as before is said) vnderstanding that the Christians obserued their yearly solemnity of Easter, hee caused them all to come vnto him, and to bring the Booke of the foure Gospels, which he incensed often with great Ceremonies, deuoutly kissing it, and caused his Barons to doe the like. And this he obserueth alway in the principall feasts of the Christians, as *Christmasse* and *Easter*. The like he did in the chiefe feasts of the Saracens, Iewes, and Idolaters. The cause (he said) was because of those foure Prophets, to which all the world doth reuerence: *Iesus* of the Christians, *Mahomet* of the Saracens, *Moses* of the Iewes, and *Sogomambar Can* the first Idoll of the Pagans: and I (saith hee) doe honour to them all, and pray him which is the greatest in Heauen, and truest, to helpe me. Yet he had best opinion of the Christian faith, because it contained nothing but goodnesse: and would not suffer the Christians to carry before them the Crosse, on which so great a man as *CHRIST* was crucified. He also sent *Nicolo & Maffio*, the Father and vncke of *Marco Polo* our Author, in embassage to the Pope, to send him 100. wise men which might conuince the Idolaters, that boasted of those their magical wonders, whereas the Christians that were there, were but simple men, not able



to answer them, which if it had beene effected, hee and his Barons would haue beene baptized.

<sup>b</sup> *Odoricus* saith, that in his time the *Can* celebrated, besides the former, the feasts of his circumcision, marriage, and coronation. But before the conquest of Cathay they obserued not any day at all with festiuall solemnities.

*Cubla* *Can* was of meane stature, of countenance white, red, and beautifull. Hee had foure wiues, which kept seuerall Courts, the least of which contained at least ten thousand persons. He had many concubines; euery second yeare hauing a new choice of the fairest maidens in the prouince of *Vngut*, most fertile (belike) of that commodity: which passe a second election at the Courts, and the fairest and fittest of them are committed to Ladies, to prooue and to instruct them. Their parents holde it a great grace so to haue bestowed their children: and if any of them proue not, they impute it to their disastrous planet. They hold it for a great beauty, to haue their noses flat betwene the eyes.

In December, January, and February, he abideth at *Cambalu*, in the North-East part of the prouince of Cathay, in a Pallace neare to the City builded on this manner. There is a circuite walled in, foure square, each square containing eight miles, hauing about them a deep ditch, and in the middle a gate. A mile inwards is an other wall, which hath six miles in each square; and in the South side three gates, and as many on the North. Betwixt these walls are souldiers. In euery corner of this wall, and in the middest, is a stately pallace, eight in all, wherein are kept his munitions. There is a third wall within this, containing foure miles square, each square taking vp one mile, hauing sixe gates and eight pallaces, as the former, in which are kept the *Grand Cans* prouisions. And betwene these two walls are many faire trees, and meadows stored with many beasts. Within this is the *Grand Cans* Pallace, the greatest that euer was scene, confining with the wall abouesaid, on the North and South. The matter and forme thereof is of such cost and Art, with such appurtenances of pleasure and state, as were too long heere to recite. Hee for a superstitious feare suggested by his Astrologers of a rebellion which sometime should be raised against him in *Cambalu*, built a new city neere thereunto called *Taidu* <sup>c</sup> foure and twenty miles in compasse, and yet not able to receiue the Inhabitants of the old city, whence he remoued such as might moue suspicion, hither. This city was built by line, in foure squares, each whereof contained sixe miles, and three gates, so streight, that vpon the wall of one gate one might see the gate right against it. In the middest of the citie is a great Bell, which is rung in the night, to warne men to keep within doores. The great *Can* hath twelue thousand horsemen vnder foure Captaines to his gard. He keepeth leopards, wolues, and lions to hunt with, and with them to take wilde asses, beares, harts, &c. and one sort of eagles able to catch wolues. The two maisters of his hunting game had ten thousand men vnder each of them, the one part clothed in redde, the other in skie-colour: and when the Emperour hunteth, one of these Captaines goeth with his men and dogges on the right hand, the other on the left, compassing a great quantity of ground, that not a beast can escape them. From October to March, they are bound daily to send in a thousand head of beasts and birds. He hath also when he trauelleth, ten thousand falcons diuided in diuers companies, himselfe abiding in a Chamber carried vpon foure Elephants, whence he may see the game, hauing also his tents pitched for his solace neare thereby. None may carry hawke or hunting-dogge out of his dominion, nor may hawke or hunt neare the Court by many dayes iourneis, nor at all, in their times of breeding, from March to October.

But he that list to be more fully informed heerein, let him reade *Marcus Paulus* and others \* which haue written of this Argument. It is religion to vs further to spend our discourse of religion.

<sup>b</sup> *Odoricus*  
*Vinc. & lo.*  
*Boem;*

The Grand  
*Cans* pallace;

<sup>c</sup> *Odoricus* call-  
eth it *Caidu*.

*Odoricus* rec-  
koneth a great  
number.

\* *Vin. li. 30. 31.*  
*32. Ioan. Boem.*  
*Münster Magia*  
*nas. G. B. B. & c.*

## CHAP. XIII.

Of the alteration of Religion among the Tartars : and of the diuers  
sorts, sects, and nations of them now remaining.



a *Mag. Geogr.*  
*Precop. Desert.*  
*Zagathay. Cazai*  
*& Morzat.*

b *Mart. Bronio.*  
*Tartaria.*

After so long narration of the Religion of the auncient Tartars, and of the Cathayans, where their Emperours fixed their abode: it followeth to consider of the times following, wherein they haue beene diuided both in policie and faith. *Maginus*<sup>a</sup> diuideth them into five principall sorts: which may likewise be subdiuided into many inferior branches or *Hords*. The first of these he calleth *Tartaria minor*, or the lesse, which is in Europe betwixt *Boristhenes* & *Tanais* comprehending *Taurica Chersonesus*, inhabited by the *Precopite* Tartars, or as *Bronionius*<sup>b</sup> tearmeth them *Perecopenses* of *Perecopia* a towne and Castle in *Taurica*: they are called also *Ossonenses* and *Crimis*, of two Townes bearing those names. These are now subiect to the Turke both in state and religion, hauing some Townes and Mahumetane Temples, and monasteries and Turkish garrisons, and a few Temples and persons Christian, of the Armenians, Grecian and Western profession. They liue in their homely cottages in the winter, but in the summer, wander in their carts as the other Tartars, then whom they are somewhat more ciuile. They pay three hundred Christians yearly to the Turke for tribute: of whom their *Can*, since the time of *Zelm*, receiueth a banner, and his approbation to the Empire, giuing his children or brethren in hostage. They elect also an heire apparant to their empire whom they call *Galgā*, and if the *Can* will preferre his sonne to that dignitie: hee killeth all his brethren, as the Turkes also deale with theirs.

It should seeme that they deriue their pedegree from *Cingis*, descended (if I may coniecture, where certaine historie faileth) of some of the sonnes of *Bathy*, the great Conquerour in those parts of the world. *Lochton Can* was the first which ruled in *Taurica*: long since *Bathy's* time. They vse the Chaldean and Arabian letters: they haue their *Cadies* to administer religion and iustice, as haue the Turkes. Of these European Tartars *Bronionius*, *Maginus*, and others haue written a Discourse, to whom I referre such as desire to know further of their affaires.

c *L. Chalcond.*  
*lib. 3.*

A. *Guag. de Sarmat.*  
*Sigism. ab Herberst Petr.*  
*Bertijs in Tab.*  
*Chytræus, Anton.*  
*Genfrens de imperijs ex 4. sect.*  
*Mabum &c.*  
*d Ph. Camerac.*  
*in Med. histor.*  
*Cent. ca. 98.*

They count the Don or riuer *Tanais* holy, in respect of the commodities which it yeeldeth them. These Tartars<sup>d</sup> passing through the confines of *Polonia* and *Podolia*, to help the Turke in the warres of *Hungary*, the wayes being secured and defended with the garrisons, they vsed a new stratagem to make way, by driuing a multitude of Bulls before them, which contrary to their expectation, affrighted with the Ordnance, recoiled vpon their driuers, treading them downe, and scattering them. The *Chan*, when *St. Bathor* King of *Poland* was dead, sent his embassadours to bee elected their King; affirming, that their Pope should be his, their *Luther* his also: and for dainties, horse-flesh would content him. His suite was reiected with laughter.

The second part in this diuision is attributed to *Tartaria Deserta*, so called of the Desert huge tract of Countrey betweene *Tanais*, the *Caspian* Sea, and the lake *Kitay*: sometime knowne by the name of *Sarmatia Asiatica*. It containeth many Tribes: of which the principall are, *Zavolbensis*, called *Bulgar Tartars*, of *Volga*: betweene which riuer and *Iarch* they haue their abode. This they called the great *Hord*, and the Emperor thereof *Vlucan*, in the yeare 1506. subdued by the *Crim-Tartars* before mentioned: and after that by *Basilus* the Muscouite, to whose large stile *Bulgaria* is added, taking that name of *Volga*, as it were *Uolgaria*, or of *Bulgar* a towne vpon that riuer. *Cazan* and *Ashacan* Hords of these *Zavol* Tartars haue beene subiect also many yeares to the said great Duke, who caused the Prince of *Casan* (being taken prisoner, when he was yong) to be baptized. Neare vnto *Cazan* is *Vachen*, the people whereof are Gentiles; and the *Cheremizes* halfe Gentiles, halfe Tartars,

e *Anth. Ienkin.*

and



and *Mangat* or *Nagay*, Mahumetan Tartars, which in the yeare 1558. were thorough ciuile warres, famine, and pestilence, destroyed to the number of about a hundred thousand. These Nagayans haue their diuers hords subiect to their seuerall Dukes, whom they call *Murzas*, hauing no vse of money, corne, or Arts. They, in the time of their distresse, would for one loafe of bread, worth sixe pence, haue sold sonne or daughter to Maister *Ienk*. if hee would haue bought a thousand, although otherwhiles they deride the Christians, as liuing on the toppes of weedes (so they call our corne.) This our Author and Countreyman trauelled downe the Riuer Volga to Astracan, which riuer, after it hath runne about two thousand English miles, hath threescore and tenne mouthes or falles into the Caspian sea. Through this Sea hee passed to Manguslaue an other part of the Desart Tartaria. The Prince whereof *Timor Soltan* hee found and saluted in a <sup>f</sup> little round house, not hauing Towne or Castell, made of reedes, couered without with felt, within with carpets, accompanied with the great Metropolitane of their Countrey, esteemed of amongst that field-people, as the Bishop of Rome is in most parts of Europe. And had hee not presented himselfe to him with the great Dukes Letters, hee had beene spoyled of all that hee had.

f Regum, tur-  
res, Panperum  
taberna.

They passed thence with a Carauan of Merchants twentie dayes, not finding water, but as they drew out of olde deepe wells, brackish and salt: and passed sometimes two or three dayes without the same. After that, they came to a Gulfe of the Caspian Sea agayne, where the water is fresh, and sweete. Not so the people: For the Customers of the King of Turkestan tolled of euerie five and twenty, one; and seuen ninths, for the said King and his brethren. Into this gulfe the Riuer *Oxu* did sometimes fall, but is now intercepted by the Riuer Ardock, which runneth toward the North: and (as it were) loath to view so cold a Clime and barbarous Inhabitants, after hee hath runne with a swift race a thousand miles, (as it were) in flight, hee hideth himselfe vnder ground for the space of five hundred miles, and then looking vp, and seeing little amendment, drowneth himselfe in the Lake of Kithay.

Thence they had three dayes iourney to *Sellizure*, where finding *Azim Can*, to whome hee presented a ninth, hee receiued there the like festiuall entertainment as before with *Timor*, that is, the <sup>g</sup> flesh of a wilde horse and mares milke without bread. Hee and his brethren ruled all from the Caspian Sea to Vrgence, and had continuall warres with the Persians; and is called *Turkeman*: for the other Hords of that huge Tartarian Desart, the *Kirgessen*, *Melgomazan*, *Scibanski*, *Thumen* (which still is said to remaine vnder the obedience of the *Grand Can*) *Bascheridi*, *Heseliti*, harsh names of harsher people in those most harsh and horrid Desarts, will hasten my Pen and your Eares, to some more pleasing subiect. The Thumen and their neighbours are great Inchanters, and by their Arte (they say) raise tempests and ouerthrowe their enemies. The *Kirgessen* obserue these stinking holies: Their <sup>h</sup> priest mixeth bloud, milke, and cow-dung together with earth, and putting them in a vessell, therewith climeth a tree, and after his deuout exhortation to the people, he besprinkleth them with this sacred mixture, which they account diuine. When any of them die, they hang him on a tree in stead of buriall.

g Minimo cano  
tenta Natura.

The Tartars in Turkestan vse to catch wilde horses with hawkes tamed to that purpose, which seising on the necke of the horse, with his beating, and the horses chafing, tireth him, and maketh him an easie prey to his maister, who alwayes rideth with his bow, arrowes, and sword. They eat their meate, and say their prayers sitting on the ground crosse-legged, spending the time very idly. As maister *Ienkinson* with his company trauelled from hence towards Boghar, they were assailed with forty thieues: of whome they had intelligence somewhat before, and therefore certaine holie men (for so they account such as haue beene at Mecca) caused the Carauan to stay while they made their prayers and diuinations touching their successe. They tooke certaine sheepe and killed them, and tooke the blade-bones of the same, which they first sodde, and then burnt, mingling the bloud of the said sheepe with this poulder of their bones: with which bloud they wrote certaine Characters, vsing many other ce-

h Ortelius.

remones

monies and wordes, and thereby diuined, that they should meete with enemies, which after much trouble they should ouercome: which accordingly prooued true. Of the faithfulness of these holy men hee had good prooffe, both here and elswhere they refusing not to expose themselues to danger, and to forswear themselves rather then betray him and the Christians to their theeuish Countrey-men. For these robbers would haue dismissed the *Bussarmans*, so they call their Catholikes, if they would haue deliuered the *Capbars*, that is, infidells, as they esteeme the Christians, vnto their power. One of their holy men (which the enemies had surprized) by no torments would confesse any thing to the preiudice of his fellowes. But at last they were forced to agree, & giue the theeues twenty ninths, that is, twenty times nine seuerall things, and a Camell to carry the same away. This Countrey of Turkeman or Turchestan is the first habitation of the Turkes, and the people were called by that name, both in *Hanthons* time, and in the time of *Mauritius*. Their religion then was the same with that which we haue aboue related of the Tartars, worshipping the foure Elements &c. as in the Turkish History you haue heard. *Pliny* nameth the Turkes nearer *Maotis*: but whether in deuouring the people with their swords, as they did the pastures with their cattell, they came from hence, or these from thence, or that *Pliny* might easily wander in so wandering a subiect; all auerre, that from hence they went first into Persia, and in succeeding ages haue made many fertile Countries, like their Turcomania, where Maister *Ienkinson* saith groweth no grasse, but heath whereon their cattell feed: The *Ottoman*-horse blasting with his breath the ground he treads on, (hath according to their owne Prouerbe) there neuer groweth grasse more. The Turkeman Nation is (saith *Hanthon*) for the most part Mahumetan, and many of them without Law at all. They vse the Arabian Letters.

i *Niceph. Cal.*  
libr. 11. ca. 30.

k *Marcus Paulus*  
lib. 1. l. 1.

l *G. Boter.*

m *Ant. Ienkinson.*

n *Michonius*  
lib. 1. ca. 8.

o *Iesuit. epist.*  
*Rel. Mogor.*  
p *Leunclau. Pe.*  
*vend. loquus &c.*

These Deserts and Theeues haue almost made vs forget our diuision, according to which wee should haue told you, that from the Caspian Sea hither you must (according to *Maginus*) call the Tartars generally *Zagathayans*,<sup>k</sup> so called of *Zagathay*, the great *Cans* brother, sometime their Prince. Which name<sup>l</sup> comprehendeth also diuerse other Nations more ciuill then the former, possessing the Countries sometime known by the names of *Bactriana*, *Sogdiana*, *Mai giana*, now *Ieselbas*, that is, Greene heads, of the colour of their Turbants: differing from the Persians, whome they call for like cause, Redde-heads. These haue cruell warres continually with the Persians, whome they call *Capbars* (as they doe the Christians,) for their supposed heresie, of which in the Persian relation hath beene shewed, and for that they will not cut the haire of their vpper lips, for which they are accounted of the Tartars great sinners. In<sup>m</sup> *Boghar* is the seate of their Metropolitane, who is there more obeyed then the King, and hath sometime deposed the King, and placed an other at his pleasure. There is a little riuer running through the City, whose water breedeth in them that drinke thereof (especially strangers) a worme of an ell long, which lieth in the legge betwixt the flesh and the skinne, and is plucked out about the ankle, with great Arte of Surgeons well practised heerein. And if it breake in plucking out, the party dieth. They plucke out an inch in a day, which is rolled vp, and so proceede till shee bee all out. And yet will not the Metropolitane suffer any drinke but water or mares milke, hauing officers to make search and punish such as transgresse, with great seuerity. *Zagatai* liued the space of one hundred twenty and one yeares before *Marcus Paulus*, and was (as hee saith) a Christian, but his sonne followed him in his kingdome, not in his religion.

Heere in this Countrey is Samarcand the Citie of *Great Tamerlane* (of some called *Teimr Cuthia*, that is, as *Mathias a Michon*<sup>n</sup> interpreteth it, *Happy Sword*) whose army contained twelue hundred thousand: whose conquests exceed (if Histories exceed not) all the Great *Alexanders*, *Pompeys*, *Casars*, or any other Worthies of the World. And one of the greatest Monarchs now of the earth, The *Great Mogore* is said<sup>o</sup> to descend of him.

Of him are many Histories written by some<sup>p</sup> that haue liued since his time, and could not well know his proceedings, it being generally deplored, that this *Achilles* wanted



wanted a *Homer* 9, which *Alexander* applauded in him, but wanted for himselfe: on-  
ly one *Albacen* (an Arabian which then liued) hath written largely thereof, and that  
(as he sayth) by *Tamerlans* commaund, which *Iean du Bec*; Abbot of Mortimer, in his  
voyage into the East Countrey, met with, and had it interpreted to him by an Arabian,  
and we vpon his credit: which if any thinke to be insufficient, I leaue it to his choise  
and censure. That Author sayth, that *Tamerlan* descended of the Tartarian Empe-  
rours, and *Og* his father was Lord of Sachetay, who gaue to his sonne *Tamerlan* (which  
name signifieth heauenly grace in their Tongue) his Kingdome while he yet liued, ap-  
pointing two wise Counsellors, *Odmar*, and *Aly*, to assist him. He was well instructed  
in the Arabian learning, and a louer of learned men. Nature had set in his eyes such  
rayes of maiestie and beautie, that men could scarce endure to looke on them. He  
wore long haire, contrarie to the Tartarian custome, pretending, that his mother came  
of the race of *Sampson*. He was strong, and had a faire legge: whereas *Leunclanius*  
sayth he was called *Tamurleng*, of his lameness. His first Warre was against the Mus-  
couite, whome he ouercame: The second against the King of China, with like suc-  
cesse (I mention not his batailles in ciuill warres:) The third against *Baiazet* the  
Turke (whome he captiued) passing thither by the way of Persia; where *Guines*, Au-  
thor of the Sophian Sect, a great Astrologer, and accounted a holy man, encouraged  
him with Prophecies of his good successe. This Warre he made against *Baiazet* in  
behalf of the Greeke Emperour, and others, whome the Turke oppressed. He went  
priuaty to Constantinople, and had sight of the Citie, with all kindnesse from the Em-  
perour. He inuaded Syria and *Egypt*, ouerthrew the Soldan, and wonne Cairo; de-  
stroyed Damascus, visited and honoured Ierusalem, and the holy Sepulchre, and gran-  
ted great Priuiledges thereunto. The Princes of Lybia and Barbarie, by their Embas-  
sages in *Egypt*, acknowledged his Soueraignetie: In his returne by Persia he was  
encountred by *Guines*, who brought with him an infinite number of sundrie kindes of  
beasts, which he made tame, and by which he taught men. As soone as he saw *Tamer-  
lan*, he made his Prayers towards the Heauens for his health, and for the Religion of  
the Prophet, excommunicating the *Ottomans*, as enemies to the faithfull belecuers.  
*Tamerlan* gaue him fiftene or sixtene thousand of his prisoners, which he instructed  
in his opinion: and after conquered Persia, and so returned to Samarcand, where he  
had vowed to erect a Church and Hospitall, with all sumptuous Magnificence.  
Thence hee went to Mount Althay, to burie his vnckle and father in law, the Great  
*Cham*, in whose State he succeeded. He enriched Samarcand with the spoyle got-  
ten in his Warres, and called the Temple which he there built, the Temple of *Salomon*,  
wherein he hanged vp Trophees and Monuments of his victories, and caused all his  
batailles therein to be ingrauen, thereby (said he) to acknowledge the Goodnesse of  
G O D. His Religion was not pure Mahumetisme, for he thought G O D was delighted  
with varietie of worshipps; yet he hated Polytheisme and Idols, onely *one G O D* he  
acknowledged, and that with much deuotion, after his manner. Thus he beat downe  
all the Idols in China, but honoured the Christians, with great admiration at the  
strict life of some Votaries. When *Aly* his Counsellor was dead, he built a stately  
Tombe for him at Samarcand, and caused Prayers to be said three dayes for his  
soule. Being neere his end, he blessed his two sonnes, laying his hand on the head  
of *Santochio* the elder, and pressing it downe, but lifting vp the chinne of *Le-  
trochio* the younger, as it were presaging vnto him the Empire, although the  
elder were proclaimed. But this Empire was too great, and too suddenly erected  
to continue.

These three sorts of Tartars which wee haue hitherto mentioned, are all, for the  
most part, Mahumetans. There are some yet (as *Michonius* 1 affirmeth) neere the  
Caspian Sea, which are not Mahumetans, nor shau their haire of their heads after the  
Tartarian manner; and therefore they call them *Calmuch*, or Pagans.

The fourth are those which in greannes are first, namely the Cathayans, called *Cara-  
bas* (that is, black-heads) of their Turbants, as the former, *Ieselbas*. But of their religion,  
further then that which hath bene before exprest, we can say little. And it seemeth

9 Cic. Orat. pro  
Arch.r Some say  
30000.

f Lib. I. cap. 7.



by the relations mentioned in the former chapters, that they are Gentils or Christians, and not of *Mahomets* errour. *Chaggi Memet*<sup>r</sup>, a Persian Marchant, related (as in part is said before) to *Ramusius*, that he had beene at *Campion*, *Daimir Can* then reigning, and that vntill *Camul*, the Westerly part of Tanguth, they were Idolaters and Ethnikes: from thence Westwards, Musulmans, or Saracens. In the Epistle of *Carual*<sup>u</sup> the Iesuite, it is reported by a Mahumetane Marchant, that they were Christians, happily because of Images which the Idolaters and Pseudo-Christians doe equally worship.

<sup>r</sup> *Chag. Memes.*

<sup>u</sup> *Carual. Epist.*

The fifth and last forme of our Tartars are those which abide in those places, whence the Tartars first issued to ouerwhelme all Asia with their Armies, of which is related at large in the ninth Chapter: of which, for want of probable intelligence, I can say little more. Our Mappes place there the Hords of the Danites, Nephthalites, Ciremifians, Turbites, and other, which some deriue from the dispersion (as is said) of the tenne Tribes. Here is Tabor also, whose King was by *Charles* the fifth, Emperour, in the yeare 1540 (as before is said) burned at Mantua, for soliciting to Iudaisme.

Pope *Innocent*, King *Lewes* of Fraunce (by meanes of *Will. de Rubruquis*) and the King of Armenia, solicited (as you haue partly heard) both the great *Can*, and his chiefe Princes, to become Christians: and it is likely that the Tartars might, if diligence had beene vs'd, and some Superstitions had not darkened the Christian profession, haue beene thereunto perswaded, which many also of them were, as appeareth in *Haithon*, *Mat. Westmonast.* and *Vincentius*.

<sup>x</sup> *Lib. I. c. 5.*

But the Saracens, which had before polluted those Countries where the Mahumetan Tartars now abide, by that sutablenesse of their Law to their lawlesse lusts of Rapine and Poligamie, preuailed (as *Michonius*<sup>x</sup> reporteth) with *Bathi* and those other Tartars, to embrace *Mahomet*, and refuse CHRIST. They say, *Eissa Rocholla*, that is, *Iesus* is the Spirit of the LORD; *Mahomet Rossolai*, that is, *Mahomet* is the Iustice of GOD. They obey (saith he) the Pentateuch of *Moses*, are circumcised, obserue the legall Ceremonies: they haue no Bells, but euery day cry, *Lahi illo illoloh*, which signifieth, that there is but one GOD. They professe themselves Ismaelites, the Christians they call *Dzintzis*, that is, Pagans; and *Gaur*, Infidels<sup>y</sup>. They obserue three Feasts: the first *Kniram*, to which they prepare themselves, with their thirtie dayes Lent, and in that Feast offer Rammes, Birds, &c. The second they celebrate for *All Soules*, for which they fast a moneth, visit the graues, and doe workes of mercie. The third they keepe for themselves and their owne saluation, and fast twelue dayes.

<sup>y</sup> See the Saracen Historie.

<sup>z</sup> *l. i. apud Ram.*

*Iosafa Barbaro*<sup>z</sup> (a Venetian, which liued amongst the Tartars about the yere 1437) saith, That they embraced not the faith of *Mahomet* generally, but as euery man liked, vntill about that time, in the daies of *Hedighi*, a Captaine vnder *Sidahameth Can*, who first compelled them thereunto, being before free vnto their Idolatries, if they pleased. And of the other Tartars neere the Zagathayans, he saith, That many of the were Idolaters, and carried Idols in the Carts: yea, some of them vsed to worship whatsoeuer Beast they first met with, after they went abroad in the morning. Their neighbors, the *Moxi*, at a certaine time in the yeare, take a Horse, which they set in the field, with his foure legges tyed to foure posts, and his head to another post, fastened in the ground. This done, one of the standing in a conuenient distance, shooteth him to the heart. Afterwards they flea him, & obseruing certaine ceremonies about the flesh, eat the same. The skinne they fill with chaffe, and in each of his legges thrust a straight sticke, that he may stand vp right, as if he were aliue. Lastly, they goe to a great Tree, and loppe therefrom as many boughes as they thinke good, and make a Roome or Sollar in that Tree, where they set this Horse on his feet, and worship him, offering vnto him Foxes, and diuers Beasts which beare rich Furres; of which offerings the Trees hang full.

Master *Ienkinson* mentioneth a Nation liuing among the Tartars, called *Kings*; which are also Gentiles, as are also the *Kirgeffen* (of whome wee haue spoken) and the *Colmackes*, which worship the Sunne, as they doe also a redde Cloth, fastened to the toppe of a Pole, and eate Serpents, Wormes, and other filth. Neere to which he placeth (in his Mappe of Russia) certaine Statues, or Pillars of Stone, which



which sometimes were *Hoords* of Men and Beasts feeding, transformed by diuine power (if it be not humane error) into this stonie substance, retaining their pristine shape. These Nations are either Tartars, or, in manner of life, like vnto them, and may therefore passe vnder that generall appellation. And this may suffice touching the Tartarian Nation and *Religion*; which in the West and South parts of their abode is Mahumetane, in the more Northerly and Easterly, partly Heathenish, partly Iewish, or Moorish, or mixed, or as may best aduantage them, and most please them, wandering in opinion in like sort as in their habitation.

But I haue shewed my selfe no *Tartarian*, whiles I dwell so long on this Tartarian Discourse, happily herein as tedious to the Reader, as staying in one place would be to the Tartar; a thing to him so abhominable, as in anger he wisheth it as a Curse, *Would God thou mayest abide in one place, as the Christian, till thou swell thine owne dung.* Indeede this Historie, not thoroughly handled before by any one, drew me along, and I hope will purchase pardon to this prolixitie.

## CHAP. XIII.

*Of the Nations which liued in, or neere, to those parts, now possessed by the Tartars: and their Religions and Customes.*



From those Countries, inhabited by the Persians and Zagathayan Tartars Eastward, we cannot see with *M. Paulus* his eyes (the best guides we can get for this way) any *Religion* but the Saracen, till we come to Bascia, a Prouince somewhat bending to the South, the people whereof are Idolaters and Magicians, cruell and deceitfull, liuing on Flesh and Rice. Seuen daies iourney from hence is Cheshmur, wickedly cunning in their deuillish art, by which they cause the dumbe Idols to speake, the day to grow darke, and other maruellous things, being the well-spring of Idols and Idolatrie in those parts. They haue Heremits after their Law, which abide in their Monasteries, are very abstinent in eating and drinking, containe their bodies in strait chastitie, and are very carefull to abstaine from such sinnes, wherewith they thinke their Idols offended, and liue long. There are of them many Monasteries: They are obserued of the people with great reuerence. The people of that Nation shed no bloud, nor kill any flesh: but if they will eate any, they get the Saracens, which liue amongst them, to kill it for them. North-Eastward from hence is Vochan, a Saracenicall Nation; and after many dayes iourney ouer Mountaines (so high, that no kinde of birds are seene thereon) is Beloro, inhabited with Idolaters. Cascar (the next Countrey) is Mahumetane, beyond which are many Nestorian Christians in Carchan. There are also Moores, or Mahumetanes, which haue defiled with like superstition the Countries of Cotam and Peyrn (where the women may marrie new husbands, if the former be absent aboue twentie dayes, and the men likewise) and of Ciarcian, & Lop. From Lop they crosse a Desert, which asketh thirtie dayes, and must carrie their victuals with them. Here (they say) spirits call men by their names, and cause them to stray from their company, and perish with famine. When they are passed this Desert, they enter into Sashion, the first Citie of Tanguth, an idolatrous Prouince, subiect to the great *Can*: there are also some Nestorians and Saracens, where they haue had the Art of Printing these thousand yeares. They haue Monasteries replenished with Idols of diuers sorts, to which they sacrifice, and when they haue a male child borne, they commend it to some Idoll, in whose honour they nourish a Ramme in their house that yeare, and after on their Idols festiuall, they bring it, together with their sonne, before the Idoll, and sacrifice the Ramme, and dressing the flesh, let it stand till they haue finished their prayers for their child's health: in which space (they say) their Idoll hath sucked out the principall substance of the meat: which they then carrie home to their house, and assembling their kinsfolke, eat it with great reuerence & reioycing, sauing the bones in goodly vessels.

a This Marriage admits no Non-residence

The Priests haue for their Fee the Head, Feet, Inwards, Skinne, and some part of the Flesh.

b Funerall ob-  
seruances in  
*Sachiana*.

When any of great place dieth, they assemble the Astrologers, and tell the houre of his natiuitie, that they may by their Art finde a Planet fitting to the burning of the corpes, which sometime, in this respect, attendeth this fierie constellation a weeke, a moneth, or halfe a yeare: in all which time, they set before the corpes a Table furnished with Bread, Wine, and other Viands, leauing them there so long as one might conueniently eate them, the Spirit there present (in their opinion) refreshing himselfe with the odour of this prouision. If any euill happen to any of the house, the Astrologers ascribe it to the angrie soule for neglect of his due houre, agreeing to that of his Natiuitie. They make many staves by the way, wherein they present this departed soule with such cates, to hearten it against the bodies burning. They paint many papers, made of the Barkes of Trees, with pictures of Men, Women, Horses, Camels, Money, and Rayment, which they burne together with the bodie, that the dead may haue to serue him in the next world. And all this while of burning is the Musicke of the Citie present, playing.

Chamul, the next Prouince, is idolatrous, or heathenish: for so we distinguish them from Saracens, Jewes, and Christians, which I would were not as guiltie of Idolatrie as the former, in so many their forbidden Rites, although these haue all, and the other, part of the Scriptures, whereof those Heathens and Idolaters are vtterly ignorant. Here they not onely permit, but account it a great honour to haue their wiues and sisters at the pleasure of such strangers as they entertaine, themselues departing the while, and suffering all things to be at their guests will: for so are their Idols serued, who therefore for this hospitalitie (they thinke) will prosper all that they haue. And when as *Mangu Can* forbad them this beastly practise, they abstained three yeares; but then sent a pitifull Embassage to him, with request, That they might continue their former custome, for since they left it, they could not thriue: who, ouercome by their fond importunitie, graunted their request; which they with ioy accepted, and doe still obserue.

In the same Prouince of Tanguth is Succuir, whose Mountaines are clothed with Rheubarbe, from whence it is by Marchants conueyed through the world. Campion is the mother Citie of the Countrey, inhabited by Idolaters, with some of the Arabian and Christian Nations. The Christians had there, in the time of *M Polo*, three faire Churches. The Idolaters had many Monasteries, abounding with Idols of Wood, Earth, and Stone, couered with Gold, and artificially made, some great, tenne paces in length lying along, with other little ones about them, which seeme as their disciples, to doe them reuerence. Their religious persons liue, in their opinion, more honestly then other idolaters, although their honestie is such, as that they thinke it no sinne to lye with a woman, which shall seeke it at their hands; but if the man first make loue, it is sinnefull. They haue also their Fasting-dayes, three, foure, or fve in a moneth, in which they shedde no blood, nor eate flesh. They haue many wiues; of which, the first-married hath the first place and preheminance. Here *M. Paul* liued about a yeare.

c *Ramusius*.

Touching the Religion and Customes in Tanguth, the reports<sup>c</sup> of *Caggi Memet* in *Ramusius* (who of late yeares was in Campion) are not much different. He sayth, That their Temples are made like the Christians, capable of foure or fve thousand persons. In them are two Images of a man and woman, lying in length fortie foot, all of one Piece, or Stone: For which vse they haue Carts with fortie wheeles, drawne of fve or sixe hundred Horse and Mules, two or three moneths iourney. They haue also little Images, with sixe or seuen heads, and tenne hands, holding in each of them seuerall things, as a Serpent, Bird, Flower, &c. They haue Monasteries, wherein are men of holy life, neuer coming forth, but haue foode carried them thither dayly: Their gates are walled vp; and there are infinite of Frier-like companions passing to and fro in the Citie. When any of their kindred die, they mourne in white. They haue Printing, not much vnlike to that which is vsed in Europe; and Artillerie



on their walls very thicke, as haue the Turkes. All the Catayans and Idolaters are forbidden to depart out of their natiue Countrey. They haue three Sciences, *Chimia*, *Linia*, and *Simia*: the first, Alchymie; the second, to make enainoured; the third, Iugling, or Magicke.

Succuir also is, according to his report, great and faire, beautified with many Temples. Their Rheubarbe they would not bestow the paines to gather, but for the Marchants, which from China, Persia, and other places, fetch it from them at a cheape price. Nor doe they in Tanguth vse it for Physicke, as we here, but with other ingredients make perfumes thereof for their Idols: and in some places they burne it in stead of other firing, and giue it their horses to eat. They set more price by an hearbe which they call *Mambronii cini*, medicinable for the eyes, and another called *Chiai Catay*, growing in Catay at Caciafu, admirable against very many diseases, an ounce whereof they esteeme as good as a sacke of Rheubarbe; whose description you may see at large, according to the relation and picture of the said *Chaggi*, in *Ramusius*: for (to adde that also) they haue many Painters, and one Countrey inhabited onely by them. These Tanguthians are bearded as men in these parts, especially some time of the yeare.

Northwards from Tanguth is the plaine<sup>d</sup> of Bargu, in customes and manners like to the first Tartars, confining with the Scythian Ocean, fourescore dayes iourney from Ezina, in the North parts of Tanguth, and situate vnder the North starre. Eastward of Tanguth (somewhat inclining to the South) is the Kingdome of Erginul, addicted likewise to Ethnike superstitions, wherein yet are some, both Nestorians and Mahumetans. Here are certaine wilde Bulls as bigge as Elephants, with manes of white and fine haire, like silke; of which, some they tame, and betwixt them and their tame Kine engender a race of strong and laborious Oxen. Here is found a beast also, as bigge as a Goat, of exquisit shape, which euery full Moone hath an apostemation or swelling vnder the bellie, which the Hunters (at that time chasing the said beast) doe cut off, and drie against the Sunne, and it proueth the best Muske in the world.

The next Easterly Countrey is Egrigaia, idolatrous, and hauing some Christians of the Sect of *Nestorius*. But Tenduc, next adioyning, was at that time gouerned by King *George*, a Christian and a Priest of the posteritie of *Presbyter Iohn*, subiect to the *Grand Can*. And the *Grand Cans* giue commonly their daughters in marriage to this generation and stocke of *Presbyter Iohn*. The most part of the inhabitants are Christians, some Idolaters and Mahumetans being there also. There be also that are called *Argon*, descended of Ethnikes and Moores, the wisest and properest men in those parts. All the people, from hence to Cathay, are Christian, Mahumetan, and Gentile, as themselves like best. In Thebet, the next Countrey, the people in times past (saith *W. de Rubruquis*) bestowed on their parents no other Sepulchre then their owne bowels, and yet in part retaine it, making fine cuppes of their deceased parents skuls, that drinking out of them in the middest of their iolitic, they may not forget their progenitors. They haue much gold, but hold it an high offence to imprison it, as some doe with vs, in Chests or Treasuries: and therefore hauing satisfied his necessitie, they lay vp the rest in the earth, fearing otherwise to offend *G o d*. Cambalu is in the Northeast parts of Cathay: and fortie miles Westward from hence (all which way is enriched with Palaces, Vineyards, and fruitfull Fields) is Gouza, a faire Citie, & great, with many Idoll-Monasteries. Here the way parteth, leading Westward into Cathay, and South-Eastward vnto Mangi, or China. Tanifu and Caciafu are Prouinces, which trend Westward from hence, inhabited with idolatrous Nations, and here and there some of the Arabian and Christian profession, full of Cities. Cunchin and Sindinfu are Ethnikes; as is Thebeth: where they haue a brutish custome,<sup>f</sup> not to take a wife that is a virgin; and therefore, when Marchants passe that way, the mothers offer vnto them their daughters, much struiuing which of them may be the most effectuell bawd to her child. They taking to their pleasure such as they like, gratifie them with some Iewell, or other Present, which on her marriage-day she weareth, and she which hath most of such presents, bringeth the most accepted dowrie to her husband, as testimonies of the great fauour of their Idols.

d *M. Paul.*c *W. de Rubr.*  
c. 28. *Odoricus*  
saith the same.f *Li Vert.* re-  
porteth the  
like custome in  
Calicut.



This Thebeth contained sometimes eight Kingdomes, with many Cities, but was now desolated by the Tartarians. There are great Necromancers, which by their infernall skill cause Thunders and Tempests. They haue Dogges as bigge as Asses, with which they catch wilde Oxen and all sorts of Beasts.

Caindu is an Heathenish Nation, where, in honour of their Idols, they prostitute their wiues, sisters, and daughters to the lust of trauellers; which being entertained in the house, the good man departeth, and the woman setteth some token ouer the dore, which there remaineth as long as this stallion-stranger, for a signe to her husband, not to returne till the guest be as well gone from her house, as honestie from her heart, and wit from his head. They make money of Salt, as in Cathay of Paper. In Caraian also (a large Prouince adioyning) there are some Christians and Saracens, but the most Ethnikes, which are not discontented, that other men should lye with their wiues, if the women be willing.

g The serpents  
of Carazan.

Carazan is of like ir-religion; their soules captiuated to the *Old Serpent*, and their bodies endangered to mightie huge bodies of Serpents, tenne paces long and tenne spannes thicke, which that Countrey yeeldeth. They keepe in their dennes in the day, and in the night prey vpon Lions, Wolues, and other Beasts, which when they haue deuoured, they resort to some water to drinke, and by their weight leaue so deepe impression in the sand, that hereby men knowing their haunt, doe vnderfet this their Tract with sharpe stakes, headed with yron, couering the same againe with sand; by this meanes preying on the spoyler, and deuouring the deuourer; esteeming nothing more fauourie then the flesh, nor more medicinable then the gall of this Serpent. More Serpentine then this diet, was that custome which they vsed, when any proper and personable Gentleman, of valorous spirit, and goodly presence, lodged in any house amongst them: in the night they killed him, not for the spoyle, but that his soule, furnished with such parts of bodie and minde, might remaine in that house. Much hope of future happinesse to that house did they repose in so vnhappy attempts. But the great *Can* killed this Serpent also, ouerthrowing this custome in the conquest of that Prouince.

k Naked pride.

Cardandan confineth on the Westerne limits of Carazan. They make blacke lists in their flesh, rasing the skinne, and put therein some blacke tincture, which euer remayneth, <sup>h</sup> accounting it a great ornament. When a woman is deliuered of a child, the man lieth in, and keepeth his bed, with visitation of Gossips, the space of fortie dayes. They worship the ancientest person of the house, ascribing to him all their good. In this Prouince, and in Caindu, Vocian, and Iaci, they haue no Physicians, but when any be sicke, they send for their Witches or Sorcerers, and acquaint them with their maladie. They cause Minstrells to play, while they daunce and sing, in honour of their Idoles, not ceasing till the Deuill entreteth into one of them, of whome those Sorcerers demand the cause <sup>i</sup> of the parties sicknesse and meanes of recouerie. The *Demoniacke* answereth, for some offence to such or such a God. They pray that God of pardon, vowing that when hee is whole, hee shall offer him a sacrifice of his owne blood. If the Deuill see him vnlikely to recouer, he answereth, that his offences are so grieuous, that no sacrifice can expiate: but if there be likelihood of recouerie, he enioyneth them a sacrifice of so many Rammes with blacke heads; to be offered by these Sorcerers, assembled together with their wiues, and then will that god be reconciled. This is presently done by the kinsmen of the sicke, the sheepe killed, their blood hurled vp towards Heauen. The Sorcerers and Sorceresses make great lights, and incense all this visited house, making a smoake of *Lignum Aloes*, and casting into the aire the water wherein the sacrificed flesh was sodden, with some spiced drinckes, laughing, singing, dauncing in honour of that God. After all this reuel-rout, they demand againe of the *Demoniacke*, if the God be appeased: if so, they fall to those spiced drinckes, and sacrificed flesh with great mirth, and being well apayed, returne home; if not, they (at his bidding) renew their superstition, ascribing the recouerie (if it happen) to that Idoll: and if he dieth notwithstanding, they shift it off to the want of their full due, fleecing, or tasting the same before, to the Idols defrauding.

i Infernall  
Physicke.

Thus



Thus they doe in all Catay and Mangi. Thus much out of the large Reports of *Paulus*.

*Rubruquius* telleth the like of *Cailar* and *Caracoram*, where he had been in these Catayan Prouinces, concerning their *Christopher* or Giant-like Idols, and Idoll Temples: in one of which he saw a man, with a crosse drawne with inke on his hand, who seemed by his answers to be a Christian, with Images like to that of Saint *Michael*, and other Saints. They haue a Sect called *Iugures*, whose <sup>k</sup> Priests are *shanen*, and cladde in <sup>k</sup> Hypocritical shauclings. saffron-coloured garments, vnmarried, an hundred or two hundred in a cloister. On their holy-dayes they place in their Temples two long formes, one ouer against another, whereon they sit with bookes in their hands, reading softly to themselves. Nor could our Author (entering amongst them) by any meanes breake this their silence: They haue, wherefocuer they goe, a string about them full of nut-shells, like the Polish bead-rolls; alway they are vttering these words, *On mam hañani*, G o d thou knowest, expecting so many rewards, as they make such memorialls of G o d. They haue a Church-yard, and a Church-porch, with a long pole on it (as it were a steeple) adioyning to their Temples. In those porches they vse to sit and conferre. They weare certaine ornaments of paper on their heads. Their writing is downwards, and so from the left hand to the right; which the Tartars receiued from them. They vse Magicall characters, hanging their Temples full of them. They burne their dead, and lay vp the ashes in the top of a *Pyramis*. They beleue there is one G o d; that *he is a Spirit*: and their Images they make not to represent G o d, but in memoriall of the rich after their death, as they professed to *Rubruquius*. The Priests (besides their saffron-jackets buttoned close before) weare on their left shoulder a cloake, descending before & behind vnder their right arme, like to a Deacon carrying the Houselboxe in Lent. They worship towards the North, clapping their hands together, and prostrating themselves on their knees vpon the earth, holding also their foreheads in their hands. They extend their Temples East and West in length; vpon the North-side they build (as it were) a vestrie; on the South a Porch. The doores of their Temples are alwayes opened to the South. A certaine Nestorian Priest told him of so huge an Idoll, that might be seene two dayes before a man came at it. Within the Quier, which is on the North side of the Temple, they place a chest long and broad, like a table, and behind that chest stands their principall Idoll, towards the South: round about which, they place the other lesse Idols: and vpon that chest they set candles, and oblations. They haue great Bells, like vnto ours. The Nestorians of those parts, pray with hands displayed before their breasts, so to differ from that *Iugurian* Rite of ioyning hands in prayer. Thus farre *W. de Rubruquis*, who was there *An. 1253*. In Thebet (saith *Odoricus*) residerth the *Abassi*, or Pope of the Idolaters, distributing religious preferments to those Easterne Idolaters, as the Roman Pope doth in the West.

## CHAP. XV.

## Of other Northerne people adioyning to the Tartars.



About the mouth of the river *Ob*, is said to be an ancient Idoll, in forme of an old woman, holding in each arme a child, and a third at her feet, called by her worshippers (the *Iugri*, *Obdorabe*, and *Condorani*) *Zlata Baba*, that is, the golden old wife, to which they offer precious Furres, and sacrifice. Harts, besmearing the mouth and eyes of the Idoll with the blood. In the time of their sacrificing, the Priest demands of the Idoll touching things to come; and sometime receiueth answer.

The *Samoyeds* are Idolaters and Witches, obseruing diuellish superstitions, as witnesseth *Richard Iohnson*, who in the fifth of Ianuary, 1557. saw amongst them, as followeth. The *Samoyeds* about the bankes of *Pechere*, are in subiection to the Muscouite,

<sup>a</sup> *Zlata Baba*  
Oriel.  
G. B. B.

<sup>b</sup> *R. Iohnson*,  
apud Hak. to. I.  
couite,



courte, and when they will remoue from one place to another, then they will make sacrifices, in manner following. Euery kindred doth sacrifice in their owne tent, and he that is most ancient, is their Priest. And first the Priest doth begin to play vpon a thing like to a great sue, with a skinne on the one end like a drumme; his drumme-sticke is about a span long, and one end is round like a ball, couered with the skin of an Hart. Also the Priest hath as it were a white garland on his head, and his face is couered with a peece of a shirt of male, with many small ribbes, and teeth of fishes and wilde beasts hanging thereon. Then he singeth, as wee vse here in England to hollow, whoope, or shout at Hounds, and the rest of the company answer him with this Outes *Igha*, *Igha*, *Igha*, to which the Priest with his voice replieth. And they answer him with the selfe-same words, so many times, till in the end, he become, as it were, madde, falling downe as he were dead, hauing nothing on him but a shirt, and lying on his backe: I perceiued him yet to breath, and asked why he lay so: they answered, Now doth our God tell him what we shall doe, and whither we shall goe. And when he had lien still a little while, they cried thus three times together, *Oghao*, *Oghao*, *Oghao*, and as they vse these three calls, hee riseth with his head, and lieth downe againe; and then he rose vp and sang with like voices as he did before, with the like answer, *Igha*, *Igha*, *Igha*. Then he commaunded them to kill fise Ollens, or great Deere; and continued singing still, both he and they as before. Then he tooke a sword of a cubit and a spanne long (I did mete it my selfe) and put it into his belly halfe way, and sometime lesse, but no wound was to be seene; they continuig their sweet song still. Then he put the sword into the fire, till it was warme, and so thrust it into the slit of his shirt, and thrust it thorow his bodie, as I thought, in at his nauell, and out at his fundament, the point being out of his shirt behinde, I laid my finger vpon it. Then he pulled out the sword, and sate downe.

This being done, they set a kettle of water ouer the fire to heate, and when the water doth seeth, the Priest beginneth to sing againe, they answering him. For so long as the water was in seething, they sate and sang not. Then they made a thing being foure square, and in height and squarenes of a chaire, and couered with a gowne very close the fore-part thereof, for the hinder-part stood to the tents side. Their tents are round and are called *Chome*, in their language, The water still seething on the fire, and this square seat being readie, the Priest put off his shirt, and the thing like a garland, which was on his head, with those things which couered his face, and he had on yet all this while a paire of hosen of Deere-skinnes, with the haire on, which came vp to his buttockes. So he went into the square seat, and sate downe like a Taylor, and sang with a strong voice or hollowing. Then they tooke a small line made of Deere-skinnes of foure fathomes long, and with a small knot the Priest made it fast about his necke, and vnder his left arme, and gaue it to two men standing on each side of him, which held the ends together. Then the kettle of hot water was set before him in the square seat, which seat they now couered with a gowne of broad-cloath without lining (such as the Russes vse to weare). Then the two men which did hold the end of the line, still standing there, began to draw, and drew till they had drawn the ends of the line stiffe, and together; and then I heard a thing fall into the kettle of water, which was before him in the tent. I asked what it was, and they answered, his head, shoulder, and left arme, which the line had cut off, I meane the knot, which I saw afterward drawne hard together. Then I rose vp, and would haue looked whether it were so or not, but they laid hold on me, and said, that if they should see him with their bodily eyes, they should liue no longer. (And the most part of them can speake the Russian tongue, to be vnderstood, and they tooke me to be a Russian) Then they began to hallow with these words, *Oghao*, *Oghao*, *Oghao*, many times together: in the meane while I saw a thing like a finger of a man, two times together, thrust thorow the gowne from the Priest. I asked them that sate neere to me what it was, that I saw, and they said, not his finger, for he was yet dead; and that which I saw appeare thorow the gowne, was a beast, but what beast they knew not, nor would not tell. And I looked vpon the gowne, and there was no hole to be seene. At last the Priest lifted vp his head, with his shoulder

and



and arme, and all his body, and came out to the fire. Thus farre of their seruice, which I saw during the space of certaine houres. But how they doe worship their Idols, that I saw not: for they put vp their stufte to remoue from that place where they lay. And I went to him that serued their Priest, and asked him what their God said to him, when he lay as dead. He answered, that his owne people doth not know, neither is it for them to know, for they must doe as he commanded.

The Hollanders in the yeare 1594. sent to discouer a way to Cathay and China, by the Northeast, which by Master *Barrrough*, *Pet* and *Iacman*, English men, had beene long before in vaine attempted. *William Barentz* was the chiefe pilot for this Discouerie. This yeare they sailed through the Straits of Vaygats, and thought themselves not farre short of the Riuer Ob. The next yeare they returned for the same discouery. They landed in the Samogithians or Samoyeds countrey, and named a place, because they there found Images carued of wood, *Idoll-nooke*. They gaue names to places long before discouered by the English, as if they had beene the first founders. They learned of certaine Muscouites, that the inhabitants of *Nova Zemla*, had neither Religion nor Ciuitie prescribed them by any Law, but worshipped the Sunne, Moone, and North-Starre, and euery yeare offered vnto them sacrifices of Deere and other things. On the nine and twentieth of *August* there arose a thicke fogge, whereupon *Oluer Brunel* (which had beene three seuerall yeares sent by the King of Denmarke, for the discouerie of Groenland) reporteth that in threescore and sixteene degrees, he had often obserued such thicke fogges, that some perished therby. These happened most commonly in *October* and *November*. The last of *August* they had speech with the Samoyeds: they were of short stature, scarcely foure foote high, with long haire, broad faces, great heads, little eyes, short and bow-legs, very swift, clothed with beasts skins, whereof the hairy side was outward. They know no God. The Sunne (whose presence they are long depriued of in the Winter, which is recompensed in their nightlesse Summer) is worshipped amongst them. And when the Sunne is declining out of their sight, the Moone, or North-Starre, is his receiuer or successeur (if you will) in that tribute of their deuotions. They haue, besides, many Idols rudely carued. In times past they had no King, but now they chuse one to that dignitie. They burie their dead, and offer yearely their sacrifices for them to the Sunne, Moone, and North-Starre, of their Deere, which they burne, except the head and feet. They eat the flesh of wilde beasts, either raw, or dried in the aire; which makes them haue very vnseasonable breath. On the sixth of *September* two of them went on shore, on the continent of Moscouia, and encountred with a Beare, which killed one of them; his crie brought in others of their fellowes (which were also straggling about) to his reskue, but the Beare laid hold also vpon one of them, and could not be driuen to forsake his prey, till himselfe became a prey in recompence. The two torne carkasses were there buried. They tooke off from one Beare, which they killed, an hundred pound of fat, which serued them for their lampes: the skinne was nine foot large, and seuen wide.

In the yeare 1596. There were sent other two shippes, to prosecute this Discouerie, which on the fourth of *June* had sight of a triple Sunne, attended and guarded with a double Rain-bow, one encompassing them, the other crossing them ouerthwart. After many dreadfull combates with the ice, and one of the shippes departing from the other, they were forced to Winter in *Nova Zemla*; where they built them a house to serue them for a fortification against the sauage Beares, tempestuous stormes, continuall snowes, ice, and vnspokeable cold; and (if worse may be) a worse then all these they endured, a continuall night of many weekes, wherein neither the Sunne, nor any of his courtly traine, the least rayes to bee the harbengers of his desired presence, did present themselves to their eyes: and the fire could scarcely preuaile against the insulting tyrannie of the cold, to warme them. The Beares together with the Sun forsooke them, but plentie of Foxes remained, and with the Sunne the Beares also returned: sometime laying violent siege to their house. From the fourth of *November* till the seuen and twentieth of *Ianuarie* they saw no Sunne. Their watch also or clocke was by violence of the cold forced to stand still, that they could not measure their

c Hak. Voy. to. 1.  
Gerard. de  
Weer. ap.  
De Bryn 3 part.  
Ind. Orient.  
d Nauig. 1.  
\* Nauig. 2.

e Description  
of the Sa-  
moieds.  
f Nauig. 3.

times.

times. Thus did they waite in expectation of the Sunnes returne, that they also (not able further to pursue the voyage) might returne home, which eleuen of them did in October following.

But seeing these North-easterne seas are so frozen and vnpassable, I will therefore in an inkie sea finde an easier passage for the Reader, with more both ease and securitie, to this mightie Kingdome of China, whereof we are next to speake. \*

## CHAP. XVI.

## Of the Kingdome of China.



<sup>a</sup> Ptol. Geog.  
l. 7. c. 3.  
<sup>b</sup> Es. 49. 12.  
Osor. in parap.  
lun. Annot.

<sup>c</sup> Scal. Can.  
Isag. lib. 3.

<sup>d</sup> Pierre du  
Jarric lib. 4.  
del' histoire des  
Indes Orient.  
cap. 17.

\* Gotard. At-  
thushist. Indiz  
Orient. cap. 49.

<sup>e</sup> Jac. Pantog.

Hina is supposed of some, to be that countrey, whose people of *Ptolomey* <sup>a</sup> are called *Sina*. Some thinke them to be the people mentioned by the Prophet *Esay* <sup>b</sup>, whereunto *Iunius* also inclineth. The Arabians call them *por Tzimin*: and the Portugals first of all other (because they could not pronounce it aright) called them *Chinians* (saith <sup>c</sup> *Ioseph Scaliger*): *Pierre du Jarric*, saith, <sup>d</sup> that before that time in all the East they were called *Chys*. and the inhabitants of Ceilan were called *Chingales*, because they were mixed with the Chinois; and Cinamom, was of the Persians named *Darchini*, that is, wood of China, as some thinke: he addeth their opinion that deriue that name from the Chinian salutation, in which they vse the word *Chi*, *Chi*, as a nickname therefore giuen them: and others that thinke the Citie Chincheo gaue name to the whole Region: but it were tedious to recite heere the seuerall opinions in this question; the difficultie whereof ariseth from this, that the Chinois themselues know not this name, but call their countrey *Tamen*. Leauing therefore these derivations and names of Cin, Cauchin China, Battechina, and the rest; let vs come to the Countrey it selfe. It bordereth \* on the North, with Catay and the Tartars; on the South, with Cauchin China; on the East, with the Sea; on the West, with the *Bramas*. It reacheth from seuentene degrees to two and fortie of Northerly Latitude, and lieth after their owne description <sup>e</sup> almost foure square. On the West it is separated and secure from vnnighbourly neighbours, by a sandie wildernesse; on the North, by a wall, which Nature hath partly framed of high mountaines, and Art hath supplied with the labour and industrie of men. It is diuided into fiteene Prouinces; fixe whereof border on the Sea, *Cantan*, *Foquien*, *Chequiam*, *Nanquin*, *Xantum*, *Paquin*: the other nine bee inland, *Quiansi*, *Huquam*, *Honan*, *Xiens*, *Xansi*, *Suchmon*, *Queichen*, *Iunan*, *Coansi*. Some reckon these names somewhat differently. The King holdeth his Court in Paquin; his predecessours, before the Tartarian conquest of this countrey, are said to haue resided in Nanquin, or (according to the more ancient writers) in Quinsay. *Pantogia* reporteth his owne iourney from Macao to Paquin, the space of fixe hundred leagues, in all that space traueilling but one day by land, for shortning his way, otherwise all the way by water, carried in a Riuer, called of the Chinians a little sea for the greatnesse, abounding with sea-fish, an hundred leagues vp from the sea, and after that in another Riuer of like bignesse, whose waters were thicke and mirie, which they clarifie with allume, before they can drinke it: all the rest of the streames that he passed were made by mens hands. These Riuers are abundantly stored with shipping of two sorts; one for sayling, and the other for habitation: and from Nanquin to Paquin the space of three hundred leagues, it seemed to be, as it were, a continued street of shippes: and though they came in the morning betimes to Nanquin, yet were there the same houre about fixe hundred saile of vessels, vnder saile readie to enter, which were laden with prouision for the Citie. The Kings shippes in that Region about Nanquin, are reported to bee about ten thousand, to carrie his tents and tributes, besides a thousand saile belonging to priuate men. The shippes wherein the *Mandarines*, or Magistrates and Officers are carried, are not inferiour in sumptuous statelinesse to the shippes Royall in Europe. The Riuers are no lesse



lesse adorned and beautified with Cities, Townes, and Villages, so many, as that in all this way they had alway sight of one or other: and so great, that sometime they sailed two or three houres with the streame alongst the walls of some Citie. Their Townes and Cities haue high walles.

Nanquin standeth in two and thirty degrees, and is eight or ten leagues from the sea, with a Riuer leading thither. <sup>f</sup> It hath three faire bricke walles, with large and stately gates. The streetes are of two leagues, or of two and a halfe in length, wide, and paved. The compasse is at least eleuen or twelue leagues, and containeth by coniecture two hundred thousand houses, and (according to all the opinions of the Iesuistes there abiding) equalling, or exceeding in people foure of the greatest Cities in Europe. There are diuers other Cities within a dayes journey hereof, which are great and famous for traffique, of which Hanchaum and Sucheum are chiefe, which are of the Chinians called Paradise, for the plentie of all things. Sucheum is as Venice in situation, hauing her streets part by water, and part on land; so rich in traffique, that the China-bookes do reckon twelue millions of reuenue to accrew from hence to the Kings coffers: and he that seeth these Cities (saith the Iesuiste) will beleue those reports.

To stay heere a while, That <sup>g</sup> Quinsay, whilome the royall seate of the Kings of Mangi (as *Venetius* recordeth) now supposed to be swallowed vp with some Earthquake, or in *Bellonaes* all-consuming belly deuoured, may seeme to be heere raised from the graue: the waterie streets; the trade and reuenue, exceeding alone (if some <sup>h</sup> account truly) any one the richest Kingdome in Europe: the situation in the midst of China, and neere to the sea; the signification, Quinsay being interpreted, *The Citie of heauen*: and so is Suntiē (in the discourse<sup>i</sup> of this Kingdome, translated by *R. Parke*) said to signifie. All these reasons doe moue me to coniecture, that Quinsay is now by euersion of Earth-quake, warres, or both, and by diuersion of the Court from thence, conuerted into this smaller Sucheum, the name also a little inuertered, remaining, as diuers languages and dialects will suffer, almost the same. Or perhappes sickening with so long warres (begunne in the time of *M. Paulus*, and continuing in the dayes of our countrey-man *Mandenile*, almost an hundred yeares after, both of them seruing the great *Can* in those warres.) Quinsay at last, after so long and tedious a consumption, died, and bequeathed what suruiued those spoiles, of her land-greatnesse vnto Nanquin, of her sea-treasures vnto Sucheum, both succeeding, but not together equalling (that wonder of the world) Quinsay, <sup>k</sup> encompassing an hundred miles, and twelue thousand bridges, sixteene hundred thousand households, with the countrey adioyning, then the ninth part of the Kingdome of Mangi yeelding sixteene millions and eight hundred thousand ducats of gold, besides six millions, and foure hundred thousand ducats for the custome of salt, in yearly reuenue to the great <sup>l</sup> *Can*. Well then may it beseeeme Sucheum, and Nanquin, both to haue risen out of the ashes of such a Phoenix. Hereto agreeth the report of *Nicolo di Conti* (who was there about the yeare 1440.) that the King had then built Quinsay anew, thirtie miles circuit. But let vs listen to *Pantogia*.

These Cities of China want that elegance and magnificence, which stately Temples, and sumptuous buildings doe afford vnto our Cities of Europe. Their houses are low, without the ornament of porches, galleries, windowes, and prospect into the streets. In the Winter <sup>m</sup> they haue store of ice and snow, euen about Nanquin. They haue abundance of all things necessaric to the life of man, fruits, flesh, and fish, with prices correspondent. They haue two, and some where three, harvests in the yeare. Few mountaines, but plaines of an hundred leagues. Wine they make of Rice. They eate thrice a day, but sparingly. Their drinke (be it water or wine) they drinke hot, and eat with two stickes of Iuory, ebony, or like matter, nor touching their meat with their hands: and therefore little naperie serueth them. Their warme drinckes and abstinence from fruits, are great preseruatiues of their health, which for the most part they enioy. The Chinians <sup>n</sup> haue thinne beards (not aboue twentie haire) short noses, small blacke eyes, long garments, and, if they would resemble a deformed man, they paint him

<sup>f</sup> All their Cities are alike, except in bignesse.

<sup>g</sup> After I had written this, I was further confirmed in my opinion by the relation of the Citie of Quinsay, largely written by *Contugo Contughi* in la 4. parte del *Thesoro politico* cap. 47. who is of the same mind. <sup>h</sup> *Botero Relat.* part. 2. <sup>i</sup> *Lib. 1. cap. 8.*

<sup>k</sup> *M. Paulus lib. 2. cap. 68.*

<sup>l</sup> Of Quinsay see a particular and large discourse by *Contughi*.

<sup>m</sup> *Ant. Dalmeida.*

<sup>n</sup> Description of the Chinians.



him with short habite, great eyes and beard, and a long nose. They are white, but not so much as in Europe. They haue Artificers of all trades: and in idlenesse none may liue. The impotent are well prouided for in Hospitals. They haue no Gentlemen, but euery man is a Plebeian vntill his merits raise him. Preferment is atchieued onely by learning. This maketh them generally studious. Their letters are not reduced into alphabeticall order, nor are properly letters, but characters, whereof they haue fortie thousand; and therefore in that they frame not difference of syllables, but of sence, in diuers languages, yea in Iapon, their writing is vnderstood, not their speaking. Their paper is like a thinn transparent parchment, and beareth inke but on one side. Their writing is downewards, not side-ways, as ours. They haue in ordinary and daily vse eight or ten thousand of those characters. Their words are monosyllables. Rhetorique is the onely science which they ayme at: for he obtaineth places of honour, which can most fitly place his words, and most eloquently write of the subiect propounded. They haue not publike Schooles, but in the Cities are publike trialls or commencements euery third yeare, whither these Probationers resort, and are examined, and are accordingly preferred. They haue three degrees: ° Graduates of the first degree are called *Sinsai*; of the second, *Quingui*; of the third, *Chinzu*. Euerie Citie yeeldeth triall for the first degree. For the second, onely the Metropolitan Citie of the Prouince; whereunto they of the first degree doe resort euery third yeare, and in a publike house, doe the second time make an Oration, of some obscurer theme then the former. There are such multitudes of them, that some are sometime killed in the entrance of that their Commencement-house. For the third degree, they are examined onely at the Court the third yeare after. And out of this Order are taken their *Mandarines* or Magistrates, after some studie in the law of the Land. While they are writing their Probationary Themes, they are shut vp, with one to attend them, foure and twentie houres, with penne, inke, paper, and candle, and hauing subscribed their names, certaine Registers copie the said Orations, without setting to the Authors names, and then seale vp their first patterns. Those namelesse copies are by appointed Officers examined, and those chosen which they approue for best; the names & authors are known, by comparing these copies with the principall. In the first degree they obtaine certaine immunities to themselues and their families; provided that he proceed in his studies, or else they will degrade him. He that hath obtained the third degree of *P Loytia* (as they terme it, or as we may stile it, *Doctor*) writes it vp ouer his doores, that all men may honor his house: and this is the highest Nobilitie whereto they can ascend. To the elder brother of these fellow-commencers, is a triumphall arch erected, besides other solemnities. They haue bookes, written by certaine wise-men or Philosophers two thousand yeares since or more, of Politicall and Morall Philosophie; the Authors whereof they honor for Saints, especially one *Confusius*, to whom the *Mandarines* doe therefore once in the yeare offer sacrifice, and the Kings doe honor his posteritie, vnto this day. And he alone in the pith and weight of his Sentences, may be compared to *Plato* or *Seneca*, though farre short of their elegant and eloquent phrase. Their Printing is somewhat differing from ours, not ioyning the letters, but for euery leafe making a table with letters or characters on both sides. They print also white letters in blacke, more artificially then we. Poetrie, Painting, and Musicke, are amongst them commendable qualities. Their learning is not so exceeding, as the first Chinian relations report, in the Mathematickes and other liberall Sciences. The principall *Mandarines* admire the Iesuites in these things, who esteeme the greatest learning of the Chinois, after their valuation, to be nothing superiour to that of the Romans, in the dayes of *Cicero*: (although it cannot be denied, that Rome euen then approached neare her highest toppe of humane Science) It were an endlesse worke to recite the admirable things of this huge Kingdome: and therefore I remit the Reader to those diuers Authors, which haue written treatises of them.

Yet out of these I hope the Reader will pardon me, to obserue some thing touching their politic and gouernment. This kingdome is by themselues called *Tamen* and the inhabitants

• *Descrip. Mac.*

p *Loytia*, or,  
*Loutea*.

q *Perera*.



Inhabitants, *Tamegines*: *China* is a mere stranger in *China*. The King is absolute Monarch, and in reueneue exceedeth all the Princes in Europe, and Afrike together: which ariseth out of that which is properly called *Census*, the poll-money of his subiects (paying three Mases, or halfe ducats) exceeding thirtie Millions: and his\* Tributes, out of the profits of the earth and their handicrafts, amounting to fixe and twenty millions after their own bookes: His† Customes in Canton (one of the least Prouinces) are neere eight millions. *Pantogia* summeth the whole at a hundred and fifty millions. His expences are exceeding great; all the *Mandarines*, Eunuches or Courtiers, Souldiours, Hospitals, and Priests receiuing Stipends out of his Exchequer. The Kingdomes adiacent are willingly refused of his King, whose predecessors sometime possessed, after freed them, as bringing more burthen, then profit: which of late appeared in *Corea*, which the Iaponites inuaded, the *Chinois* defended, as abutting on the Frontires: but when the enemy left inuading, the defender soone after voluntarily relinquished these new subiects. The King hath one wife and many Concubines, whose children inherit, if the lawfull Wife bee barren: as euen now it happened; \* *Vanlin* the present King being the sonne of a Concubine, as his apparant heire also is. These women are so straitly kept that they are neither suffered to goe abroad, nor to speake vnto their kinsfolks, which likewise receiue no increase of honour or authoritie by their kinswomens advancement. His Courtiers are Eunuches, whom their poorer Parents haue gelded in their youth in hope of this Court-preferment, where after they are admitted by that Manderine appointed to this office, they are trained vp vnder elder Eunuches to bee made seruiceable. Of this drosse of mankind are supposed to bee in the Court a hundred and threescore thousand. This King is esteemed more tyrannicall, then his predecessors, neither doth he euer come abroad, as they were wont once in the yeere, to sacrifice in the Temple sacred to Heauen and Earth. His Palace is farre more spacious, but not equall in workmanship to those in Europe. It is compassed with a triple wall, the first wherof might enuiron a large towne. Herein besides the many lodgings of the Eunuches, are hills, groues, streames, and other things of pleasure. The Iesuite† our Author saith, that he passed eight huge Pallaces before he came to the lodgings of those Eunuches, which were appointed to learn how to order their Clockes or Watches, wherewith they had presented the King: and there were as many beyond. And ascending vp a towre, he saw Trees, Gardens, houses, exceeding all that euer hee had seene in Europe, who yet had beene in many the most sumptuous buildings therein. Within the third wall, is the King, with his women, children, and such seruants as are thither admitted. When the Heire apparant is proclaimed, all his other sons are sent away soone after, and confined to certaine cities, where they nothing participate in affaires of State: otherwise are honoured as the Kings kindred, living in pleasure in their Pallace-prisons, vnto the third and fourth generation. The Kings Title is, *Lord of the world, and Sonne of Heauen*. The *Mandarines* haue their habite (both in attire and language) in their iudiciall proceedings peculiar. Of these *Mandarines*, (to omit them which are officers in each Citie) there are three principall in each Prouince. The first hath to deale in cases Criminall, and is called *Ganchasu*: The second is the Kings Fosterer or Treasurer, and is called *Puchinsu*: The Lieutenant for the warres, named *Champion*. These all are in subiection vnto the *Tuan* or Vice-roy of the Prouince. All these Magistrates beare office three yeares together, chosen alwaies out of other Prouinces, to auoide corruption. They haue an annuall officer called *Chaien*, who maketh inquisition of all crimes, both of priuate persons, and Magistrates themselves. None may execute the sentence of death, but by especiall Commission from the King. And therefore the Malefactors are consumed in the prisons. But they haue authoritie with certaine Canes to beate men on the legges in such terrible crueltie, that a few blowes may either lame or kill the partie. And therefore no King is more feared then these *Mandarines*, who goe (or are carried rather) on mens shoulders in sumptuous chaires (such is their fashion) attended with fifty or threescore Sergeants going before them, two and two in a ranke, armed and furnished with Halberds, Maces, Battle-axes, Chaines, and these Canes: some crying to giue way, wherewith and the noise of those Chaines,

† *Census*.\* *Tributum*.† *Uestigal*.\* *An. Dom.*

1602.

† *Pantogia*.

and Canes both men and dogges, with mute silence giue place. In the middelt of their Cities are pallaces of the Kings for these officers to reside in. In Panquin and Nanquin the multitude of these Magistrates is incredible, one of these Cities containing more then two thousand and five hundred, as many as some-where are of Citizens. These all twise a day heare causes, and execute iustice. In Panquin are sixe *Mandarines*, Presidents of so many seuerall Councels. The first of these is called the heavenly *Mandarine* for that his most ample power, which entreateth with the King for the preferment, Degradation, or correction of all the *Mandarines* in the Kingdome: for not one of them is there whose office is not by his Maestie confirmed or abrogated. The second is Maister of the ceremonies, both in humane magnificence, and diuine sacrifice. The third is Head of the councill of warre. The fourth, is chiefe Treasurer. The fift is Surueyor, and Procurer generall of the Kings buildings in his Palace, in the walls of Cities, and such like. The last dealeth as Chiefe vnder the King in causes criminall. These six are inferiour to one order of *Mandarines*, which are of the Kings Priuy Councell. These Magistrates are no way comparable in wealth to the Nobles in Europe. Their sentence against guilty persons is without solemne furniture of words: as, Let him haue twenty strokes, more or lesse, which by those Canine Cane-men is suddenly executed, the party lying grouelling on the ground. These Canes are cleft in the middelt, three or foure fingers broad: twenty or thirty blowes will spoile the flesh, fifty or threescore will aske long time to be healed, a hundred are vncurable. They vse also the Strappado, hoisting them vp and downe by the armes with a cord. They be aboue measure patient in hearing causes: and their examinations are publike. Condemned persons haue a pillory-boord fastned about their necke, & hanging downe before them to the knees, in which his fellony or treason is exprest, which boord neither suffereth them well to eate or sleepe, and in fine killeth him. There be in euery Metropolitane Citie foure principall houses for those three officers before mentioned: the fourth, for the *Taitsu*, wherein is the principall gaole or prison, walled about, high and strong, with a gate of no lesse force: within the same are three other gates before you come where the prisoners lie, in the meane space are such as watch & ward day and night. The prison within is so great, that in it are streets & market-places, & neuer void of seuen or eight hundred men, that goe at liberty. But by following *Perera* (sometime a prisoner there) into his prison, I find my selfe almost imprisoned, and therefore will flee hence into their Temples, & there take sanctuarie. Here they deale as madly with their Gods, as there with their men.

## CHAP. XVI.

## Of the Religion vsed in China.

a *M. Polo* saith that in *Zipangu* (or *Japon*) they called it *Cin*. *Longobard* saith that the *Mandarines* called the country about *Canton* *Mangines*, that is, Barbarous rude and vnciuill; as, far from the Cities Royall.

b *Gi. Bot. Eca.*

c *M. Polo.*



Ow much the greater things are reported of this so large a Countrey, and mighty a kingdome, so much the more compassion may it prouoke in Christian hearts, that amongst so many people there is scarce a Christian, who amongst so ample reuenues, which that King possesseth, payeth either heart, or name, vnto the King of Heauen, till that in so huge a vintage, the Iesuits of late haue gleaned a few hadsuls to this profession.

*M. Paulus*, *N. di Conti*, & *Odoricus* call this country a *Mangi*, which somewhat better agreeth with *Tamen* & *Tamegine*, as (*Perera* saith) they call theselues, then *China*, which he thinketh from the neighbor country of *Cauchin-China* was applied to this. It had (after *Paulus*) twelue hundred Cities, after *Odoricus*, two thousand, and yet both they describe an other large country of *Catay* more Northerly, that here againe we may present such scruples. Their Religion was then, & continueth still (though with some alteration) Idolatrous or Echnike, & it is thought that a great part of *Asia*, especially the Islands as far as *Zeilan*, & euen to *Madagascar*, borrowed some of their superstitions from hence, as hither they sometime paid their tribute, vntil a furies and feare of surfet, caused the *Chinois* as you haue heard to let themselues bloud, and willingly to relinquish all that which they doe not now enioy. They were before the Tartarian conquest



to Astrologic, and obserued Natiuities, and gaue directions in all matters of weight. These Astrologers or Magicians told *Farfar* the King of *China* or *Mangi*, that his kingdom should neuer bee taken from him, but by one which had a hundred eyes. And such, in name, was <sup>d</sup>*Chinsarbaian* the Tartarian Captaine, which dispossessed him of his state, and conquered it to the great *Can* about 1269. This *Farfar* liued in great delicacie, nor did euer feare to meete with such an *Argus*. Hee brought vp yearly two hundred thousand Infants, which their Parents could not prouide for: and euery yeare on certaine of his Idol-Holy-daies feasted his principall Magistrates, and all the wealthiest Citizens of *Quinsay*, ten thousand persons at once, ten or twelue daies together. There were then some few Nestorian Christians; one Church at *Quinsay*; two at *Cinghianfu*, and a few others. They had many Idol-Monasteries. They burned their dead: the kinsmen of the dead accompanied the corpse, clothed in Canuas, with musicke and hymnes to their Idols: and when they came to the fire, they cast therein many papers wherein they had painted slaues, Horses, Camels, &c. as of the Cathayans is before reported, to serue him in the next world. They returne, after their funerall rites are finished, with like harmony of instruments, and voices, in honour of their Idoles, which haue received the soule of the deceased.

d The name  
signifieth a  
hundred eies.

*Odoricus* e affirmeth that at *Kantan* or *Zaiton*, he found two Couents of Minorite-Friers, and many Monasteries of Idolaters, in one whereof he was, in which (as it was told him) were three thousand Votaries, and a hundred thousand Idols. One of those Idols (lesse then some others) was as bigge as the Popish *Christopher*. These Idols they feede euery day with the smoke of hot meates set before them: but the meate they eate themselves. At *Quinsay* a Chinian conuert ledde him into a certaine Monastery, where hee called to a Religious person and said: This *Raban Francus*, that is, this religious Frenchman commeth from the Sun-setting, and is now going to *Cambaleth*, to pray for the life of the great *Can*, and therefore you must shew him some strange sight. Then the said religious person tooke two great baskets full of broken reliques, and led mee vnto a little walled parke, and vnlocked the doore. We entred into a faire greene, wherein was a Mount in forme of a Steeple, replenished with hearbs and trees. Then did he ring with a Bell, at the sound whereof many creatures, like Apes, Cats, and Monkeys, came downe the Mount, and some had faces like men, to the number of foure thousand, putting themselves in good order, before whom hee set a platter, and gaue them those fragments. Which when they had eaten, hee rung the second time, and they all returned to their former places. I wondred at the sight, and demanded what creatures they were. They are (quoth he) the soules of Noble men which wee here feede for the loue of *GOD*, who gouerneth the world. And as a man was honorable in his life, so his soule entreteth after death into the body of some excellent beast, but the soules of simple and rusicall people possesse the bodies of more vile and brutish creatures. Neither could I dissuade him from the opinion, or perswade him that any soule might remaine without a body.

e *Odoricus ap.  
Hak.*

*Nic. di Conti* f saith, that when they arise in the morning, they turne their faces to the East, and with their hands ioined, say: *GOD* in *Trinitie* keepe vs in his Lawe.

f *Nic. di Conti  
ap Ramus.*

Their religion at this time is idolatrous and Pagan, wherein the common people are somewhat g superstitious, but the King himselfe and the Mandarines, as seeing the vanitie thereof, and not able to see the truth, are in manner irreligious and profane: the first worship that which is *Nothing in the world*, and these finde nothing in the world, but the world and these momentany things to worship. Yet doe they acknowledge a Deitie of the Heauen and Earth, whereof the former Kings haue beene more superstitiously obseruant: and this *Vanlia* also, when as some few yeares since his pallace was fired with lightnings, being guiltie of his owne vnworthinesse, hee commanded his sonne to pray vnto heauen for reconciliation. And although h the Mandarines confine their happinesse with their liues, yet some of them are found admirable in their grauitie and constancie of resolution. This appeared lately, when as the King, in loue of his second wife or concubine, would haue preferred her son to the title of Prince and hope of succession, neglecting the elder, which was the sonne of her, who among

g *Gotar. Artibus  
cap. 52.*

h *Pantog.*



his women had the fourth place, contrary to the lawes and customes of China: they all assembled together and presented a petition to the King, that forasmuch as hee would not bee admonished to obserue their auncient lawes in proclaiming the lawfull heyre apparant, that hee should seeke him new officers, and for their parts they resigned their Manderine-robcs; which the King (relenting) caused them to resume, with promise of satisfaction to their demaund. There haue not wanted of them which haue publicly in writings (after their manner) expostulated with him of his vniust courses: and one on this sort, *Although O King, I know the gibbet is already pitched for mee, and the fire kindled to burne mee, yet will not I cease to reprehend thine iniuries and publike enormities.* Amongst all their Idols, <sup>i</sup> they obserue with great reuerence *One*, which they paint with three heads, continually looking each on other. Others they haue resembling the pictures of the Apostles. These were the Philosophers wee spake off, whereof three are principall, *Confusius*, *Xequiam* and *Tanzu*. The first is in first and chiefe account for the inuention of part of their letters, for his holinesse, and for his bookes of Morall vertues. Vpon the daies of the New and full Moone, <sup>k</sup> his disciples which are in manner all their men of learning, Mandarines and students, doe assemble themselves at the common schoole or commencement-house, and before his Image (which is worshipped with burning of Incense and Tapers) they doe bow their knees thrice, and bend their heads to the ground. The followers of the second are called *Cen* in China, and in Iapon, *Bonzi*, which shauc their heads and beards, and doe for the most part inhabit the temples of *Xequiam*, or of other Saints of that profession, reherfing certaine prayers after their manner on bookes, or beades, and haue some inckling of the life to come, with rewards answerable to the well or ill spent life. The third sort, which follow *Tanzu*, differ in their long haire and some other ceremonies from the former, but they both liue in great contempt, as men vnlearned and ignorant, and are not permitted to sit beside the Magistrates, but kneele before them, and are subiect to their punishment no lesse then the Vulgar. They weare on their heads a Tirc like to a Miter (saith *Nunnes*;) twice was I at Cantan, and could finde none of them which could so much as teach me their owne mysteries. *Confusius* his precepts prescribe the light of Nature as guide, ascribing much to the heauens, to Fate, to the worshipping their forefathers images, without mention of other God, in other things approching neere to the Truth.

<sup>m</sup> On the said Holidais of the New and full Moone, a little before sunne rising, in all the Cities of this vast Kingdome, and in all the streets thereof at one and the same houre, they make publication and proclamation of fixe Precepts. First, Obey thy Father and Mother: Secondly, Reuerence thy elders and superiours: Thirdly, Keep peace with thy neighbours: Fourthly, Teach thy Children and posteritie: The fift enioineth euery one to discharge his office and calling. The last prohibiteth Crimes, as Murther, Adultery, Theft, and such like. These things doe their *Mandarines* cause to be obserued; otherwise Atheists, not hauing reason or reasoning of the immortalitie of the soule, and future rewards, which yet some of their bookes and pictures of their *Pao* or God, resembling those infernall torments, might learne them. Both *Mandarines* and others haue many images in their houses to which they sacrifice. But <sup>n</sup> if they obtaine not their requests, they will whip and beate these Gods, and then set them againe in their places and with new incense seeke their reconcilment, renewing their prayers, and their stripes also, if their prayers be reiectcd. And in a word the *Mandarines* are the Gods (or Diuels rather) whom the people most feare, as dreading blowes from them, which themselves at pleasure can and doe inflict on the other. This God-beating they vse with Lotts. <sup>o</sup> For when any is to vndertake a iourney or any matter of weight, as buying, lending, marrying, &c. They haue two stickes flat on the one side, otherwise round, as bigge as a Wallnut, tied together with a small thread, which after many sweet oraisons they hurle before the Idoll. If one or both of them fall with the flat side vpwards, they reuile the Image with the most opprobrious termes: and then hauing thus disgorged their choller, they againe craue pardon vwith many fawning promises. But if at the second cast they finde no better fortune, they passe

<sup>i</sup> Discourse of  
China. l. 2.

<sup>k</sup> Dialog. *Mac.*

<sup>l</sup> Melchior  
*Nunnes.*

<sup>m</sup> Nic. Longo-  
bard.

<sup>n</sup> Admiranda  
*Reg. Sin.*

<sup>o</sup> Maffius l. 6.  
Disc. of China.



pasſe from words to blowes, the deaſe God is hurled on the earth into the water or fire, till at laſt with his vicſſitude of ſweet and ſowre handling, and their importunate reiterations of their calls, hee muſt needes at laſt relent, and is therefore feaſted with hennes, muſicke, and (if it bee of very great moment, which they conſult about,) with a hogges head boiled, dreſſed with hearbes and flowers, and a pot of their Wine. They cut off the billes and clawes of their fowles, and the hogges ſnowte, and doe throwe vpon it graines of rice, and ſprinkling it with Wine, ſet it in diſhes vpon the Altar, and there make merry before their Idols. They obſerue an other kinde of Lotts with ſtickes put together in a pot, and drawing out the ſame, conſult, with a certaine booke they haue, of their deſtinie.

But to returne to their varietie of Idols. Frier *Gaspar de la Crux*, being in Canton, entred a certaine Religious houſe, where he ſaw a chappell, hauing therein, beſides many other things of great curioſitie, the image of a woman with a Child hanging about her necke, and a Lampe burning before her. The myſterie hereof (ſo like the Popiſh *myſterie of iniquitie*.) none of the Chinois could declare. The Sunne, the Moone, Starres, and eſpecially Heauen it ſelfe, are Gods of the firſt forme in their Idolſchoole. They acknowledge *Laocon Tzantey*, the Gouvernour of the great God (ſo it ſignifieth) to be æternall and a Spirit. Of like Nature they eſteeme *Cauſay*, vnto whom they aſcribe the lower Heauen and power of life and death. They ſubie& vnto him three other ſpirits, *Tauquam*, *Teyquam*, *Tzuinquam*: the firſt ſuppoſed to bee Authour of raine; the ſecond, of humane natiuitie, husbandry, and warres; the third is their *Sea-Neptunne*. To theſe they offer victuals, odours, and Altar-clothes: preſenting them alſo with plaies and Comedies. They haue Images of the Deuill with Serpentine lockes, and as deformed lookes as here hee is painted, whom they worſhip, not to obtaine any good at his hand, but to detaine and holde his hand from doing them euill. They haue many hee and ſhee-Saints, in great veneration, with long Legends of their liues. Amongſt the cheefe of them are *Sichia*, the firſt inuentour of their religious Votaries of both ſexes; *Quanna*, an anchoreſſe; and *Neoma* a great Sorcererſſe. Frier *Martin*, in one Temple in *Ucheo*, told a hundred and twelue Idols. In time of trouble they haue familiaritie with the Diuell, as *Pedro de Alſaro* obſerued, beeing in a Ship with the Chinois, in this ſort. They cauſe a man to lye on the ground grouelling, and then one readeth on a booke, the reſt anſwering, and ſome make a ſound with Bels and Tabors. The man in ſhort ſpace be- ginneth to make viſages and geſtures, whereby they know the Diuel is entred, and then doe they propound their requests, to which hee anſwereth by word or Letters. And when they cannot extort an anſwer by word, they ſpread a Red mantle on the ground, æqually diſperſing all ouer the ſame a certaine quantitie of Rice. Then doe they cauſe a man that cannot write to ſtand there, themſelues renewing their former inuocation, and the diuell entring into this man cauſeth him to write vpon the rice. But his anſwers are often full of lies.

It were tedious to tell of their opinions touching the Creation. All being a rude and vnformed Chaos, *Tayn* (ſay they) framed and ſetled the Heauen and Earth. This *Tayn* created *Panxon* and *Pauzona*. *Panxon* by power of *Tayn* created *Tanhom*, and his thirteene brethren. *Tanhom* gaue names to all things, and knew their vertues, and with his ſaid brethren multiplied their generations, which continued the ſpace of ninety thouſand yeares. And then *Tayn* deſtroyed the world for their pride, & created another man named *Lotxitzam*, who had two hornes of ſweet ſauour, out of which preſently did ſpring forth both men and women. The firſt of theſe was *Alazan*, which liued nine hundred yeares. Then did the heauen create another man. (*Lotxitzam* was now vaniſhed) named *Aizion*, whoſe mother *Lutim* was with childe with him onely in ſee- ing a Lyons head in the ayre. This was done in Truchin, in the prouince of Santon: hee liued 800 yeares. After this, *Uſao* & *Hantzni*, and *Ocheutey* with his ſon *Ezoulom*, and his Nephew *Vitei* the firſt King of *China*, (they ſay) were the inuenters of diuers Artes.

They haue many Monafteries of foure differing orders of Religion, diſtinguiſhed by the ſeueral colours of their habit, black, yellow, white & ruſſet. Theſe foure orders are

p The picture  
of our Lady, &  
her bleſſed  
ſonne.

q Diſcourſe  
of China. l. 2.

said to haue their Generals (whom they call *Tricon*) which reside in Panquin. These ordaine Prouincials, who againe haue subordinated to them the Priors of seuerall houses or Colledges, in those their houses acknowledged chiefe. The Generall is clothed with silke in his owne colour, and is carried on mens shoulders in an Iuery chaire by foure or sixe men of his habite. They liue partly of reuenues giuen them by the King, and partly by begging: which when they doe, they carry in their hands a certaine thing, wherein are prayers written, whereon the almes are laide, and the giuer thereby cleared of his money, I should haue said, of his sinne. They are <sup>r</sup> shauen, vse beades, eate together, and haue their Cells, assist at burials, arise two houres before day to pray vnto the heauen and *Singuan*, who (they say) was the inuenter of that their manner of life, and became a Saint, in which their deuotion they continue vntill breake of day, singing and ringing of belles. Once, both the Friers which formerly, and the Iesuites which later haue beene there, affirme a great conformitie betwixt their and the Chianian ceremonies. They may not marry in the time of their Monkish deuotion, but they may (acquainting the Generalls therewith) at their pleasure relinquish their vowe. The eldest sonnes may not enter into religion, becaule they are bound to sustaine their aged parents. At the admittance of any is a great Feast, made by their friends. At the launching of any Ship, they dedicate the same to the Moone, or some Idoll: and besides there resort thither these Monkes, to make sacrifices in the poope, and reuerence the Deuill, whom they paint in the fore-castle, that hee may doe them no harme. Else vould shee make an vnfortunate voyage. The religious men, as is said, are shauen, the people weare long hayre, in combing whereof they are womanishly curious, these hoping by their lockes to bee carried into heauen, the other, professing a state of greater perfection, refuse any such helpe. There bee of their religious more austere, <sup>r</sup> which liue (in Deserts and solitarie places) the liues of Heremites. They haue hilles consecrated to Idols, whither they resort in heapes on pilgrimage: hoping hereby to merit pardon of their sins, and that after their death they shall bee borne againe more Noble and wealthy. Some of these will not kill any living creatures, especially such as are tame, in regard of this their Pythagorean opinion of the <sup>u</sup> transanimation or passage of soules into beastes. The Iesuites conuerted one man neere vnto Nanquin, which had thirtie yeares together obserued a fast; not strange among the Chinois, neuer eating flesh or fish, and on other things feeding temperately. Vsurers are punished in China, with the losse of that money so employed.

Of their Priests is before shewed, that they haue both secular and regular: <sup>x</sup> the one weareth long haire and blacke clothes, and hath priuate habitation: the other liue in couents, and are shauen. Neither may marry, though both doe (and not here alone) far worse. They much commend in their bookes <sup>y</sup> the consideration & examination of a mans selfe, & therefore do esteeme highly of them which sequester themselves, from humane society to diuine contemplation, that (as they say) they may restore themselves to the selfe & to that pristine state, wherein the Heauen created them; And therefore haue not onely Colledges of learned men, who leauing the affaires of state and secular distractions, doe in priuate villages liue together, obseruing these contemplations with mutual conferences: but euen women also haue their Nunneries, & liue a Monasticall life vnder their Abbesses after their manner: although euen such as are married liue closely enough; their feete to this ende so straitly swaddled in their infancy, that they grow but little, (and to haue litle feete is with them great commendation) whereby they can not but lamely walke abroad. And if any Widdow refuse a second marriage, shee obtaineth hereby much praise, and many priuiledges. Their *Bonzis* are so little accounted of, that the Iesuites wearing their habite were little set by, and therefore taking the Mandarin-habit, of that apparell in learned men were exceedingly honoured of all sorts.

Many are the ceremonies which they there obserue in Funerals. As they honour their parents in their life time, (being otherwise liable to greuous punishments, yea some of their Mandarins will sue for the Kings licence to leaue their publike function to giue priuate and more diligent attendance to their parents) So after their death they mourne

three

<sup>r</sup> It seemes that some Romish Friers haue beene there of olde

<sup>s</sup> *Mass. l. 6.*

<sup>t</sup> *Iacob Anton. 1603.*

<sup>u</sup> *μετεμψύχωσις.*

<sup>x</sup> *Sca'ant. ap Ortel.*

<sup>y</sup> *Nic. Longobar*



three yeares in white hattes and garments. The first moneths they girde vnto them a rough vesture with a rope, like the bare-foote Friers. This is not onely obserued of the meaner sort; but the mightiest *Mand rns*, after newes of their fathers death, leaue their function, and in their priuate houses bewaile their losse. The weal-thier sort keepe them aboue ground two or three yeares in a Parlour fitted for that purposer, whither they daily resort vnto them, to salute them, and to burne Incense, and set meats before them. Sometimes also the *Bonzij*, or Priests, resort thither with their Dirges and holy things. Their wiues, children, and neighbours come likewise to bewaile them. The Mandarins will not vse those things which before they did: not the same Apparrell, House-hold-furniture, Salutations. They colour part of the paper in which they write, with another colour. They obserue not their wonted proper names, but call themselves otherwise, as disobedient, or such like. Musicke is banished: their diet is hard. When the corpse is to be buried, all the kined come together, and assemble as many Priests as they can, which on muscalle instruments, and with their voyces tune, their mournfull Ditties. The place whither the corpse is carried, is adorned with diuers Images. The coffin is very large, the prouiding of which they commit not to their heire, but themselves in their liues take order for the same, bestowing great care & cost for the best wood & workmanship which they are able to procure, wherein spending sometime secenty, eightie, or a hundred ducats. They hold it vnfortunate to die before they haue prouided the same. They are no lesse curious for the place of their buriall, thinking that hereon dependeth the fortune of their posteritie, and therefore sometime spend a whole yeare in consultation, whether it shal be toward the North, or some other region. Their Sepulchres are in the fields, where they fortifie them, and oft times resort thither to performe their obsequies. To be buried within the walls were a thing most miserable, neuer to be forgotten. And for some time after they will eate no flesh, in regard of that passage of soules before spoken of. This opinion is of more authoritie and credite with them then that of Hel or Heauen, although (as is said) their Bookes and Pictures depaint terrible things in that kinde. Others<sup>a</sup> adde, that as soone as one is dead, they wash him, and clothing him in his best apparrell, all perfumed, set him in his best chaire, and there all his neereft kindred kneeling before him, take their leaue with teares. They coffin him (as before) and place him in a roome richly furnished, and couer him with a sheet, in which they paint his portraiture. A Table standeth by full of viands, with candles on it. Thus do they keepe him fifteene dayes, every night the Priests executing their superstitious exequies, burning and shaking certaine papers before them. By the Sepulchre they plant a Pine tree, which is sacred, and may not be cut downe, nor conuerted to any vse, if the weather ouerthrow it. Their funerall pompe is in manner of Proceffion, with candles carried in their hands. They burne vpon the graue many papers, painted with men, cattell, and prouision for his vse in the next world.

The times religious are the new Moones, and full Moones (as yee haue heard) in which they make great banquets, and then also they muster their souldiers, who alone may weare weapons in China. They solemnize<sup>b</sup> also their birth-dayes, whereunto their kindred do resort of custome with presents, and receiue good cheare. The Kings birth-day is a great festiuall. But New-yeares day, which is the first day of the new Moone in February is their principall feast, and then they send New-yeares-gifts to each other.

Their order for the poore may be a patterne vnto Christians: they suffer none to begge, nor to be idle. If any be blinde, yet he is set to some worke, as grinding in a querne, or such like; of which sort (after<sup>c</sup> *Boterus* account) there are foure thousand blinde persons that grinde still in Canton alone. If they be impotent, that they cannot worke, their friends (if they be able) must prouide for them; if not, they are kept in Hospitalis, out of which they neuer passe, and haue all necessaries prouided them by Officers appointed in euery Citie to this businesse. Common women are confined to certaine places and may not goe abroad, nor dwell in the City, for infecting others, and are accountable to a certaine Officer of their euill earnings, which when they

are

<sup>a</sup> *Maff. and Discourse of China.*

<sup>b</sup> *Prera.*

<sup>c</sup> *Discourse of China.*

<sup>d</sup> *G. B. B.*

are old, is bestowed on their maintenance. Their dwelling is in the Suburbs of cities.

The Lawe of Nations is little respected in China. Embassadors are in manner imprisoned for the time of their abode, their affaires being intreated of by the Mandarins; who thinke no Nation worthy to deale with their King, in any equall termes of Embassage. <sup>e</sup> *Peireius* the Portugall Ambassadour was imprisoned at Canton, and there died. Prowder people are not vnder heaven then they. Long nailes is an honorable signe, as of hands not employed to base and manuall labours. They thinke no Bookes so learned as their owne, which their ancient men take paines to conne by heart, as boyes in Schooles, and their Professors do reade with subtle and curious exceptions, distinctions, and obseruations on the Text. They thought the Popedom must needs befall the Iesuites at their returne into Europe, for the learning which they had gotten in reading these Chinian Authors.

In their Temples they haue a great Altar, after the Dutch fashion, that one may go round about it. There set they vp the Image of a certaine <sup>f</sup> *Loutoa*. At the right hand standeth the Deuill (their *Veionis*) more vgly then amongst vs he is painted: whom they worshippe with great reuerence that come thither to aske counsell, or draw lots. Besides these Temples, which they call *Meani*, they haue another sort, wherein both vpon the Altars and walles stand many idoles well proportioned, but bare-headed. These beare the name of *Omithson*; accompted of them spirits, but such as in heauen do neither good nor euill, thought to be such men and women as haue chastely liued in this world, in abstinence from fish and flesh, fed onely with rice and sallads. Of that Deuill they make some account: of these spirites little or nothing at all. They hold opinion, that if a man doe well in this life, the Heauens will giue him many temporall blessings: but if he do euill, then shal he haue infirmities, diseases, troubles, and penury, and all this without any knowledge of God. They imagine also, that they which liue heere well, presently after death shall become Deuills, if otherwise, that then this Deuill doth transanimate his soule (as is said) into a dogge or other beaust. And therefore do they sacrifice vnto him, praying that hee will make them like vnto himselfe. <sup>h</sup> When a man lieth on his death-bed, they set before him the picture of the Deuill, with the Sunne in his right hand, and a poniard in his left, and desire the patient to looke well on him, that hee may be his friend in the future world. They liked the Christian manner of praying, and desired vs (saith *Perera*) to write them somewhat concerning Heauen, which wee did to their contentation. They are great Sodomites, although they haue many wiues and concubines, which they buy of their parents, or in the markets, in like manner as the Turkes. They are not by Lawe prescribed to obserue this or that Sect: and therefore they haue many sects, some worshipping the Sunne, some the Moone, some nothing: and all, what themselves best like, as is in part before shewed.

<sup>i</sup> *Antony Dalmeida* saith, That in saying Masse, they were so thronged with the people, that they were almost troden vnder foot. And of a Chinian Priest (contrarie to the zeale elsewhere in any Religion) they were inuited to dinner, and feasted together with many other of their Priests that vsed them kindly. Amongst them he obserued, that the Deuill had taught them in many things to imitate the sacred ceremonies (it is the Iesuites phrase) of the Catholike Church. At Ciquion also (a City like to Venice) they provided themselves of a house, on both sides whereof dwelt these *Bonzi*, or Chinian Priests, who vsed them gently, and daily resorted to them to heare their doctrine; and some of them desired Baptisme: so little is this Religion prized of her forwardest Schollers. This I note by the way, lest these reports should seeme to contradict themselves, relating the deuotion, and manifold superstitions, and yet supine negligence, athcisme, and polytheisme, professed and practized in these large confines according to each mans choice. And as <sup>k</sup> that Religion, which of the one sort is practised, is against the light of reason, that a man (as *Tertullian* saith) should be mercifull or cruell (as these Chinois are) vnto their Gods: So the other (and especially they which are most learned) neither hope nor feare any thing after death, and ascribe this vnto their happinesse, that they are not touched with such (as they suppose them)

<sup>e</sup> *Ofor. li. 11.*

<sup>f</sup> *Gal. Perera. Confusius*  
<sup>g</sup> For he hath three Crownes on his head, & long hornes, claws on his hands & feete, a dreadfull countenance & face vpon his belly, and is set in a darke corner. *Arth. pag. 492.*

<sup>h</sup> *Linshot. c. 23*

<sup>i</sup> *A. Dalmeida. 1586.*

<sup>k</sup> *Pansog.*



them) superstitious fancies. Yet euen they which ascribe no Diuinity to their Idoles, obserue their Country-customes of sacrifices and offering vnto them. Their Temples are not so sumptuous as some report, but meane, and meanly kept. They consult, not onely with their gods, (as you haue heard) but with their Wisards and Fortune-tellers; whereof they haue great store. They are exceedingly addicted to two vaine studies; of Alchimy, wherein if they haue not so good successe as *he in the West*, which (as *\*La Nou* saith) turneth so little *Lead* in his *Bulles* into so much *Golde*, yet they vse as religious and cosly diligence: (for besides much siluer lost, to find siluer, many of them seeke to better their fortune in this attempt, with many yeares fastings:) The other is to prolong their life, for which they deuise a thousand Artes and Compositions. Of both these studies they haue diuers Bookes and Professors, There be which fable themselues to be very old, vnto whom is great recourse of Disciples, as to some heauenly Prophets, to learne lessons of long liuing. They supposed the Iesuites, (whom they tooke to be of great learning) did not truely tell them their age, but suspected, that they had already liued some ages, and knew the meanes of liuing euer, and for that cause abstained from marriage.

The <sup>1</sup> Chinian salutations are so full of ceremonies, beyond any people, that I dare not salute them, for feare of tediousnesse. Religion it is yet vnto me to passe vn-saluted that Religion which I reade obserued by them in intertainement of the Spaniards of the Philippina's. They were feasted by the Viceroy; and two Captaines appointed Stewards, or Feast-maisters, before they sate downe, did take each of them a cup full of liquor in his hand, and went together, whereas they might discouer the Heauen, and offered the same to the Sunne, adding many prayers, that the coming of their guests might be for good, and then did fill out the wine, making a great courtisie. And then proceeded they to their feast. The Chinois <sup>m</sup> in the eclipse of the Sunne and Moone, are afraid that the Prince of heauen will destroy them, and pacifie him with many sacrifices and prayers; they holde the Sunne and Moone, man and wife.

*Ludovicus Georgius* in his Mappe of China, <sup>n</sup> describeth a huge Lake in the Province of Sancij, made by inundation, in the yeare of our Lord 1557. wherein were swallowed seuen Cities, besides Townes and Villages, and innumerable multitude of people: one onely childe in a hollow tree escaping so great a destruction. Such as escaped drowning, were, as *Boterius* addeth, destroyed with fire from Heauen. From this worke of Diuine Iustice I might passe to those admirable works of humane industrie amongst them: Of <sup>o</sup> which sort are (besides that wall continued by the ioynt agreement of Art and Nature some hundreths of leagues; and their printing) their artillery farre short of that excellencie of ours, or rather more excellent, as more fauorable; their souldiers peeces not hauing barrells aboue a spanne long, and their great artillerie of little vse: their porcellane and fine earthen dishes; their sailing waggons, and other things, may not be further described for feare of prolixitie: all which are so much the more to be admired, because they are their owne inuentions, and not borrowed. The opinion of *Scaliger* <sup>p</sup> touching the steeping of that their porcelline, and burying it in the earth, is gainesaid by later Writers, <sup>q</sup> who affirme, that the earth, whereof these dishes are made, is naturally hard, beaten small, steeped, and often stirred, and of the finest, swimming in the toppe, is the finest vessell framed.

This Countrey hath few in it of other Religions. The Tartars conquered it, and possessed the same about two hundred yeares, and were expelled at last by a *Bonzi*, whose posteritie still enioy the Scepter. There are still about Paquin and many other places of the kingdome, some Tartars which haue their *Moschees*, and obserue *Mahomet*. They differ in countenance from the Chinois. *Perera* saith he saw at Fuquien certaine Moores, who could say little of their Religion, but, *Mahomet* was a Moore, my father was a Moore, and I am a Moore, with some other words of their Alcoran, wherewithall, in abstinence from swines flesh they liue, (saith hee) vntill the Deuill take them all. Hee reasoned with them, because hee had in many Chinish cities seene the reliques of *Mahomet* kept; and they answered, That they came in great shippes, fraught

<sup>\*</sup> *La Nou* Disc. courle.

<sup>1</sup> Discourse of China p. 207.

<sup>m</sup> *Linschoten* Cap. 23.

<sup>n</sup> *Maginus et Ortelius*.

<sup>o</sup> *Pantegia*.

<sup>p</sup> *Scal. Exerc. 92.*

<sup>q</sup> *Linschoten* c. 23.

fraught with Merchandise from Paquin-ward, to a Port appoynted to them by the King, where they conuerted to their Religion the chiefe *Mandarin* or *Loytia*; whereupon the people beganne to turne Mahumetane. They now waxing bolder, prohibited the eating of swines flesh, the peoples chiefe foode: who hereby prouoked, complained of a conspiracie betwixt these Moores and the *Loytia*, against their King. Heereupon he and the chiefe of them were executed, and the rest dispersed into certaine Cities, where they remained slaues to the King.

*Mathaus Riccius* learned of certaine Mogore-strangers, that in the Xenian Province the north part of China, in a place called Xucheo, there are white men with long beards, which vse Bells, and worship *Isa*, that is, *Iesus* and *Marie*, and honour the *Crucifix*. Their Priests were married, and cured diseases without medicines. The former part of this report agreeth iust with that of *Carualius*, before mentioned in the eight Chapter, touching Cathay, which Geographers place next heereunto.

The Iesuities haue three or foure places of residence; But the *Labourers* are few, and their *haruest* nothing so plentifull as in other places, which they impute to the hardnes of learning the Chinian language, and especially their writing in so many Characters not distributed into any Alphabetically order: to be exact in which, is required a good part of a mans age: their inhospitall Lawes to prohibite strangers entrance into their Country, and suspicion of them when they are entred; their Epicurean opinions and liues; their addicting themselues to auncient customes; the conceit of their owne learning; their pride, cruelty, extortion, polygamie, and such like. Themselues can in their Epistles and Tractats acquaint you with their Roman conquests in these parts, and here and elsewhere *Iarric* one of their society is an Arch-Trumpeter, to sound their exploits: I can not say, alwayes without iarring.

*Boterius* ascribeth vnto China seuentie millions of people, whereas he alloweth to *Italie* scarce nine, and to *Spaine* lesse, to *England* three, to all *Germany*, with the *Switzers*, and *Lowe Countries*, but fiftene, and as many to all *France*. Lamentable it is, that the deuill should haue so great a tribute in this one kingdome. *Gonsales* (in his Discourse of China, translated by *Parker*) reckoneth almost seuen millions of souldiers in continuall pay.

In the later Epistles from China, dated 1606. and 1607. little is there to further this History. As for their tales of Miracles in those and the *Iaponian* Epistles (bearing the same date) wherein *Ignatius Loyola*'s picture is made a miracle-worker; I hold the not worth relation. At *Nanquin* was a conspiracie of 3 thousand people, to make a new King, but they were executed and quartered for their treason. The *Chinois* beleue (as is there reported) that there is a certaine spirite which hath power of the life and death of children that are sicke of the meafells, and therefore when their children are sicke thereof, they hang a Glasse before the doore of the Chamber where he lieth, that the spirit comming to destroy the childe, seeing his Image in that Glasse, should not dare to approach nearer. Their baptisme cured the disease: a new remedy for meafells; a new vertue of baptisme.

I thought it not impertinent heere to adde the Catalogue of the Kings of this Countrey, according to their owne Stories, which although it be in part fabulous, (as what auncient prophane Storie is not?) yet, because I haue done thus in other Nations, and haue so worthy a patterne in this, as the Worthie of our Age *Iosephus Scaliger*, pardon me to trouble thee with this Chronicle of their Kings.

The first was *Vitey*, a Giant-like man, a great Astrologer and Inuenter of Sciences; hee reigned a hundred yeares. They name after him a hundred and sixteene Kings (whose names our Author omitteth) all which reigned two thousand two hundred fifty and seuen yeares: all these were of his linage: and so was *Tzintzon* the marker of that huge wall of China which killed many of the *Chinois*, of whom hee tooke euery third man to this worke. For which cause they slew him when hee had reigned fortie yeares, with his sonne *Aguzi*. They ordained King in his stead *Anchosan*, who reigned

r *Pier. du Lar-*  
*rie. lib. 4.*

f *Littera à*  
*Mat. Ric.*

t *Historic of*  
*China.*

u *Ioseph. Scalig.*  
*Canon. Isagogic.*  
*lib. 2.*



reigned twelue yeares; his sonne *Fuiey* succeeded and reigned seuen yeares; his wife eightene; his sonne, three and twenty: then followed *Guntey*, foure and fifty; *Guntey* the second, thirteene: *Ochantey*, fve and twenty: *Coantey*, thirteene: *Tzentzey*, six and twenty and foure moneths: *Anthey*, six: *Pintatey*, fve: *Tzintzumey*, three and seuen moneths: *Huy Hannon*, six: *Cuoum*, two and thirtie: *Bemthey*, eightene: *Vnthey*, thirteene: *Othey*, seuentee: *Yanthey*, eight months: *Antey*, nineteene yeares: *Tantey*, three months: *Chutey*, one yeare: *Limthey*, two and twenty yeres: *Yanthey*, one and thirty yeares: *Laupy*, one and forty yeares: *Cnythey*, fve and twenty yeares: *Fonrey*, seuentee yeares. Fifteene other Kings reigned, in all, one hundred seuentie and six yeares. The last of which was *Quiontey*, whom *Tzobu* depofed, who with seuen of his linage reigned three fcore and two yeres: *Cotey*, foure and twenty yeares: *Dian*, six and fifty yeares: *Tym*, one and thirtie yeares: *Tzuyn*, seuen and thirty yeares: *Touco* with his linage (which were one and twenty) reigned two hundred ninetie and foure yeares: *Baufa* a Nunne, wife of the last of them (whom she flew) one and forty yeares: *Tantzou* flew her, and reigned with his posteritie (which were seuen Kings) one hundred and thirtie yeares: *Dian*, eightene yeres: *Outon*, fifteene yeares:

*Outzim*, nine yeares and three months: *Tozon* foure yeares: *Auchin*, ten yeares: *Zaytzon*, and seuentee of his race, three hundred and twenty yeares: *Tepyna* the last was dispossessed by *Uzon* the Tartar, vnder whom, and eight of his Tartarian fucceffours, China endured fubiection ninetie and three yeares:

*Gombu*

expelled *Tzintzoum* the last of them. He with thirteene fucceffours haue reigned about two hundred and fortie yeares.

( \* \* )









# OF THE EAST-INDIES: AND OF THE SEAS AND ISLANDS ABOUT ASIA, WITH THEIR RELIGIONS.

## THE FIFTH BOOKE.

### CHAP. I.

*Of India in Generall, and of the ancient Rites there observed.*



He name of *India*, is now applied to all farre-distant countries, not in the extreme limits of Asia alone; but euen to whole America, through the error of *Columbus* and his fellowes; who at their first arriual in the Western world, thought that they had met with *Ophir*, and the Indian Regions of the East. But the Ancients also comprehended vnder this name a huge Tract of Land, no lesse in the iudgement of *Alexanders* followers, in his Easterne Inuasions, then the third part of the Earth; *Ctesias* accounted it one halfe of Asia. *Ptolomey* <sup>a</sup> and other Geographers, did vsually diuide India by the River Ganges,

<sup>a</sup> *Ptol. lib. 7.*

into two parts, one on this side Ganges, and the other beyond. Although heere we finde no lesse difficultie concerning Ganges, which the most account the same with *Guenga*, that falleth into the Gulfe of *Bengala*, which they also imagine to be that, which of the Ancients is called *Sinus Gangeticus*: Other <sup>b</sup> esteeme the River *Cantan* (whereon *Cantan* chiefe Citie of one of the Chinian Prouinces, whereof we haue so lately taken our leaue) to be that Ganges: Of which minde are *Mercator*, *Maginus*, *Gotardus Arthus*, and their disciples. *M. Paulus* <sup>c</sup> diuideth India into three parts, the Lesse, the Greater, which he calleth *Malabar*; and *Abassia*, betwixt them both. *Dom. Niger* <sup>d</sup> reckoneth the same number; the first from the River *Indus* (whence this name *India* flowed) vnto *Barius*, hee calleth *Casarat*: the second or middle, from thence to *Caberis*. *Miniber*: from thence Eastward to Ganges, he nameth *Maabar*, and all these on this side Ganges: beyond it placing *Magin*, or *Mangi*. *Ptolomey* maketh the *Sina*, to be next beyond *India extra Gangem*, on which he abutteth them on the West: and therefore if *Sina* be China, then are they by him placed quite beyond India:

<sup>b</sup> *Mercat. tab. vniuers. Magin. Geog.*  
<sup>c</sup> *M. Paulus lib. 3.*  
<sup>d</sup> *Nig. Com. As. x.*

and therefore *Mercator* and *Maginus* esteeme Cathay to bee the Region of the *Sine*.

It is our part to leaue this matter to the discussing and deciding of others, and to hold on our perambulation through this wide and spacious Region: first relating the generalities and antiquities thereof: and next proceeding from China (where we left) vnto the next adioyning Nations, certainly reputed Indian, how vncertaine soeuer *Ganges* runneth, whether on this side, or beyond them: to which when we haue added our suruey of the Ilands adioning to the Continent of Asia, wee may end this Booke, and our promised Asian Discouery. Vnder the name of *India*, heere we comprehend all that Tract betweene *Indus* and the Persian Empire on the West, vnto China Eastward, as it trendeth betwixt the Tartarian and the Indian Seas.

*Semiramis* first inuaded India, as *Ninus* her husband had done before to *Bactria*, but not with like successe. For although she had thought to haue encountred the Indian Elephants with her counterfeits made of Oxe-hides, sowed together in that shape, and stuffed with Hay: for which vse she caused three hundred thousand beasts to be slaine, which might both serue in the battell for shew, and before-hand to exercise her horse to such sights; and, if we belecue <sup>c</sup> Antiquitie, mustered in her huge army no lesse then three millions of foot-men, and five hundred thousand of horse: Yet *Staurobates*, at that time the Indian Monarch, brake her Forces, and chased her out of the field.

<sup>c</sup> *Diader. Sic.*  
*lib. 2. cap. 3.*  
*Ex Ctesia.*

<sup>f</sup> *Celins Rhodig.*  
*lib. 18. cap. 31.*

In these first times the Indians <sup>f</sup> are said to liue like the Scythians, without houses, Cities, Temples, in a wandering course with their Tents, liuing on the barke of the tree *Tala*, and wilde Venison, the skinnes whereof were their garments. In all India were no seruants, but all free-men. These things were altered by *Bacchus* or *Dionysius*, who made an Expedition hither, not so much with Armes, as with Arts. Hee taught them the vse of wine, oyle, and sacrificing: in memory whereof, Posteritie honored him for a god. Of this the Poets, and histories of *Alexander*, and others make much mention. So doth *Suidas* tell of one *Brachman*, that prescribed the Rites and Lawes of the *Brachmanes*: *Solinus*, of *Hydaspes*; and others, of *Ganges*, *Hercules*, and the rest, with much vncertaintie. The first certaine notice of those parts was by *Alexanders* inuasion and conquest, who yet pierced but a small way in this vast part of the world, except that little we haue of the Persians exploits in these parts. The <sup>g</sup> Romans were hindered by the Persians and Parthians, from passing hither with their armies, although their Ambassages be reported, both to *Augustus*, and long after to *Antonius Pius*.

<sup>g</sup> *Strab. lib. 15.*  
*S. Aurel. Victor.*

*Strabo* in his fifteenth booke is large in this Indian subiect. He reporteth out of *Aristobulus*, that the Riuer *Indus*, by force of an Earthquake, changed his chanel; thereby a great part of the neighbour Region being turned into a desert. For in this, *Indus* is like vnto *Nilus*, in that, without it, the Countrey would be a wildernesse, and therefore is also worshipped of the Inhabitants. It receiueth fifteene other Riuers into it. He mentioneth the *Catbei* not farre from thence, which after happily gaue name vnto Cathay. To let passe the strange Creatures, which some ascribe to these parts, as Dragons of incredible bignesse, those great Apes, which by imitation of men in aray, made *Alexanders* Campe to arme themselues against so ridiculous an enemy.

<sup>h</sup> *Plin. l. 6. c. 19.*  
*Ar. lib. 8.*

The Indians are seuen sorts: <sup>h</sup> The first in estimation, and fewest in number, were their Philosophers. These kept publike Acts once a yere before the King, and he which in his obseruations was found three times false, was condemned to perpetuall silence. The second sort were husband-men, which paid the King (the onely owner of all the land) a fourth part of the encrease. The third was of shepheards and huntsmen, which wandered in Tents. The fourth Artificers. The fifth souldiers. The sixth Magistrates. The seuenth Courtiers, and those of his Priuy Counsell. If any woman killeth the King in his drunkenesse, she is rewarded with the marriage of his sonne and heire.

If any depriue another of a member, besides like for like, he loseth his hand; and, if



it be an Artificer, his life. They strangle their sacrifices, that it may bee so offered whole to their Idols.

Of their Philosophers, or men learned and religious, the <sup>i</sup> *Brachmanes* obtaine the first place, as being neereſt in ſect to the Greekes. Theſe are after their manner *Nazarites* from the wombe. So ſoone as their mother is conceiued of them, there are learned men appointed which come to the mother, with ſongs containing precepts of chaſtitie. As they grow in yeares they change their Maſters. They haue their places of exerciſe in a groue nigh to the Citie, where they are buſied in graue conferences. They eat noliuing creatures, nor haue uſe of women, liue frugally, and lie vpon ſkinnes. They will inſtruſt ſuch as will heare them, but their hearers muſt neither ſneeſe, nor ſpit, nor ſpeake. When they haue in this ſtrict courſe ſpent ſeuen and thirtie yeares, they may liue more at pleaſure and libertie, in diet, habit, proper habitati- on, and the uſe of gold, and marriage. They conceale their myſteries from their wiues, leſt they ſhould blabbe them abroad. They eſteeme this life as mans conception, but his death-day to be his birth-day vnto that true and happy life, to him which hath beene rightly religious. They hold the world to be created, corruptible, round, ruled by the high G o d. Water they imagine to haue beene the beginning of making the world; and that beſides the foure Elements, there is a fiſh Nature, whereof the Hea- uen and Starres conſiſt. They intreate of the immortalitie of the Soule, and of the tor- ments in Hell, and many ſuch like matters.

The <sup>k</sup> *Germanes*, another Order of religions or learned men, are honored amongſt <sup>k</sup> The Indian *Germanes*. eſpecially ſuch of them as liue in the woods, and of the woods, both for their diet of thoſe wilde fruits, and their habit of the barks of trees, not acquainted with *Bacchus* or *Venus* any more then with *Ceres*. They ſpeake not to the Kings, when they aſke counſell of them, but by meſſengers; and doe pacifie the angrie gods, as is ſup- poſed, by their holineſſe.

Next in honor to theſe, are certaine *Mendicants*, which liue of Rice and Barley, which any man at the firſt aſking giueth them, together with entertainment into their houſes. Theſe profeſſe ſkill in Phyſicke, and to remedie diſeaſes, wounds, and ſterilitie; very conſtant in labour and hardſhip. Others there are, Inchanters and Di- uiners, Maſters of ceremonies about the dead; which wander thorow townes and Cities. Some there are more ciuill and ſecular, in their life profeſſing like pietie and holineſſe. Women alſo are admitted vnto the fellowſhip of their ſtudies in this Phi- loſophie, not to their beds. *Ariſtobulus* writeth, that he ſaw two of theſe *Brachmanes*, the one an old man ſhauen, the other yong with long haire, which ſometimes reſor- ted to the Market-place, and were honored as Counſellours, and freely tooke what they pleaſed, of any thing there to beſold, for their ſuſtenance. They were annointed with *Sefamine* oyle, wherewith, and with hony, they tempered their bread. They were admitted to *Alexanders* table, where they gaue leſſons of patience: and after going to a place not farre off, the old man lying downe with his face vpward, ſuſtained the Sunne and ſhowers terrible violence. The yonger ſtanding on one foot, held in both his hands a peece of wood of three cubits liſted vp, and ſhifted feete, as the other was wearie: and ſo they continued euery day. The yong man returned home afterward, but the old man followed the King, with whom hee changed his habit and life, for which, when as he was by ſome reprov- ed, he answered that he had fulfilled the fortie yeares exerciſe, which he had vowed. *Oneſicritus* ſaith, that *Alexander*, hearing of ſome religious Obſeruants, which went naked, and exerciſed themſelues to much hardſhip, and would <sup>m</sup> not come to others, but would bid men, if they would haue a- ny thing with them, to come to them; ſent him vnto them, who found fiſteene of them twentie furlongs from the Citie, each of them obſeruing his owne geſture of ſitting, ſtanding, or lying naked, and not ſtirring till Sun-ſetting, in that vnſupportable heate, at which time they returned into the Citie. *Calanus* was one of them. Hee afterward followed *Alexander* into Perſia, where beginning to be ſicke, he cauſed a great pile or frame of wood to be made, wherein he placed himſelfe in a golden chaire, and cauſed

<sup>l</sup> Praiſe of preſcribed pa- tience.

<sup>m</sup> The like ſtubbornneſſe is yer in their *Jogbies*.



n Arr. calleth  
him Dandanis.  
lib. 7.

fire to be put to, in which he was voluntarily consumed, telling (if they tell true) that he would meete *Alexander* at Babylon, the place fatall to *Alexanders* death. This *Calanus* told *Onesicritus* of a golden world, where meale was as plentifull as dust, and fountaines streamed milke, hony, wine and oyle. Which Countrey, by men turned into wantonneffe, *Iupiter* altered and detained, imposing a life of hardnes and labour, which while men followed, they enioyed abundance; but now thar men begin to surfet and grow disobedient, there is danger of vniuersall destruction. When he had thus spoken, he bade him, if he would heare further, strippe himselfe, and lye naked vpon these stones. But *Mandanis*,<sup>n</sup> another of them, reprobued *Calanus* for his harshnesse, and, commending *Alexander* for his loue to learning, said that they inured their bodies to labour for the confirmation of their mindes against passions. For his nakednes he alledged, that that was the best house which needed least furniture of household. He added that they searched the secrets of Nature, and that returning into the Citie, if they met with any carrying figges or grapes, they receiued of him *gratis*; if oyle, they powdered it on them: and all mens houses and goods were open to them, euen to the parlors of their wiues. When they were entered, they imparted the wisdome of their sentences, as the other communicated his meats. If they feared any disease, they preuented the same with fire, as was now said of *Calanus*. *Megasthenes* reprobeth this *Calanus*, as *Alexanders* trencher-Chaplain, and commendeth *Mandanis*, saying, that when *Alexanders* messengers told him that he must come to the *Sonne of Iupiter*, with promise of rewards, if he came, otherwise menacing torture: he answered, that neither was he *Iupiters* sonne, nor did possesse any great part of the earth: as for himselfe, hee neither respected his gifts, nor feared his threatnings; for while he liued, India yeelded him sufficient; if he died, he should be freed from age, and exchange for a better and purer life. Whereupon he saith, *Alexander* both pardoned and praised him. *Clitarchus* reporteth also, that to the *Brachmanes* are opposed another Sect called *Pramnæ*, men full of subtiltie and contention, which derided the studies of others in Physicologie and Astronomie. He diuideth the *Brachmanes* into those of the mountaines, clothed in Deeres skinnies, which carried scrippes, full of rootes, and medicines, which they applied with certaine charmes to cure diseases: and the second sort hee calleth *Gymneta*, those naked ones before mentioned (whereof it seemeth they were called *Gymnosophista*) which had women amongst them, but not in carnall knowledge: the third he calleth Ciuill, which liued in Cities and Villages, wearing fine linnen, and apparelled in skinnies. *Nicolaus Damascenus* saith,<sup>o</sup> that at Antiochia he saw the Indian Embassadours, sent to *Augustus* from *Porus*, the King (as his letter contained) of six hundred Kings, with presents, among which was a female Viper of sixteene cubites (one of like bignesse *Strabo* saith he saw sent out of Egypt) and a Cray-fish of three cubits; and a Partrich bigger then a Vulture. *Zarmonochagas*, one of these Indian Philosophers, was one of the Embassadours, who at Athens burned himselfe, not moued thereto by aduersitie, but by prosperitie, which had in all things followed his desires, lest in his succeeding age it might alter: and therefore entred the fire, annointed, naked, laughing. His Epitaph was; Heere lieth *Zarmonochagas* the Indian, of Bargosa, which according to his Countrey-custome, made himselfe iminortall.

o Nic. Damasc.  
Suetonius men-  
tioneth this,  
in vita Augusti.  
cap. 21.

*Suidas* telleth of a Nation called *Brachmanes*, inhabiting an Iland in the sea, where *Alexander* erected a pillar, with inscription, that he had passed so farre. They liue an hundred and fiftie yeares, and haue neither bread, wine, flesh, nor mettals, nor houses, but liue of the fruits, and cleare water, and are very religious. Their wiues liue apart on the other side Ganges, to whom they passe in *Iuly* and *August*, and after fortie daies returne home againe. When the wife hath had two children, shee neither knoweth her husband after, nor any other man; which is obserued also, when in five yeares hee can raise no issue of her, he after abstaineth. These slay no beasts in sacrifice, but affirme that GOD better accepteth vnbloudie sacrifices of Prayer, and more delighteth in man, his owne Image.

p Io. Boem.

q Am. Marcell.  
lib. 23.

*Hystaspes*,<sup>q</sup> the father of *Darius*, is reported to haue learned of the Indian Philosophers,



phers or *Brachmanes* both Astronomie and Rites of Religion, with which he after instructed the Persian *Magi*. None might sacrifice without one of these to direct him, r Arrian. lib. 1. who only among the Indians had skill of Divination, and authoritie to sacrifice, and were free from other seruices.

The Indians are said to worship *Iupiter*, *Ganges*, and other *Heroes* of their Countrey. Some of the Indian Nations accounted it dishonorable (as they doe also at this day) for the wiues not to be burned with their deceased husbands. *Thomas* the Apostle preached the Gospell to the Indians, and so did *Bartholomew* also, and destroyed their Idols (which wrought great wonders amongst them) *Astaroth*, *Beiruth*, and *Waldath*, as *Abdias* reporteth, who euen in this Historie may easily be conuincied to be counterfeited, in ascribing the names and religions of the Grecians, *Iuno*, *Neptune*, *Berenicia*, to the Indians; besides those vnchristian reuenges, in killing so many of their aduersaries, and olde Heathenish, new Popish Ceremonies, fathered on those Apostles. f Dorotheus in vita Barthol. & Thom.  
r Pseudo Abdias, Bab. Episc.

To let passe that *Abdias*, a fit Bishop of that mysticall *Babylon*: u Gen. di. lib. 6. cap. 26. *Alexander ab Alexandro* reckoneth among their gods the greatest trees (to cut which, was with them a capitall crime) and a Dragon, in honor of *Liber Pater*. *Hercules* they honoured in a Giant-like statue, whose daughter *Pandæa*, the *Pandæans* say, was their first Queene. These affirme, that in the hill *Meros*, which they account sacred to *Iupiter*, is a caue wherein *Liber* or *Bacchus* was nourished; from whence the fable grew, that hee was borne of *Iupiter*'s thigh; for so *puer* signifieth. Some of the Indians (saith x Solin. cap. 55. *Solinus*) kill no beasts, nor eat flesh: some liue only on fish. Some kill their parents and kinsfolkes, before age or sicknesse withereth them, and deuoure their flesh, an argument not of villany, but pietie amongst them. Their y Plin. l. 7. c. 2. *Gymnosophists*, from the Sunne-rising to the setting, fixe their eyes on the bright orbe of the Sunne, thence obseruing certaine secrets. Hereunto he addeth the tales of men with dogges heads; of others with one legge, and yet very swift of foot: of *Pigmæis*, of such as liue only by sent: of hoary infants; of some like *Polyphemus*, with one eye in their fore-head; of others with eares to the ground, wherein many of the old writers are Poets, and the moderne, Painters, as in many other monsters of men and beasts. We seeke credit with the wise, and not admiration of fooles.

The z Al. ab. Al. lib. 4. cap. 17. *Indians* neuer sacrificed, or saluted their Idols without dances. They were neuer rewarded with military honor or spoile, except they brought into the Campe an enemies head in their hand. They punished periury with the losse of fingers and toes; and such as deceiued their Clients, with perpetuall silence; and besides, they were disabled vnto any Office. Their Lawes are not written; their contracts without seales, or witnesses.

In the hills, a Laur. Coruin. called *Hemodi*, *Bacchus* is said to haue erected pillars, to witnes his Conquest, as farre as that Easterne Ocean, as *Hercules* did in the West. He built the Citie *Nysa*, where he left his sicke and aged souldiers, which *Alexander* spared, b Arrian. lib. 5. and suffered to their owne libertie, for *Dionysius* or *Bacchus* his sake. And as *Bacchus* erected Pillars, so did *Alexander* Altars to the twelue chiefe gods, as high as towers, monuments of his farre trauels, where he obserued solemne games and sacrifices. He c Arrian. lib. 6. sacrificed also, not to his countrey gods alone, but to *Hydaspis*, *Acesine*, and *Indus*, Indian riuers, and to other gods, with other Rites and sacrifices, then he had before vsed: drowning a golden bowle in *Indus*, and another in the Ocean, in his Ethnicke superstition. To him did the Indian *Magi* (so doth d Arrian. lib. 7. *Arrianus* call their *Brachmanes*) say, that he was but as other men, sauing that he had lesse rest, and was more troublesome, and being dead, should enioy no more land, then would serue to couer his bodie. And euery man (said they) stamping with their feet on the ground, hath so much as he treadeth on. *Eusebius* reciterh out of *Bardefanes Syrus*, that amongst the Indians, and e Euseb. de præp. Euang. lib. 6. cap. 8. *Bactrians*, were many thousand *Brachmanes*, which as well by tradition, as law, worshipped no Image, nor ate any quicke creature, dranke no wine nor beere, only attending on Diuine things: whereas the other Indians are very vicious, yea some hunt men, sacrifice, and deuoure them, and were as Idolaters.

*Pliny* besidee his relations of monsters in these parts, telleth of their Philosophers (called *Gymnosophists*) like things to that, which is before mentioned of their beholding the Sunne from the rising to the setting, with fixed eyes, standing on the hot sands all day-long, on one foot by course. Tooth-ache, with other diseases of the head & eyes, spitting, and other sicknesses, are either exiles or strangers to the Indians. *Tully* saith, <sup>f</sup> that in this naked plight these Philosophers endure the cold of Winter, and snowes of Caucasus, while they liue, and the burning fire at their end without any plaining. The Indian women also strue which shall be married to her husbands corpse, in a fiery chariot, riding with him into another world..

*Philostratus* in his large Legend of the life of *Apollonius Tyanicus*, their Philosophicall Saint, relateth his pilgrimage into India, to the Brachmanes, in which he came to Nyfa, where was a Temple of *Bacchus* built by himselfe, planted about with Bayes, Vines, and Iuie, whose shady rooffe couered the same. In the middest was an Image: all instruments belonging to the Vintage were there, some of gold, others of siluer hang-  
ed vp, sacred to *Dionysius*. He after <sup>h</sup> came to Taxilla the Citie royall, where he found the Temple of the Sunne, and in it, the Iuory Image of *Ajax*, with golden statues of *Alexander*: and ouer-against the same, brazen Images of *Porus*. The walls of redde marble shined like fire, interlaid with gold, resembling lightning. The Mosaical floore pouldred with pearles. The King heere offered sacrifice to the Sunne. For the pepper-trees, which (he saith) are great, and abound with Apes, who gather the pepper for the Indians *gratis*, brought thereunto by a wile of the Indians, who first gather some, and lay it on heapes, and then goe away: at their returne, finding many the like heaps made by the æmulous Apes, I leaue it to the Authors authority, and Readers credulity: as that also which followeth of the Inhabitants of Paraca in these parts, who by eating a Dragons heart and liuer, attaine to vnderstand the language (if so I may terme it) of beasts. And if you maruell at this, <sup>k</sup> that which followes will amaze you; of men which doe not, as the former, communicate with the nature of beasts, but of spirits, making themselves at their pleasure inuisible. Heere in a holy hill was a pit, whereof no man drinketh, by which the Indians binde their faith, as by the most solemne and inuiolable oath. In this pit was a fiery receptacle, where men were purged from their offences: and two tubs (of *Wheistones*, I should say) of raines and windes, the one being opened yeelding raines, and the other, windes.

In this place were many Indian, Grecian, and Egyptian statues, with their Rites obserued accordingly. This hill was reported the middle of India, and euery noone-tide they sing Hymnes to the Sunne for that fire, borrowed (they say) from his beames. The Brachmanes sleepe on the ground, on hearbes strewed two cubits thicke, that by this eleuation they might more signifie their deuotion to the Sunne, whome they laud night and day. He found <sup>l</sup> *Iarchas* their principall, with seuen associates, sitting on Thrones of Brasse. *Iarchas* could tell *Apollonius* his Name, Nation, and Aduentures, which had befallen him all his life. They annoint themselves, then wash in a fountaine, and after this, being crowned, enter the Temple in solemne Proceffion, with Daunces, finiting the ground with Roddes, wherewith the earth, like vnto waues, did moue and rayse it selfe. *Iarchas* being asked by *Apollonius*, what he thought of himselfe and his companie, answered, That they were Gods, because they were good men: that he himselfe had sometime beene *Ganges*, and *Apollonius* before had beene an Egyptian Mariner, an attendant which there waited on them had beene *Palamedes*, whose misfortunes we read of in the warres of Troy, thus in new bodies presenting themselves to the world. The world, he said, was a liuing creature, compounded of siue Elements, with diuers other things of Pygmeys, which liued vnder the Earth, of Gryphons, &c. Thus much I thought to adde of *Apollonius*, because some vaine Philosophers haue impudently compared him to our Sauour, that the Reader might parallel this Legend with the Gospell out of this darkenesse, the more to admire that more then admirable *Light*. And thus much out of *Philostratus*, of the Brachmanes. The *Gymnosophists* are by him placed, and by that name knowne, in *Egypt* and *Ethiopia*, whither also *Apollonius* went to visit them.



## CHAP. II.

*Of the Indian Prouinces next adioyning to China.*

Auchin-China<sup>a</sup> is an Indian Kingdome, situate betweene the Riuer Cantan, and the Kingdome of Siam, diuided into three Prouinces, and as many Kings, but one of them is *Paramount*. It<sup>b</sup> aboundeth with Gold, Siluer, Aloes, Porcelane, and Silke. They are Idolaters and Pagans, and<sup>c</sup> haue had some deuotion to the Popish Christianitie, moued thereto by certaine pictures of our Ladie, of the last Iudgement, and Hell (a new kinde of preaching) and haue erected many Crosses amongst them, of which the Friers report (after their fashion) some miracles. Their Religion seemeth little to differ from that of the Chinois.

Nigh vnto this Kingdome is Champa, the name of a Kingdome, and chiefe Citie thereof, of great Traffique, especially of *Lignum Aloes*, which groweth there in the Mountaines, prized at the weight in Siluer, which they vse in Bathes, and in the Funerals of great Princes. In Religion they are as the former.

Camboia lyeth Southward from thence, a great and populous Countrie, full of Elephants and Abada's (this Beast is the *Rhinoceros*:) Here also they begin to honour the Crosse, as Frier *Siluester* (a man, as they say, much reuerenced by the King, and honoured of the people) hath taught them. When the King dieth,<sup>d</sup> his women are burned, and his Nobles doe voluntarily sacrifice themselves in the same fire. The women are generally burned with their husbands at their death. The Camboyans dealt treacherously<sup>e</sup> with the Hollanders, *An. 1602.* whome they inuited to the shore, with promise of certaine Buffes, and then cruelly slew them. They detained the Admirall on shore, to be redeemed, with some of their Ordinance. When they intend a iourney, they vse diuination with the feet of a Henne, to know whether it will be luckie, or no; and as the Wizard shall answere, they dispose of themselves, eyther to goe, or stay.

On this side of Camboia, is<sup>f</sup> Siam, mother-Citie of a Kingdome bearing the same name, in which are reckoned thirtie thousand families of Mores, besides the Naturals. In these parts are huge woods, harbouris of Lions, Tigers, Ownces, and *Mariches*, which haue maidens faces and Scorpions tailes. Heere runneth Menan out of that huge lake Chiamay, which yeeldeth this and other Riuers of like nature to Nilus in Egypt. They haue amongst them many religious men, which leade an austere life, and therefore had in great reputation of holinesse. These liue in common: they may not marry, nor speake to a woman (which fault is punished with death) they goe alway bare-foot, in poore aray, eating nothing but Rice and greene herbes, which they beg from doore to doore. They craue it not, nor take it with their hands, but goe with a wallet at their backs alwaies, with their eyes modestly fixed on the ground, and calling or knocking, stand still, till they receiue answere, or some thing be put in their wallets. Many times they set themselves naked in the heate of the Sunne: notwithstanding that himselfe, with such direct beames, together with his frie (whole armies of Gnats) doe their utmost malice vpon them. They rise at Mid-night to pray vnto their Idols, which they doe in Quires, as the Friers doe. They may not buy, sell, or take any Rents, which, if they should doe, would bring on them the imputation of Heretikes. Some Merchants of Siam being at Canton, and hearing that Frier *Martin Ignatio* and his companions, were there imprisoned, for entering that Chian Kingdome without licence, they visited them, and seeing their poore Friers weedes, they, besides other almes, offered to pay their ransome, if money would doe it.

The Siamites<sup>h</sup> commonly hold, that God created all thinges, rewardeth the good, punisheth the bad: That man hath two Spirits; one good, to keepe; and the other

<sup>a</sup> *Magin.*<sup>b</sup> Discourse of China, p. 381.<sup>c</sup> *Gi. Bot. Ben.*<sup>d</sup> *Summario di pop. orientali.*<sup>e</sup> *Nauigatio. lac. Neccij per Cornei. Nicolai.*<sup>f</sup> *Magin. G. Bot. Ben.*<sup>g</sup> Discourse of China, p. 390.<sup>h</sup> *G. Bot. Ben. l. 2. part. 3.*

other euill, to tempt, continually attending him. They build many and faire Temples, and place in them many Images of Saints, which sometime liued vertuously, and now are in Heauen. They haue one Statue fiftie paces long, which is sacred to the Father of men. For they thinke that he was sent from aboue, and that of him were borne certaine persons that suffered Martyrdome for the loue of G o d . Their Priests are clothed in yellow long garments. (This colour is esteemed holy, and euerie yellow thing, for the resemblance which it hath with Gold, and with the Sunne, is hallowed to G o d .) Besides that which is before said of their strict orders, they may not nourish Hennes, because of their female Sexe. To drinke Wine, is punished in their Priests with stoning. They haue many Fasts in the yeare, but one especially, in which the People frequenteth the Temples and their Sermons. They haue their canonicall houres by day and night for their holy things. They hold, that the World shall last eight thousand yeares, whereof sixe thousand are passed, and then it shall be consumed with fire: at which time shall be opened in Heauen seuen eyes of the Sunne, which shall drie vp the Waters, and burne vp the Earth. In the ashes shall remaine two Egges, whence shall come forth one man and one woman, which shall renew the World. But there shall be no more Salt, but fresh Riuers and Lakes, which shall cause the Earth, without mans labour, to abound in plentie of good things. The Siamites are the sinke of the Easterne Superstitions, which they deriue to manie Nations.

i *Maginus.*  
G. *Bot. Ben.*

The inhabitants of this Kingdome are much giuen to pleasure and riot: they refuse the vse of manuell Arts, but addict themselves to Husbandrie. They haue<sup>i</sup> publike Schooles, where they teach Lawes and Religion in the vulgar Language: other Sciences they learne in a more learned Tongue. They worship innumerable Idols, but especially the foure Elements; according to which his Sect, each man maketh choise of his buriall. They which worshipped the Earth, are therein buried: the Fire burneth the dead carkasses of them which obserued it: in the Ayre are hanged (to feast that ayrie-winged people with their flesh) those which adored the Ayre, being aliue. The water drowneth those which had aliue beene drowned in that *Waterie Religion*. Euery King, at his first entrance to the Crowne, erecteth a Temple, which he adorneth with high Steeples, and innumerable Idols. In the Citie of Socotay is one of mettall, fourescore spannes high.

k *Ioan. Bar. l. 9.*  
6. 2.

The Kingdome of Siam comprehendeth that *Aurea Chersonesus* of *Ptolomey*, described by *Arrianus* in his *Periplus*, (the Mappe whereof *Ortelius* set forth 1597) which *Tremellius* and *Iunius* iudge to be *Salomons Ophir*. The Land trendeth long and narrow, and containeth five hundred Leagues of Sea-coast, compassing from Chaupa to Tavay. But of this space the Arabians, or Moores, haue vsurped two hundred, with the Townes of Parane, Paam, Ior, and Malacca, now in possession of the Portugals: and the Kingdomes of Aua, Chencran, Caipumo, and Brema, haue shared also therein. Odia<sup>k</sup> is the chiefe Citie thereof, containing foure hundred thousand households, and serueth the King with fiftie thousand souldiors: and to the Riuer Capramo (on which it standeth) belong two hundred thousand Vessels. This King hath nine Kingdomes subiect to him, and thirtie thousand Elephants, whereof three thousand are trained to the warres. His Nobles hold their Lands in a kind of *Knights-Seruice*, like the Turkish *Timars* (yet onely for terme of life) and without the Kings pay serue him, whensoever he appointeth, with twentie thousand horse, and two hundred and fiftie thousand foot. The Counrey is compassed with the high Hills of Iangoma, Brema, or Brama, and Aua, and is it selfe plaine, in situation and fertilitie (caused by inundation) like to *Egypt*. The *Lai* are tributaries to Siam, for feare of the *Gueoni*, Caniballs and Man-eaters liuing in the Mountaines adiacent; against whome the Siamite defendeth them, and inuaded those *Gueoni* one time with twentie thousand horse, two hundred and fiftie thousand footmen, and tenne thousand Elephants for Carriages and Warre. *Cæsar Frederike*<sup>l</sup> reporteth, That in the yeare 1567 the King of Pegu besieged the King of Siam, in his chiefe Citie, with an Armie of 1400000 men, and lay before it 21. moneths, and had 500000 fresh souldiors sent him in supply,

l *Cæs. Frid.*

and



and yet had not preuailed, if Treason had not more furthered his designs then force. The gates were one night set open, and the Peguans entred: which when the Siamite perceiued, he poysoned himselfe, leauing his Children and Kingdome a prey to the Conquerer: whose triumphall returne, *Fredericke* (then in Pegu) beheld. Since that time the Kings of Siam haue beene tributaries to Pegu.

After this Peguan had reigned seuen and thirtie yeares, he left his Kingdomes, but not his fortunes, to his sonne: who taking displeasure against the Siamite, his vassall, sent for him to come to him, which he refused. And thereupon he entred into his Countrey with nine hundred thousand men, and besieged him in his chiefe Citie: which he, seeking politicke delayes, made semblance still to deliuer, vntill in the third moneth after (which was March) the Riuer ouerflowed the Countrey six score miles about, after his yerely custome, and partly drowned, partly committed to the Siamites, attending in boats for this bootie, to be slaughtered, that huge Armie; of which, scarce threescore and tenne thousand returned to Martavan, and those without Elephants and Horses. And when the King of Pegu proceeded in his attempts with like successe, the Siamite, at last, besieged him in Pegu, his Royall Citie, *An.* 1596. But hearing a rumor of the Portugals comming to helpe him, he raysed his siege. These are the reports of *Franciscus Fernandes*, a Iesuite. Of the Peguan wee shall speake more in the next Chapter.

Malacca is now subiect to the Portugals, who haue there their Bishop, and a Colledge of Iesuites besides the Castle. It sometime was subiect to Siam, from whome it rebelled, after that Marchandise had made them rich. The Ayre is here very vnholosome: their Speech, a deuised Language of the first founders (for it is not long since it was but a few Fishers Cottages:) their Religion is Mahumetan, as a great part of the Coast here about is. *Magnus* calleth it the Centre of the Easterne Trafficke. They are <sup>m</sup> proud of that their Language; wherein they deuise many Sonnets and amorous Poesies. The *Malayes*, or Countrey people, goe naked, with a Cloth about their middle, and a little Roll of Cloth about their heads. *Lodouico Barthema* (who was there before the Portugals knew it) supposed, that here arriued more shippes then in any Citie in the world. The Riuer Gaza, neere thereunto, is more, after his reckoning, then fiftene myles ouer. The people in the Countrey (which compasseth about two hundred and threescore myles) lodge in Trees, for feare of Tygers. After that *Alphonso* <sup>n</sup> *Albuquerque* had conquered Malacca, the Moeres, dispossessed there, seated themselues in diuerse places along the Coast, and some of them vsurped the title of Kings.

Patane ° is a Citie betweene Malacca and Siam, chiefe of that Kingdome, where-to it giueth name, in the height of seuen degrees. The buildings are of Wood and Reed, but artificially wrought. The Mesquit (for many of them are Mahumetanes) is of Bricke. The Chinois are more then the natiue inhabitants. They are of an Ash-colour. They vse <sup>p</sup> three Languages; the Malayan (which to them is naturall) the Sian, and Chinan. The first is written like the Hebrew, from the right hand; the second, like the Latine, from the left, and almost in like Characters; the third, from the right to the left, with a descent from the toppe to the bottome. The Chinois haue idolatrous Temples, and so haue the Sians, wherein are many golden Statues; the Priests which attend them are clothed in yellow. They haue sacred youths which are their Oracles. The people when they enquire of them, sit a conuenient distance from the Images, and obserue the yong mans gestures (who with his haire disheuelled lyeth prostrate before the Idoll) singing and playing on Instruments, vntill he arise, and standeth vp. For then, as possessed of the Deuill, he runneth vp and downe with a terrible countenance, and maketh a stirre, as if he would kill himselfe, and then that stand by, with a sword which he hath in his hand. Then the people prostrating themselues, request him to declare the Deuils Oracle, and he answereth as pleaseth him; his lyes being accounted Oracles. Adulterie is here a capitall offence, the father of the malefactor being the Executioner, or his next kinsman, if hee bee dead;

*m* *Lincol.*  
*R. Fitt. n.*

*n* *Ioan. Bar. l. 9.*

*o* *G. Arthus*  
*Dantisc. hist.*  
*Ind. Orient.*  
*pag. 333.*

*p* *Navig. Jacob.*  
*Nescij.*



dead: yet is this vice common (notwithstanding this rigor) by reason of the womens vnbridled lust.

\* The Hollanders saw many men & women of China in their Boats, which were Fishers, and dwelt in them: but saw not a Portugall, nor could procure any of the other, at any summe, to deliuer them a letter on shore. After 1603, the Hollanders tooke a rich shippe of the Portugals at Macao, laden for Iapan. *Cornel. de Vena.*

r A merrie madnesse of Every one in his humor.

The Kingdome was gouerned many yeres by a Queene, who gaue good entertainment to the Hollanders. *James Neccij* and his fellowes, *An. 1602.* after their double misfortune and madnesse, which had befallne them, the one in iest, the other in earnest; this at Macao in China, where they were, and knew it not, and setting twentie men on shore \*, neuer saw them againe, but heard, that the Portugals had caused fiftene of them to be hanged: the other at Auarella Falca, in 11. degrees  $\frac{1}{2}$ . where they found the Tract of Carts, and footings of Beasts, but could not see a man, nor shoot a Beast. They guesied, that the people liued as the Tartars, wandring in Carts and Tents, without any settled dwelling. The place was by them called *Sotternym*, by reason that many of their companie had lost the vse of reason, and became madde, with eating a certaine fruit there growing, like to Plummes, with a tender stone, which continued till they had slept. Had they knowne then the easinesse of the cure, it had bene better then any Comedie to haue tickled their Splene, and prouoked laughter<sup>r</sup>, to see one fighting against the enemies, which assaulted him at his Cabbin: to heare another with piteous shrikes crie out on the multitude of Devils and Hobgoblins, which affrighted him: a third sees strange sights, and cryes out, the shippe is full of strangers: and whiles one, in more pleasing distraction, enioyeth (and ioyeth in that distracted pleasure) the sight of God and his Angels, another (transported by this humoured *Charon*) with dreadfull and gaskly looks trembles at his supposed sights of the Deuill, and his hellish associates. It were a madnesse to relate how exceedingly this their madnesse was diuersified, and how many Acts this Tragicall Comedie had, till sleepe had disperfed those fumes wherewith that fruit had distracted their braines. From thence (as is said) they came to Patane, where the Queene entertained them in good sort, and to their contentment.

As the difference of their writing, in such neereneffe of dwelling, is very much, so no lesse is found in their Religions. The Batauians are Mahumetanes. The Chinois and Siams are Ethnikes, in that diuersitie of Rites which you haue heard. While the Hollanders were there, one of those youths, in that Propheticall distraction before-mentioned, warned them to depart from thence; for a great fire would otherwise consume them: whereupon many forooke their habitation, and yet no fire happened. They also saw the execution of their seuerer Law against Adulterie, on two noble Personages, whose lewd familiaritie being detested, she chose to be strangled, and he to be stabbed (the Law permitting them their choise of the kindes of death) which by the fathers of the parties was executed on them. In single persons it is accounted no crime. And if a foreine Marchant come to trade there, they vse to aske him, if hee neede not a woman: yea, many young women offer their seruice; and the price and time being agreed on, shee, whome he pleaseth to chuse, goeth with him to his house, and in the day performeth the office of a Seruant, in the night of a Concubine: but then neither of them may seeke change of pleasure, without great perill.

f See the next Chapter of another way to take them.

The Siamites that liue here, weare two or three balls of Gold or Siluer, as bigge as a Tennis-ball, in their yards, as wee shall after obserue in Pegu. The Mahumetans weare them not. The Queene keeps her selfe close at home among her women; of which, some may not marrie (but yet may doe worse) others may, hauing first obtained the Queenes licence. It is seldome that shee is seene; yet sometimes shee is, when shee rideth on an Elephant in Progresse, for her recreation. And for Elephants, they haue a deuise to take them in this sort. Some ride into the Woods on a tame Elephant, and when they espie a wilde one, they prouoke him to fight. While these are fastened in the encounter, by the teeth, or tuskes, each struiuing to ouerthrow the other, some come behinde the wilde Elephant, and fasten his hinder feete, and so eyther kill him for his Teeth, or by famine tame him.

Since



Since this time<sup>r</sup>, the Hollanders haue had much trading at Patane; and the King of Ior, moued with their good successe against the Portugals, ioynd his Nauie to theirs, to chase them out of those parts. Yea, they haue braued the Portugals, euen before Goa, the Seat of their Viceroy; and in Nouember, 1604, at Calecut<sup>u</sup> entred into solemne League with the Samaryn, and the Hollanders, against them: and the next yeare they wonne from the Portugals the Castles of Amboyne and Tidore, not to mention many other prizes taken from them by the Hollanders at sundrie times. In the yeare 1605, *Cornelius Matelivius* was sent to the Indies with twelue shippes; and the next yeare after *Paulus à Caerden*, with twelue more. And *Matelive*<sup>x</sup> besieged Malaca in the yeare 1608, and on the seuenteenth of August was a great fight by Sea, betwixt the Portugals and Hollanders. But in this attempt they had not successe answerable to their desire. He that will not onely reade, but in nianner see, the most of these exploits of the Hollanders, with other rarities of the Indies, may resort to *Theodericke*<sup>y</sup> and *Israel de Bry*, who haue in liuely stampes expressed these Nauigations, with the obseruations of *Linschoten*, and others.

<sup>r</sup> Io. Hermannus  
Hist. Nav. ab  
1602. ad 1604.  
<sup>u</sup> Step. ab Ha-  
gen.

<sup>x</sup> Corn. Mateliv.  
Navig. & pug.  
Amstelodam.  
Hist. Io. Iasij  
Pontani.

<sup>y</sup> Indie Orient-  
alis, partes 8.  
per T. & I. de  
Bry.

## CHAP. III.

## Of the Kingdome of Pegu, or Brama.



**P**egu<sup>a</sup> is the Citie Royall of the Kingdome Brema, or Brama, the Nation where began the greatnesse of the late Kings. These Bramans inhabited neere the Lake Chiamay, among whome the King of Pegu had his Lieutenants or Viceroyes: One whereof (the Deputie of Tangu) about threescore and tenne yeares since, rebelled against him, and surprised the Kingdomes of Prom, Melintay, Calam, Bacam, Mirandu, Aua, all peopled with the Bramans, trending Northwards a hundred and fiftie Leagues. He after attempted *Siam* with an Armie of three hundred thousand, and spent three months in making way through the huge Woods and inaccessible Places, but atchieued not his purpose. After his returne, he assayed Pegu, and conquered it; and then returned the second time 1567, as in the former Chapter is mentioned. <sup>b</sup> He subiected to his Seignorie twelue Kingdomes, which *Fernandes* thus rehearseth: The Kingdome of Cavelan, where are the best Rubies and Saphyres: secondly, that of Aua, the bowels whereof are filled with Mines of Copper, Lead, & Siluer: the third Bacan, enriched with Mines of Gold: Tungran, the fourth, aboundeth with *Lac*<sup>c</sup> and Lead: such is Prom, the fifth: The sixth is Iangoima, stored with Copper, Muske, Pepper, Silke, Siluer, Gold: Lauran, the seuenth, had *Beioim* enough to lade shippes: the eight and ninth are the Kingdomes of Trucon, Staples of China-marchandise: the tenth and eleuenth are the Diademes of Cublan, betweene Aua and China, powdered with precious stones: *Siam*, whence we last came, is the last of the twelue; in the inuasion whereof he armed a million and threescore thousand men (which number is short of <sup>d</sup> *Frederickes* reckoning, except we ascribe that surpluse to Victuallers, Voluntaries, and Seruants and Attendants on the baggage:) which Armie (saith *Fernandes*) he tythed out of his people, taking one onely of tenne. Hee so abounded with wealth, that a hundred shippes, fraughted with Rice, seemed to diminish nothing of the plentie. The Fields are said to yeeld three haruests in a yeare: and of Gemmes the store is beyond estimation, and almost maketh them there short of the estimation of Gemmes. But this wealth, then wanting no store, had, when *Fernandes* writ this 1598, a contrarie vicissitude, of no store, but of want, euen of those things which Nature exacteth, as necessarie proppes of life. Scarcely of so many millions were left seuen thousand persons, Men, Women, and Children, to participate in the Kings imprisonment or Siege in his Tower, and those feeding on mans flesh, the parents requiring

<sup>a</sup> G. Bot. Bern.

<sup>b</sup> N. Pimēta  
F. Fernandez.

<sup>c</sup> Hard Wax.

<sup>d</sup> *Fredericke*  
saith he had 26  
crowned kings  
at commaund,  
and that no  
King in the  
World was of  
greater power.

of

of the children that life which before they had giuen, to sustaine their owne, and now layed them not in their bosomes, but in their bowels, the children became liuing Sepulchres of their scarce-dead parents. The stronger preyed vpon the weaker: and if their flesh was eaten vp before by their owne hunger, leauing nothing but skinn and bones to the hungrie assault of these raueners, they ripped the bellie, and deuoured their inward parts, and breaking the skull, sucked out the braines raw. Yea, the weaker sexe was by the strength of famine armed with no lesse butcherly despiht against whomsoever they could meete in the streetes of the Citie; with their kniues, which they carried about them, as harbengers to their teeth, in these inhospitall inhumane-humane banquets.

And thus did the besieged Citizens, while the King endured in his Tower no small part of like miserie, besides the indignitie, so to be by his owne vassalls straitned, and after slaughtered. But such is the iust hand of the *King of Kings*, who regardeth not persons, but as he sheweth *Mercie* to the *mercifull*, so doth he referue *Vengeance* for *crueltie* and *Tyrannie*. Pardon me, Reader, if on this spectacle I cause thee, with my selfe, to stay a while and wonder. The Sunne, in his daily iourney round about this vast Globe, saw few equall (that I say no more) to this Peguan greatnesse, and yet in a small space, *he that is higher then the Highest*, hath abated and abased this Magnificence lower then the lowliest of his Princes.

After the death of that *Braman* Conqueror, his sonne, in the second moneth of his succeeding Raigne, hearing that the King of Aua, his tributarie and vncl, was plotting some conspiracie, he committed to prison fortie of his Nobles, partners in that new Proiect, and bringing them all, with their Parents, Wiues, Children, Friends, and Acquaintance into a Wood, set fire thereon, commaunding to cut them in pieces, whosoever escaped out of the flame. This kindled another fire in the hearts of his discontented subiects, which was not quenched, but with his ouerthrow. He warred on his vncl, the King of Aua, with no great aduantage, till they both agreeing to trie it by single Combat on Elephants, *Pegu* obtained the Conquest. In the meane time the Siamite with an Armie marched to the borders of Pegu, diuulging rumours, That he came to succour his Lord against the Avan Rebelle. The King enraged hereat, sent presently part of his forces to take him, and present him captiue: but the souldiors refused to follow the Generall in this Enterprise, and returned to their owne houses. The King, after his returne, sent to *Siam*, by faire speeches to persuaade him to come to him: He refused his presence, but denied not his wonted Tributes. Hereupon the King, after two yeares prouision for the Warre, made that unhappie Expedition in the former Chapter mentioned. And there the waters taking part with the Siamite, he tried once and againe the like fortunes of warre. He sent his brother the King of Tangoma, and his owne sonne twice; which did much harme to the Siamites, and receiued no little themselues; neuer returning without losse of halfe their armie, and of his owne sonne, in the last inuasion slaine with a shot. Relentlesse hee (inflamed rather with his losses) determined another Expedition in his owne person; and therefore laid vp store of prouision in barnes at Martauan, Murmulan, Tauay, and Tanassarin, three yeares together, purposing then to employ all the Peguans in this enterprise. But they weary of forren calamities, hidde themselues in woods and wildernesses, and some turned *Talopoyes*: so they call their religious persons. Many sold themselues slaues. The King persisting, in his person gaue order to his vncl *Ximibogum*, to take a muster of all the people, and to entertaine halfe of them for the warres. But he missing so many, which had by those new courses preuented this seruice, acquainteth the King therewith; who enioyneth the late professed *Talopoyes* to resigne their habite, the yong men to be compelled to warfare, the old men to be exiled to the *Bramans*, where after he caused them to be exchanged for horses. He caused all the Peguans also to be branded in the right hand, that they might be knowne. This made them entertaine thoughts of rebellion, which was first practised by the Cosmians, who set a new King ouer them.

c There were destroyed by this flame and execution 4000 persons. *Arthus* pag 326. & *Caspar Balby*, c. 37. hath the same number, saying, That all the Citizens of Pegu were inioyned to be present at the execution. He calls the place not a Wood, but a Prison. He was then at Pegu.

f *Arthus* piscator sapit.



The Peguan sent an Armie against them, with charge to burne or bring away all they could finde among them, which they did, together with many of the people of both Sexes, which he (after his manner) setting Wood about them burned. And when the rest (not able to Warre against their King and famine at once,) submitted themselves, with exquisite torments he slew them all. He then sent to his sonne, the King of *Aua*, <sup>g The cruell tyranny of the K. of Pegu.</sup> to transplant those people of every Age & Sexe, to people these forlorne Desolations of *Pegu*. They, vnacquainted with this aire, brake forth in diseases, wherewith they infected also the naturall Inhabitants: which plague made such hauock, that many in impatience cast themselves into the River. The Murmulans with helpe of the Siamites seised on their Castle, whom the King besieged a yeere together, and then was forced from thence by the Siamites sudden irruption, with losse of the most of his people: the horses, Elephants, & country it selfe remaining their recompence. And the Peguan Captaines also, fearing their Maisters tyranny, became subiects to the Siamite, whose whole families this tyrant with fire & water destroyed, so that all the tract from Pegu to Martaua and Murmulan was made a Wildernes. These things done, hee sent for his yonger sonne, the King of *Prom*, and commanded him to the siege of Murmulan: who, vtterly mistaking the attempt, conuayed himselfe in the night homewards, with purpose of rebellion.

The King of *Siam* not ignorant of this Peguan estate, invaded the country in harvest-time, and therefore that, which they could, they conuayed into barnes, the rest was fired. He proceeded and laide siege to *Pegu*: in which at that time were a hundred and fifty thousand men, and three thousand peeces of ordinance, a thousand whereof were Brasse: but (as is said) for feare of the Portugales, which were said to haue entred into *Siam* by the way of *Camboia* he departed, leauing Famine behinde as Lieutenant of his Warres, which caused the Forrenners, then in *Pegu* for the defence thereof, to get them to their owne homes. Those few which remained, liued with provision from *Tangu*. The King sent to his Deputy in *Tangu*, to come to him with all the Inhabitants of the Country and their store, leauing his Wife, and some few to guard the Citie. He answered that he would send halfe, and to demaund all were vntreasonable. The King sends foure Noble men with Souldiours to force him hereunto. But he slayeth the leaders, and seiseth on their followers. Thus the Famine encreasing, and the people eating one another, the King numbred the Citizens, among whom he findeth seuen thousand Siamites, whom he commanded to be slaine, not leauing about thirty thousand of all sorts in the Citie. His sonne, the King of *Prom*, which had now stood out three yeares, began to relent and sue for pardon, with promise to bring the Promans (to the number of fifty thousand) to the Citie, whereat his Father reioiced, and sealed his pardon which hee sent him with many gifts. But his chiefe counsellor, authour of this rebellion, fearing all the blame would be laide on him, poisoned the Prince: himselfe, aspiring to the kingdome, was within one weeke destroyed: and the Nobles, euery man seeking to seise the state to himselfe, caused that of those fiftie thousand, within two moneths space, whiles euery weeke they had a new Prince, scarce remained fiftie men fit for Warre, which departed to *Pegu*, three or foure in a Ship, leauing their Country to the habitation of wilde beasts.

*h Iudas cannot be secure, till he hang himselfe.*

The Natiues of *Pegu* are not quite extinct, but many of them are fledde into other Kingdomes; of whom, and of the Bramans, *Iangoma* numbred a hundred and twenty thousand: *Oracan*, twentie thousand; *Siam*, a hundred thousand: and the King of *Iangoma* is able (they say) to arme a million of men.

The *Talapoyes* perswaded the *Iangoman* to depose his brother of *Pegu*. Hee alledged his oath vnto his Father, while he liued. They reply, that no oath might prohibit, if he placed his brother in a *Vahat* (or golden Throne) to be adored for a God. And partly with this (I may not call it) reason: and partly, as *Xerxes* alleadged for himselfe, because that his elder brother was borne before his Father was King, and because his mother was the former King of *Pegu's* daughter, he perswaded himselfe that it was lawfull.

And thus vvas the state of this mightie Kingdome in the yeare 1598, brought

to one Citie, which also was now become a withered carkasse, and well neare the Sepulchre of it selfe, and (as mischiefs come not alone) besieged by *Mogus*, King of Orracan.

IA BONES.

*Andreas Bones* (in his Letters the 28. of *March*, 1600.) thus finisheth this Tragedie. When the King of *Pegu* saw himselfe in such streites, besieged by the Kings of Orracan, or Arracan, and *Tangu*, he yeelde himselfe to the King of *Tangu*: vvhoe dealt treacherously with him, and cut off his head, as hee did to the Queene likewise, and the Prince. Hee then hasted to the Tower of *Pegu*, vvhere he found as much gold and Iewels as laded six hundred Elephants, and as many Horses, besides siluer and other mettalls of smaller price. The King of Arracan then absent, and angry that the King of *Tangu* (contrarie to promise) had seised all the treasure to himselfe, he purposed to innade his kingdome, and to that intent, had the aide of many Portugales (amongst whom this Iesuite was one) who saw the wayes and fieldes, lately so fertile, now full strewed with dead mens bones and Skulles, and in the Riuer all passage of Ships hindered by the Carkasses of men. The King of Arracan found in the towne aforesaid, three millions of siluer, with the Artillerie: and then remained Lord of *Pegu*. But the Kings of *Siam* and *Iangoma* preuented his enterprise for *Tangu*, vvniche they innaded to deprive him of his treasures. The King of *Siam* twice assailed *Martanan* with repulse, vvherevpon, hee caused two of his cowardly Captaines<sup>k</sup> to bee cast into Cauldrons of scalding Oile: and the third time conquered that kingdome.

k A cruell punishment of Cowards.

Thus haue you heard of the power and subuersion of this great Monarchy: so much the more lamentable, because their fall was from such a height. The Countrey is so fertile, that at what time so euer Corne bee put into the ground, the painment is good vvith increase. I haue seene vvith mine eyes (saith *Caspar Frederike*) that they haue eaten Serpents, Scorpions, all manner of Hearbes and grasse. Such fertilitie, and such stomackes; as they make credible the reports of their huge Armies, so doe they make more terrible the reports of their desolations. This that I speake of their diet, I vnderstand not of their extremitie and Famine, but ordinarily. Mr. *Fitch* saith the same, that they eat Rootes, Hearbes, Leaues, Dogges, Cats, Rats, and Snakes: they refuse almost nothing.

It is aboute a hundred yeares since *Vertomannus* was there, who in company of a Persian Marchant went to visit the King, who then had warres in *Aua*. They went in a Boate all of one peece of Wood, fiftene or sixteene paces long. The Oares were Canes, and the Mast was one Cane as bigge as a Herring-Barrell. The King wore as many Iewels as vvore worth a great Citie, which made him in the night time to shine as the Sunne. Hee had then a sacrifice to doe to the Diuell, and the next day the Persian presented him with rich Coralls, vvich hee tooke in so good worth, that hee gaue him as many Rubies as vvore vvorth a hundred thousand ducats.

l 1688.  
M.R. Fitch.  
Cas. Fred.

The King, that liued when Maister *Fitch*<sup>l</sup> was there, had one Wife, and three hundred Concubines: of whom hee was said to haue fourescore and ten Children. Hee sate in iudgement almost euery day. They vse no speech in their sutes, but giue vp their Supplications, written in the Leaues of a Tree with the point of an Iron bigger then a bodkin. These Leaues are of an Elne long, and two inches broad: they are also double. Hee vvich giueth in his Supplication standeth a little off, with a present: vvich, if the King granteth his request, he accepteth; if not, hee returneth vvith his present.

*Pegu* is (or at least in a more vnhappy tense, when they were there, was) a Cittie great, strong, and very faire, with walls of stone, and great ditches round about it, with many Crocodiles in them. There are two townes; the olde, in vvich the Merchants abide, and the houses are made of Canes called *Bambos*: and the new, for the King and his Nobilitie. The Citie is square with faire walles, hauing in each square fve Gates, besides many Turrets for Centinels to watch, made of Wood, and gilded very faire. The streetes are straight as a Line from one Gate to another: and so broad, that ten or twelue



twelue men may ride a-front through them. On both sides at euery mans doore is set a *Coco*-tree, yeelding a faire shew, and comfortable shadow, that a man might walke in the shade all day. The Houses are made of Wood, and conered with Tiles. The Kings house is in the middest, walled and ditched about; and the houses within of wood sumptuously wrought and gilded. And the house wherein his *Pagode* or Idoll standeth, is couered with Tiles of siluer, and all the walles are gilded with Gold. Within the first Gate of the Kings House was a large roome, on both sides whereof were houses made for the Kings Elephants. Among the rest hee had foure white Elephants, a thing rare in Nature, but more precious in his estimation. For this is part of his Royall Title, *The King of the White Elephants*. And if any other hath any, hee will seeke by fauour or force to haue the same, which (some<sup>m</sup> say) was the cause of the quarrell betwixt him and the King of *Siam*. Great seruice was done vnto them. Euery one of these white Elephants stood in an house gilded with Gold, and were fed in vessels of siluer gilt. One of them, as hee went euery day to the Riuer to bee washed, passed vnder a Canopie of Cloth of Golde or Silke, carried by six or eight men; as many going before playing on Drummes or other Instruments. At his comming out of the Riuer, a Gentleman washed his feete in a Siluer Bason. There were of blacke Elephants nine Cubits high. The King was said to haue about fise thousand Elephants of Warre. There was about a mile from *Pegu*, a place builded vwith a faire Court in it, to take wilde Elephants in a Groue: which they doe by the Female Elephants, trained to this purpose, and annointed with a certaine Oyle, which causeth the wilde Elephant to follow her. When the Hunts-men haue brought the Elephant neere to the Citie, they send vvord thereof, and many horse-men and foote-men come out and cause the Female to take a streight way, which leadeth to the place where shee ennrreth, and he after her: for it is like a Wood. When they are in, the Gate is shutte, and they get out the Female. The wilde one seeing himselfe alone, weepeth, and runneth against the walles which are made of strong Trees: some of them breake their teeth therewith. Then they prick him with sharpe Canes, and cause him to goe into a strait house, and there fasten him with a rope, and let him fast three or foure daies, and then bring a Female to him, with meate and drinke, within few daies taming him. When they goe into the Warres, they set a frame of wood vpon their backs (bound with great Cordes) wherein sit foure or six men, which fight with Gunnes, Darts, Arrowes, and other weapons. All Authors agree, that no beast commeth so neere the reason of a man as the Elephant, yea they seeme to goe before some men in conceit, haughtinesse, desire of glory, thankfulness, &c.

m *Lincol.*n *R. Fitch.* 28.Cal. *Batbyc.* 38.

The Peguans are beardless: and carrie pinsers about them to plucke out the haire if any growe. They blacke their Teeth, for they say a Dogge hath white teeth. The men of *Pegu*, *Aua*, *Iangoma* and *Brama* weare balles in their yards, which they put in the skinne beeing cut, and vveare, for euery Childe one; till they haue three, and may take them out at pleasure: the least is as bigge as any Wall-nut: the biggest as bigge as a little Hennes Egge. They were inuented to preuent Sodomy, which they vse more then any people in the world: Abusing the Male-Sexe, causeth the women also to weare scant clothes, that as they goe, their thigh is seene bare, to prouoke men to lust. If the King giue any one of his Balles, it is a great iewell accounted: they heale the place in six or eight daies. The Bramas that are of the kings bloud pricke some part of their skinne, and put therein a blacke colour, which lasteth alway. If any Marchants resort thither, he shall haue many Maides (saith *Lin-* *choten*) offered him by their parents to take his choise, and hauing agreed with the parents he may, for the time of his abode, vse her as his slaue, or his Concubine, without any discredit to her. Yea, if hee come againe, after shee is married, hee may, for the time hee stayeth there, demaund her in like sort to his vse. And vvhen a man marrieth, hee vvill request some of his friendes to lye the first night vvith his Bride. There are also among them that sowe vp the priue part of their Daughters, leauing onely passage for Vrine: which, when they marry passe vnder the Surgeons hand for remedy. *Caspar Balby*, and *Got. Arithus*, tell of another custome

o *Lincol.* 17.



p *Histor. Indie  
Orient. pag. 313.*

q *Cas. Fred.*

r *R. Fitch.*

of their Virgins, if that name may be giuen them. For saith he, *p Virgines in hoc regno omnino nullas reperire licet: Puella enim omnes statim à pueritia sua medicamentū quoddam usurpant, quo muliebria distenduntur & aperta continentur: idque propter globulos quos in virgis viri gestant: illis enim admittendis virgines arctiores nullo modo sufficerent.* If a man be bankrupt the Creditor may sell his wife and Children. Their money is called *Ganza*, and is made of Copper and Leade, which euery man may stampe that will. Gold and Siluer is marchandise and not money. The tides of the Sea betweene Martauari and Pegu by *Casar Fredericke* are reputed the greatest wonder which he saw in his trauels: being so violent, that the ayre is filled with noise, and the earth quaketh at the approach of this watery element, shooting the botes that passe therewith as arrowes, which at a high water they suffer not to anker in the Chanell, which would betray them to the deuouring iawes of the returning tide, but draw them toward some banke, where they rest in the ebbe on dry land, as high from the Chanels bottom as any house top. And if they arrive not at their certaine Stations, they must backe againe whence they came, no place else being able to secure them. And when it encrease againe, it giueth them three calls or salutations: the first waue washeth ouer the barke from Stemme to sterne: the second, is not so furious: the third, raiseth the Anker. In *Negrais* in Pegu diuers people dwell in boates which they call *Paroes*; the country being full of Riuers, in which they goe too and fro with their Families: as strange is the dwelling here on the land; their houses being set on high Posts, and their going vp on Ladders for feare of Tygers. From hence to Pegu, is ten daies iourney by the Riuers, in which way is *Cosmin* and *Medon*, where their markets (are as their dwellings) vpon the water in Boates, with a great *Sombrero*, like a Cart-whee, to keepe off the Sunne, made of Coco-Leaues.

### CHAP. IIII.

#### *Of the Religion in Pegu, and the Countrey thereunto subiect.*

a *R. Fitch.  
Cas. Frederike.*



Heir *Varellaes* or Idoll-Temples in the Kingdome of Pegu are many.

a They are made round like a Sugar-Loafe or a Bell: some are as high as a Church or a reasonable Steeple, very broad beneath: some, a quarter of a mile in compasse: In the making of them, they consume many Sugar-Canes with which they couer them from the top to the bottom.

Within, they be all earth, done about with stone. They spend thereon much Gold, for they be all gilded aloft, and many of them from the top to the bottom: and euery ten or twelue yeares, they must be new gilded, because the raine consumeth off the Gold, for they stand open abroad. Were it not for this vaine custome, Golde would heere be good-cheape. About two daies iourney from Pegu, there is a *Varelle*, b or *Pagode*, which is the Pilgrimage of the *Pegues*. It is called *Dogonne*, and is of wonderfull bignes, and all gilded from the foote to the top. This house is fifty five paces in length, and hath in it three lles or Walkes, and forty great Pillars gilded, which stand betweene them. It is gilded with golde within and without. There are houses very faire round about for the Pilgrims to lie in: and many goodly houses for the *Tallipoies* to preach in, which are full of images both of men & women all ouer gilded; I suppose it the fairest place in the world. It standeth very high, and there are foure waies to it, which all along are set with Trees of Fruits in such wise, that a man may goe in the shade about two miles in length. And when their Feast-day is, a man can hardly passe by water or by Land for the great prease of people, which resort thither from all places of the kingdome. There are on the shore of Dogon two Statues, which from the head downward represent yongmen, but haue the faces of Diuels, and two winges on their backs. In Pegu there is a *Varelle* or Temple, like to this, which the King frequented to doe his holies therein, mounting vp Staires

b *Cas. Balby*  
saith that many of these *Vareles* were burned, together with foure thousand houses in Pegu by negligence of a Portugall Marriner.



at the foote whereof were two Tigres gaping wide, seeming as if they had bene alive. Besides the many Magazins (or Treasuries full of Treasure) which the late Bramen King had, hee had neere vnto the palace a Court walled with stone, the gates whereof were open every day. Within this Court are foure gilded houses covered with Leade: and in every of them certaine Idols of great value. In the first house was a great Statue of Gold, and on his head a crowne of Gold, beset with rare Rubies, and Sapphires, and about him foure little children of Gold. In the second house is another of Siluer, as high as an house, set as it were sitting on heapes of money, crowned, his foote is as long as a man. In the third house there is the like Idol of brasse, and in the fourth, of *Ganza*, (which is their money mettall, tempered of Leade and Copper) In another Court, not farre from this, stand foure other Colosses, or huge images of Copper, in houses gilded faire, as they are themselves, saue the head. *Balby* cels of five made of *Ganza*, so monstrous, that the toes of their feete were as bigge as a man, and sitting crosse-legged were yet as high as one could hurle a stone; and were all gilded. *Fernandes*<sup>d</sup> relateth of threescore and seven Images of Gold, richly adorned with Jewels, and three hundred threescore and six *Combalengas* or Gourds of Gold, molten by the Kings Father, each weighing a hundred and fourescore pound; besides his other treasures; to conceale which hee slew two hundred Eunuches his attendants.

Their *Tallipoies*, e before they take orders, goe to schoole, till they bee twenty yeares olde or more: then they come before a *Tallipoie*, appointed for that purpose, whom they call *Rowli*. Hee (as cheefe and most learned) examineth them many times, whether they will leaue their friends, and the company of all women, and take vpon them the habit of a *Talipoy*. If hee be content, then he rideth vpon an horse about the streetes, very richly apparelled, with Drummes and pipes to shew that hee leauerth the riches of the world to be a *Tallipoie*. In few daies after, hee is carried vpon a thing like an horflitter, which they call a *Serion* vpon ten or twelue mens shoulders, in apparell of a *Talipoy*, with Pipes and Drummes and many *Tallipoies* with him and all his friends: which accompany him to his house, standing without the towne, and there leaue him. Euery one of them hath his house which is very little) set vpon six or eight postes, to which they ascend on a Ladder of twelue or fourteene steppes. These houses are commonly by the high-waies side, and among the Trees, and in the Woods. They goe strangely apparelled with one *Camboline* or thinne cloth next to their body, of a browne colour; another, of yellow, doubled many times vpon their shoulders. These two be girded to them with a broad girdle: and they haue a skinne of Leather hanging on a string about their neckes, whereon they sit bare-headed, and bare-footed, with their right armes bare, and a broad *Sombrero* or shadow in their hands to defend them in Summer, from the Sunne, and in Winter, from the Raine.

They goe with a great pot made of wood or fine Earth; and covered, tied with a broad girdle vpon their shoulder, which commeth vnder their arme: wherewith they goe to begge their viſuals which they eate, which is Rice, Fish, and Hearbes. They demanda nothing, but come to the doore, and the people presently doe giue them one thing or other: they put altogether in their pot. They keepe their Feasts by the Moone: and at a new Moone is their most solemne Feast: and then the people send Rice and other things to that *Kiack* or Church, of which they be: and there all the *Tallipoies* of that Church meete and eate that which is sent them. They preach against all abuses, and many resort vnto them. When they enter into their *Kiack*, at the doore there is a great iarre of water, with a Cocke or a Ladle in it, and there they wash their feete, and then enter in, lifting vp their hands to their heads, first to their Preacher, and then to the Sunne, and so sit downe. When the *Tallipoies* preach, many of the people carry them gifts into the pulpit, where they sit & preach. And there is one which sitteth by them to take that which the people bring, which is diuided among them. They haue none other ceremonies nor seruice that I could see but onely preaching.



f G.B.B.I. part 3  
Arthus pag. 319.

*Boterus* f saith, that they hold an innumerable multitude of worlds successively one after another, and also innumerable number of Gods: but not all at once. They imagine that five have governed this present world, whereof foure are passed aboue two hundred yeares agoe. Now they are without a God, and expect the fift many ages hereafter: after whose death, they conceiue that the world shall perishe by fire, and then another world shall follow, and other Gods to rule it. They reckon likewise in the number of their Gods certaine men, which yet haue first passed into fishes, beasts, and birds of all sorts. After death they beleue three places, one of pleasure; (like the Mahometane Paradise) another of torment; the third, of annihilation, which they call *Niba*. The soules after their phantasie abide in the two former places, whence they returne so often into this life till at last they be holden worthy that *Niba*. He addeth, that they haue Couents, or Colledges of Priests, which liue three hundred together, or more in one place, haue no vse of women, are harbourers of strangers, and liue some of almes, some of rents. They haue like Nunnies also for the women. There is supposed to be in one Idol-sanctuarie (whereof they haue many) 120000. Idols. They fast thirty dayes in the yeare: in which they eate nothing till night. They are of opinion, that he which in this world robbeth another man shall in the next world be his seruant for recompence. They hold it a sinne also to kill a liuing creature, although this bee not strictly obserued amongst them. Some Iewes are of opinion that this people descended of those Israelites which *Solomon* sent to *Ophir*, which they place in this Kingdome. & But the Peguans themselves ascribe their originall to a dogge, and a China-woman, which escaped shipwrecke.

g Part 1. l. 2.

h Caspar. Balby.  
Got. Arthus.  
Hisor. India.  
pag. 321.

The Diuell is highly worshipped of these Pegusians, h to whom they erect a state-ly Altar, and adorne it with varietie of flowers, and meates of all sorts, so to see and feede him that hee should not hurt them. This is principally done when they are sicke: for then they make vows, and build Altars, which they couer with clothes and flowers. They entertaine him also with diuersitie of musicke, and appoint him a Priest whom they call the *Devils Father*, which procureth his rites and musicke. Some, as soone as they arise from their beds, bring a basket of rice, and meates, and a burning Torch in their hands, running vp and down in the streets, openly professing to feede the diuel to preuent harme from them that day. And if dogges follow them, they hold them to be sent of the Diuell to deuoure those meates in his name. Some will not eate, till they haue first cast something behinde their backs to the Diuell. And in the country-villages some of the richer inhabitants leaue their houses furnished with store of foode three moneths space to be inhabited of him, keeping meane while in the fieldes: that so the other nine monethes they may be out of his danger. And howsoeuer the *Talapoies* preach against this diuellish deuotion, yet they cannot reclaim the people. The *Talipoies* euery Monday, arise early, and by the ringing of a Basson call together the people to their Sermons, which are of Iustice to man, but nothing of Religion to God. They wash themselves often, i and the water, wherewith they are washed, the people account holy, and reserue it for their drinke.

i C. Balbye, 39.

k Sapan. Giachie

l Sapan Catena.

m Sapan Daiche

They haue many feasts very solemnely obserued. k One Feast (called *Sapan Giachie*) is kept twelue leagues from the Citie: whither the King rides in a triumphall Chariot, with his Queene in exceeding pompe, his Nobles attending. Another l is kept in *Pegu*, against which day all the Courtiers provide them certaine pillars or Images of diuers formes, kept closely, that none may see what others haue provided, till the day. These are made of Indian Reedes, carued and gilded, and on the feastiuall presented to the King, who praiseth the most artificiall of them. All that night huge lights of waxe are burnt in honour of their Idol, whose Feast it is, that all may see to haue access to him, to which end the Citie-Gates are left open. But none may approach vnto him empty-handed. They haue m a Feast of watering celebrated in the olde Citie, where the King, Queene, and his Children, with Rose-water sprinkle one another. And all the Captaines likewise besprinkle each other, that they seeme as wet as if they came out of a Riuer. It is said of the last Kings father, that when the people were



were thus washing, hee would send amongst them an Elephant, which slew many of them, whereat he laughed; the people lamented. An other feast <sup>n Sapan Dozan.</sup> they haue, where- in they haue a triall of their shippes, which can saile best: this feast lasteth a month: A fift feast <sup>o Sapan Gizi- mosegenon.</sup> is called *Gimwosegenon*, in honour of a certaine Idoll; they haue many o- ther feasts, but these the most solemne. *Antony Correa*, a Portugall, concluding a league with the King of Pegu, the Kings Deputy caused the articles of accord, writ- ten in Portugall and Pegu languages with golden letters, to be read aloud, and then rent the scrole, and with a few leaues of an odoriferous tree, caused the same to bee burned to ashes, vpon which hee layed both hands of the Priest, who in the name of the King, sware to those Articles. These things being done with great attention and silence, *Correa*, loath in a superstitious fancie, to defile Holie Writ, with confirmati- on of an oath to a Gentile, sware on a Booke of amorous Sonnets, to keepe inuicla- ble the said Articles.

In the yeare of our Lord 1585. the King of Aua rebelling, (as is before shewed) the King of Pegu, by single combate, slew the traitor. The fight was on Elephants, in which the Pegusians Elephant, and the Auan Prince, died. The liuing Elephant was preferred to the place of the former; but in fifteene dayes space (let the beastlinesse of men imitate the humanity of a beast) he sorrowed so <sup>p Caspar Balby</sup> for his Maister, that nothing was there with other Mer- chants, which saw him wee- ping.

*Bomferrus* a Franciscan spent three yeares in learning the Pegu's language; and mysteries, that he might preach the Christian Religion amongst them, but was soone forced to giue ouer and returne into India. For they could not endure to heare anie better knowledge then they had.

Crocodiles and Apes <sup>q C. Balby.</sup> are accounted holy and sacred creatures, for which cause Apes multiply exceedingly; none taking them, except for the vse of their *Varells* or Temples, where they tie them, and keepe them with diligent respect. And though the Crocodiles in the Towne-ditch deuoure men daily, yet in a blinde zeale they will drinke no other water, and account their soules certainly saued, whose bodies are thus certainly lost and deuoured of those beasts, which sometimes are thirtie foote in length.

The Kings, subiect to the King of Pegu, did their homage, and presented themselves before him, kneeling, yea they not onely kneeled to him, but to his white Elephants also. When the King dieth, they make two shippes with golden couers, and betwixt them erect a golden Theater; in which they place the corpse, applying thereto muske, and the most sweet woods, with other things: and so set forth the same to Sea, setting that Theater or Pageant on fire. In one of the shippes are Talapoics, which sing till they thinke the body consumed to ashes. Then do they make a masse or lumpe of these ashes and milke, and commit the same to Sea in the hauen of Sirian at an ebbing wa- ter: the bones which remaine they carry to an other place, and there erecting a Chap- pell, doe bury the same therein. After this they returne to the pallace, and, according to the accustomed rites, inaugurate the new King. The father of that King (whose tragicdie yee haue heard) had his bones buried in Dogon.

In Dagin or Dacin, as certaine Merchants at Martaban told our Author <sup>r Balby ca. 42.</sup>, That if the King be in loue with a maide, he asketh her fathers consent, which yet few will graunt, because he is still tied to maintaine his daughter; the King allowing no expen- ses to his wife. In some places of that kingdome are men-eaters, called *Batacchi*, which when their parents grow olde, kill them, and eate them as great dainties. When the King hath condemned a man for some crime, these are his executioners, who in the presence of the king cut off his head, hands and feete, and adding pepper and salt, eate his flesh raw. He is called the king of Assi, and is of great power, hath many ships, much pepper, and is a sworne enemy to the Portugalls, working all the euill he can to Malacca. If the father knoweth the sonne to be guilty (or the sonne the father) of some grieuous crime, he may slay him, but must after giue account to the king; and if he al-  
low

low the fact, all is well; otherwise he is liable to punishment.

In Imahey or Iangoma (five and twenty daies journey from Pegu) when the people be sicke, they make a vow, to offer meate vnto the deuill, if they escape: and when they be recovered, they make a banquet, with many pipes, and drummes, and many other Instruments, and dauncing all the night. Their friends bring them presents, *Cocos*, figges, *Arrecaes*, and other fruits; and with great dancing and reioycing, they offer to the deuill, and say, they giue the deuill to eate, and driue him out, and to this end in their dancing they crie and hollow very lowd. Likewise, when they be sicke, a *Tallipoy* or two, euery night doth sit by them, and sing, to please the deuill, that he should not hurt them. When one is dead, he is carried vpon a great frame, made like a Tower, with a couering all gilded, made of canes, carried by foureteene or sixteene men, with great minstrelsie to a place out of the Towne, and there is burned. Hee is accompanied with all his friends and neighbours, all men: and they giue to the *Tallipoies*, or Priests, many mattes and cloth: and then returne to the house, where they feast it two dayes: which being expired, the women accompany the wife to the place where he was burned, and there spend a while in mourning: then doe they gather the peeces of bones, which be left vnburned, and burie them, and then returne to their houses. The neere of kindred doe also shauē their heads, both men and women.

## CHAP. V.

## Of Bengala, and the parts adioyning.

<sup>a</sup> *Magin.*  
*Gio. Bot. Ben.*  
*Got. Arthus hist.*  
*Ind. Orient. pag.*  
*282.*



Thekingdome of Bengala <sup>a</sup> is very large, and hath of coast one and twenty leagues, and as much within land. The riuer Chaberis (which some call Guenga, and thinke to be the ancient *Ganges*) watereth it: It is plentiful in rice, wheate, sugar, ginger, long pepper, cotton and filke: and enioyeth a very wholesome ayre. The Inhabitants neare the shore, are (for the most part) Mahumetans, and so also was the king, before the great *Mogore* (one likewise of his owne Sect) conquered him. Gouro the seate royall, and Bengala are faire cities. Of this the Gulfe, sometimes called *Gangeticus*, now beareth name *Golfo di Bengala*. Chatigan is also reckoned amongst their Cities. They <sup>b</sup> are a most subtille and wicked people, and are esteemed the worst slaues of all India: for that they are all thieues; and the women, whoores; although this fault is common through all India, no place excepted. They haue a custome, neuer to dresse or seeth meate twice in one pot, but haue euery time a new one. Whensoever they are found in adultery, they haue their noses cut off, and are thence forwards narrowly looked to, that they keepe not each others company. The Portugalles haue here *Porto grande*, and *Porto Pequino*, but without forts and gouernement; euery man liuing after his owne lust: and for the most part, they are such as dare not stay in their places of better gouernement, for some wickednesse by them committed.

<sup>b</sup> *Linſchot.*  
*ca. 16.*

<sup>c</sup> *Adulterie*  
*punished.*

<sup>d</sup> *Linſchot. c. 47*

<sup>e</sup> *Lud. Vert.*  
*lib. 1. ca. 19.*

<sup>f</sup> *Gesnerus de*  
*Quadrup.*

In Bengala are found great numbers of *Abadas* or *Rhinoceroses*, whose horn (growing out of his snout) teeth, flesh, bloud, clawes, and whatsoeuer he hath without & within his body, is good against poyson, and is much accounted of throughout all India. The skinne <sup>d</sup> vpon the vpper part of this beast, is all wrinckled, as if hee were armed with shields. It is a great enemy of the Elephant. Some thinke that this is the right Vnicorne; because as yet there is no other by late trauellers found, but onely by heare-say. Onely *Ludouicus Veriomannus* <sup>e</sup> saith he sawe a couple of those true Vnicornes at Mecca; one whereof had a horne of three cubits, being of the bignes of a colt of two yeres and a halfe old; the other was much lesse: both sent to the Sultan of Mecca, for a rare present out of *Aethiopia*. *Gesner* in his Booke of Foure-footed Beasts, citeth this testimony, and some others, whereby he perswadeth, that there are diuers sorts of these Vnicornes: But it cannot seeme otherwise then strange, that

in



in this last hundred of yeares. Whereto the world hath vnveiled her face more then euer before; none of credite (that I haue read) hath affirmed himselfe to haue seene this Vnicorne, but in picture. That which is reported of their vertue against poyson, proceedeth from the hearbes which Bengala yeeldeth: for in other places they are not neerer the price of these. There are heere also certaine wilde Goats, whose hornes are in account against venome: as I my selfe (saith *Linschoten*) haue proued.

The kings <sup>g</sup> of Bengala, in times past, were chosen of the Abassine or *Ethiopian* slaues, as the Soldans of Cairo were sometime of the Circassian Mamalukes. Northwards of Bengala lieth the kingdome of Arracan. The great *Can* subdued these parts and the kingdome of Mien, about the yeare 1272. while *Marcus Paulus* liued there. Arracan, Chandican, and Syripur are by *Fernandez* placed in Bengala, as so many kingdoms: Patane or Patenaurby *Frederike* and *Fitch* reckoned to an other Bengalan kingdome: which our Countreyman Maister *Fitch* calleth the kingdome of Gouren: so that vnder this name Bengala are comprehended many Seigniories; all, or the most part now subiect to the *Mogor*.

Our Mappes seeme not to describe the riuer Ganges (so will we here terme it with *Ortellius*, *Cassaldus*, *Barrus*, and all our later Trauellers, both Merchants and Iesuits) according to the due course thereof. For Chaberis they bring from the North enclining to the East, Guenga from the West; but Maister *Fitch*, which continued fiewe moneths in passing downe first in Iamena from Agra, which falleth into Ganges, and then in Ganges it selfe to Bengala (although hee confesseth it may be done in shorter time) saith it commeth from the North-west, and runneth East into the Sea. Some call Chaberis, Ganges; and some hold Guenga to be Ganges; and some make but one riuer of them both: and hence may happily arise in part, that seeking of Ganges so farre off.

There is in Ganges <sup>h</sup> a place called *Gongasagia*; that is, the entry of the Sea, in which are many fishes called Sea-dogges. They which are weary of this world, and desire to haue a quicke passage to Paradise, cast in themselues here to be deuoured of these fishes; perswading themselues, that the next and readiest way thither, is by their jawes.

Ganges <sup>i</sup> ouerflowing his bankes, in times past drowned many villages, which so remayne; and hath changed his wonted Channell: the cause that Tanda (a Citie of trafficke) standeth now a league from the riuer. It watereth a fruitfull Countrey and populous, and (as the Oceans high Collector) receiueth into him many riuers by the way, some no lesse then it selfe, so that in the time of raine, you can not see from the one side of Ganges to the other. The superstitious opinion conceiued, in those parts, of this riuer, appeareth by the reports of all. <sup>k</sup> *Emanuel Pinner* at Cambaia obserued many to resort thither on pilgrimage, sometime out of that Citie foure thousand; and was told by the Gouvernor of Bengala vnder the *Mogor* then at Lahor, that there came thither sometime three hundred thousand or foure hundred thousand Pilgrims. And addeth, That not long before his coming to Cambaia there assembled there, to this deuout iourney, fiftie thousand people. Happy they esteeme that man which washeth himselfe therein, and secure of saluation, if at the point of death he may drinke of this water. Hee conferred with one *Gedacham*, a great man, which had bene on this holy voyage, and had there weighed his mother three times; first, by her weight in siluer; secondly, in golde; thirdly, in pearles, all which hee gaue vnto the poore. A brother of his, called *Rau*, being to goe to the great *Mogore*, offered one hundred and fiftie thousand *Pardamos* that his *Pagodes* or Idoles should send him good successe. They make an Image also to this riuer, whereinto they doe diuine honour. The king of Calecut and the other kings of Malabar keep a solemne feast euerie twelue yeares, in honour of this riuer; because that long since a certaine *Bramene* (falsely accused) fled vnto Ganges, and there led an austere life twelue yeres, worshipping that Streame and his Idoll, to whom when he purposed to return home, after those twelue yeares expired, that Image of Ganges appeared, and said, that on the last day of February hee would appeare in a riuer of his owne Countrey, and cause

<sup>g</sup> *Gi. Bot. Ben.*

<sup>h</sup> *Bally ca. 42.*

<sup>i</sup> *R. Fitch.*

<sup>k</sup> *Hier. Pav. Eman. P. n.*

<sup>l</sup> *Pardam is three testons Portugale.*

<sup>m</sup> *M. Piment.*



the waters thereof to arise; and runne backward in witnesse of his innocencie, and bade him assemble all the Lords of Malabar to the sight, which accordingly came to passe, and the memory thereof is by this Feast solemnized.

*n R. Fitch.*

Bannaras <sup>n</sup> is a great Towne on Ganges, to which the Gentiles out of farre countries come on pilgrimage. The men are shaven all but the crowne. Alongst the water-side are many faire houses, in which stand Images of euill fauour, made of stone, and wood, like leopards, lions, monkeis, men, women, peacokes, and deuills, with foure armes and hands, sitting close-legged, and holding somewhat in their hands. There are diuers old men, which on places of earth, made for the purpose, sit praying, and they giue the people (which by breake of day, and before, come out of the towne, to wash themselves in Ganges) three or foure straws, which they take, and hold them betweene their fingers where they wash themselves: & some sit to mark them in the foreheads, and they haue in a cloth a litle rice, barley, or mony, which they giue to these old men. After that, they go to diuers of their Images, and giue them of their sacrifices, those old men in the meane while praying, which maketh all holy. They haue one idoll called *Ada*, with foure hands and clawes. On certaine great carued stones also they poure water, rice, wheat &c. They haue a great place like a wel, with steps to goe down, wherein the water standeth foule, and stinketh by reason of those many flowers, which they continually throw thereinto. Many people are alwaies therein with imagination of pardon for their sins, because God (as they blaspheme) washed himself therein. They gather vp the sand in the botome, as a holy relike. They pray not but in the water, and wash themselves ouer head, lading vp water with both their hands, and turne themselves about, and then drinke a litle of the water three times, after which they goe to their Gods in their houses. Some of them will wash a place which is their length, and then will pray vpon the earth, with their armes and legs at length out, and will rise vp and lie downe, and kisse the ground twenty or thirtie times, but will not stirre their right foote. Some vse fifteene or sixteene pots, litle and great, ringing a bell while they make their mixtures ten or twelue times; and make a circle of water about their pots, and pray: others sitting by, one of which reacheth them their pots. They say ouer these pots diuers things many times, which done, they go to their gods and strew their sacrifices, which they thinke are very holy, and marke many of them which sit by in the foreheads, esteemed as a great gift. There come fiftie, and sometime a hundred together, to this Well, and to these Idoles.

About their Idolls in some houses sitteth one in warme weather to blow the wind with a fan vpon them. And when they see any company comming, they ring a litle bell, and many giue them their almes. None of these idolles haue a good face. Some are blacke, and haue clawes of brasse; and some ride on peacokes or other fowles. One there is alwaies attended with his fan, to make winde, which (they say) giueth them all things, both food and rayment. Heere some be burned to ashes, some scorched in the fire, and throwne into the water, when they are dead: the Foxes presently eate them. The wiues do burne with their husbands when they die: if they will not, their heads be shaven, and neuer any account is made of them after. If a man or woman be sicke, and like to die, they will lay him before their idolles all night: and that shall mend or end him. And if he do not mend, that night his friends will come and sit a litle with him, and cry, and after will carry him to the waters side, and set him vpon a litle raft made of reeds, and so let him go downe the riuer. The chiefe idols are very euill-fauoured, their mouthes monstrous, their eares gilded, and full of Jewelles, their teeth and eyes of gold, siluer, glasse, coloured blacke, with Lampes continually burning before them. Into their houses or Temples you may not enter, with your shooes on. When the scorched Indians are throwne into Ganges, the men swim with their faces downewards, the women with their faces vpwards; which I had thought they had by some meanes caused, but they denied it. The people goe all naked, with a litle cloth about their middle. Their women are exceedingly on their necks, armes, and eares, decked with rings of siluer, copper, tin, and iuory hoopcs: they are marked with a great spot of red in their foreheads, and a stroke of red vp to the crowne, and so



it runneth three wayes. Their marriages are in this sort : ° The man and the woman come to the water side, where standeth a *Bramane* or Priest, with a Cow and a Calfe, or a Cow with Calfe : These all goe into the water together, the *Bramane* holding a white cloth of foure yards long, and a basket crosse bound with diuerse things in it. This cloth he laith vpon the backe of the Cow. And then he taketh the Cow by the taile and saith certaine words. She hath a copper or a brasse pot-ful of water. The man holdeth his hand by the Bramans hand, and the wiues hand by her husbands, and all haue the Cow by the taile. Then they poure water out of the pot vpon the Cowes taile, which runneth through all their hands, and they lade vp water with their hands, and then the Bramane tieth their clothes together. After this they goe round about the Cowe and Calfe, and giue somewhat to the poore there attending, leauing the Cow and Calfe for the Bramans vse, and offer to diuers of their Idolls money, then lying downe vpon the ground, they kisse it diuers times, and goe their way. Betweene this and Patenaw are diuers theeues, like the Arabians, without certaine abode.

o The manne  
of their marri-  
ages.

Patenaw was sometime a kingdome, now subiect to the *Mogore*. The women here are so decked with siluer and copper, that it is strange to see, and by reason of such rings vpon their toes, they can weare no shooes. Heere I saw a dissembling Prophet which sate vpon an horse in the market-place, and made as though he slept, and many of the people came and touched his feete with their hands, and then kissed their hands. They tooke him for a great man, but I saw he was a lazic lubber : and there I left him sleeping. The people here are great praters & dissemblers. As I came from Agra down the riuer Iemena, I saw also many naked beggers, of which the people make great account ; they call them *Scheseche*. Heere I saw one, which was a monster among the rest, wearing nothing on him, with a long beard, the haire of his head couering his priuities. The nailes of some of his fingers were two inches long : for hee would cut nothing from him p. Neither would he speake, but was accompanied with eight or ten which spake for him. When any man spake to him, hee would lay his hand vpon his breast, and bow himselfe, but speake he would not to the King.

p A right nig-  
gard.

In those parts they had many strange ceremonies. Their Bramans or Priests come to the water, and haue a string about their neckes made with great ceremonies, and lade vp water with both their hands, and turne the string first with their armes within, and then one arme after the other out. Heere also about Iemena, the Gentiles will eate no flesh, nor kill any thing. They pray in the water naked, and dresse their meat and eate it naked : and for their penance they lie flat vpon the earth, and rise vp and turne themselves about thirtie or forty times, and vse to heaue vp their hands to the Sunne, and to kisse the earth, with their armes and legs stretched out along, their right leg being alwayes before the left. Euery time they lie downe, they score it with their fingers, to know when their stint is ended. The Bramanes marke themselves in the foreheads, cares, and throats, with a kinde of yellow geare which they grinde ; euerie morning they doe it. And they haue some old men which go in the streets with a box of yellow powlder, and marke them which they meet on their heads and neckes. And their wiues doe come, ten, twenty and thirty together to the water side, singing, and there doe wash themselves, and vse their ceremonies, and marke themselves on the foreheads and faces, and carry some with them, and so depart singing. Their daughters be married, at, or before the age of ten yeares. The men may haue seuen wiues. They are a crafty people, worse then the Iewes.

I went q from Bengala into the Countrey of Couche, which lieth fise and twentie dayes iourney North-wards from Tanda. The King was a Gentile, named *Suckel Counse* : his Countrey is great, and lieth not farre from Cauchin-China. All the Countrey is set with canes made sharpe at both ends, and driuen into the earth ; and they can let in the water, and drowne the Countrey knee-deepe. In time of war they payson all the waters. The people haue eares which be maruellous great, of a span long, which they draw out in length by deuises when they be young. They are all Gentiles, and will kill nothing, They haue Hospitalls for sheepe, dogs, goates, cats, birds, and all other liuing creatures. When they be old and lame, they keep them till they

q R. Fittb.

they die. If a man catch or buy any quicke thing in other places, and bring it thither, they will giue him money for it, or other victualles, and keepe it in their Hospitalles, or let it goe. They will giue meate to the Antes. Their small mony is Almonds, which oftentimes they eate. We passed through the Countrey of Gouren, where we found but few villages, and almost all wildernesse, and sawe many buffes, swine, and deere: grasse longer then a man, and very many Tygers. Satagam is a faire Citie, for a city of Moores, and very plentifull. In Bengala such is the estimation of Ganges, that they will fetch of it a great way off, though they haue good water nere: & if they haue not sufficient to drinke, they will sprinkle a little on them, and then they are well. From Satagam I trauelled by the Countrey of the King of Tippaia, with whom the *Mogore* hath continuall warre. The *Mogores*, which be of the kingdome of Recon and Rame, be stronger then this King of Tippaia. Foure dayes journey from Couché is Botanter, and the citty Bettia: the King is called *Dermaime*: the people are tall and strong: the Countrey great, three moneths journey, and hath in it high mountaines, one of which a man may see, six dayes journey off: Vpon these mountaines are people with eares of a span long; otherwise they account them Apes. Hither resort many merchants out of China and Tartaria. From Chatigan in Bengala I went to Bacola, the king whereof is a Gentile; thence to Senepare, and after, to Simergan, where they will eate no flesh, nor kill no beast; and thence to Negrais in Pegu and Cosmin. Thus farre hath our Countrey-man led vs in the view of so many superstitions of these Bengalans. and their Northerly neighbours.

† *Linschot.*

The Bengalans † haue a tradition or fable amongst them, That this riuer commeth out of Paradise, which was proued by one of their kings, who sent men vp the stream till they came to a pleasant aire, still water, and fragrant earth, and could rowe no further. Hence happily grew this conceit, That this water should wash away sinne, and that without it they cannot be saued. This riuer hath in it Crocodiles, which by water are no lesse daungerous then the Tygers by land, and both will assault men in their shippes. There is also a little small beast, which by his barking maketh the Tiger to runne away.

† *N. Pimenta.*

The king of Chandecan † caused a Iesuite to rehearse the *Decalogne*: who when he reproued those Indians for their polytheisme, worshipping so many *Pagodes*; He said, that they obserued them but as, amongst them, their Saints were worshipped: to whom how sauoury the Iesuites distinction of *θεωλεία* and *λατρεία* was for his satisfaction, I leaue to the Readers iudgement. This king, and the others of Bacala and Arracan haue admitted the Iesuites into their Countries, and most of these Indian Nations.

† *Histor. relatio de rege Mogor.*

In that part of Botanter, which is next to Lahor and the *Mogor*, the people † are white, and Gentiles. Their garments are close girt to them, that a wrinkle or pleit is not to be seene, which they neuer put off, no not when they sleepe, as long as they are able to hang on: their head-attire is like a sugar loafe, sharpe at the toppe. They neuer wash their hands, lest, say they, so pure a creature should be defiled. They haue but one wife; and when they haue two or three children, they liue as brother and sister. Widowers and widowes may not marry a second time. They haue no Idolles nor townes, nor king, in those parts of Botanter. They haue their Soothsayers, which they aske counsell of. When any is dead, they resort vnto these Wisards, to knowe what is to be done with their dead. They search their Bookes; and as they say the word, they burne them, or bury them, or eate them, although they vsually feede not on mans flesh. They also vse dead mens skulls instead of dishes, as in *Thebes* we haue obserued the like custome. They are liberall Almes-giuers.



## CHAP. VI.

## Of the Great Mogor.

**T**He Great Mogor (according to *Boterus*) hath vnder his subiection seauen and fortie Kingdomes, which lye betweene Indus and Ganges on the East and West, and betwixt Imaus and the Ocean. He is called of the people the *Great Mogor*, for the same cause that the *Ottoman-Turkes* are called *Great*. The stile of him that was King<sup>a</sup>, when the Iesuites imparted to vs these relations, was *Mahumeth Zelâbdim Echebar*, King *Mogor*. His descent is from *Tamerlan* (worthily called *Great*) from whome he is reckoned the eight. His father was *Emmampaxda* (as the Iesuites report) which being driuen to great straits by the Parthians, or Tartars, was driuen to aske aid of the *Sophi*, or Persian King; which he obtained, with condition of submitting himselfe to the Persian Religion. The Mogores speake the Turkish Language. The Empire of this Mogore is exceeding great, containing the Countries of Bengala, Cambaia, Mendao, and others, comprehended by some vnder the name of Industan. This Mendao is said to be tenne Leagues in circuit, and that it cost the Mogor twelue yeares siege. Agra and Fatipore are two Cities in his dominion, great, and full of people, much exceeding London; and the whole space betweene is as a continuall populous Market. Many Kings he hath conquered, and many haue submitted themselves and their States voluntarily to his subiection. Twentie Gentile Kings are numbred<sup>b</sup> in his Court, which attend him, equalling the King of Calecut in power. Many others pay him tribute. Eleuen great Riuers runne through his dominions; *Taphi, Harnada, Chambel, Iamena, Ganges*: The other six are *Indus*, or *Schind* (as they call it) and *Caramul, Cebcha, Ray, Chenao, Rebeth*, tributaries to *Indus*. The whole Monarchie enuironeth nine hundred Leagues. King *Echebar*<sup>c</sup> hath many Lords, each of which is to maintaine eight, tenne, twelue, or foureteene thousand horse in readines for the warre, besides Elephants, of which in the whole Kingdome are said to bee fiftie thousand. Himselfe can further bring of his owne into the Field fiftie thousand horse, & footmen innumerable. To those Lords he alloweth certain Prouinces for such militarie seruice: for he is Lord of all, nor hath any else possession of any thing, but at the will of the King. Once a yeare they appeare before the King, where they present a view of those their enioyned forces. Many millions of reuenue doe besides accrew vnto his coffers: yet his Port and Magnificence is not so great, as of many other Princes, either for Apparell, Diet, or the Maiestie of his Court-seruice. He cannot write or reade, but heareth often the disputations of others, and Histories read before him, being of deepe iudgement, piercing wit, and wise fore-cast. In execution of Iustice hee is very diligent, insomuch, that in the Citie where he resideth he heareth all causes himselfe, neither is any malefactor punished without his knowledge, himselfe giuing publike audience tenne times every day: for which purpose hee hath two wide Halls, and in them Royall Thrones, where he is attended with eight Counsellors, besides Notaries.

This King detesteth the Mahumetane Sect, which, as you heard, his father embraced for his aduantage; and therefore hath ouerthrowne their Moschees in his Kingdome, conuerting them to Stables, and more trusteth and employeth the Gentiles in his affaires then the Moores: whereupon many of them rebelled against him, & stirred vp the Prince of Quabul, his brother, to take Armes: against whome *Echebar* opposed himselfe, and caused him to retire into his owne Countrie. It is vncertaine<sup>d</sup> what Religion he is of, some affirming him to be a *Moore*, some a *Gentile*, some a *Christian*; some of a fourth Sect, and of none of the former. Indeepe it appeareth that he wauereth, vncertaine which way of many to take, able to see the absurdities of the Arabian

<sup>a</sup> 1595, &  
1599.

<sup>b</sup> *Relat. de Reg. Mog.*

<sup>c</sup> Of the great Mogor his puissance, riches, and other qualities *Pierre du Tarric* hath largely written *l. 4. de l'histoire des Indes Or. c. 8*

<sup>d</sup> The vncertainetie of his Religion.

and Gentile profession, and not able to beleue the high mysteries of the *Christian Faith*, especially the *Trinitie* and *Incarnation*. He hath admitted the Iesuites there to preach, and would haue had them by miracle to haue proued those things to him, which they (elsewhere so much boasting of Miracles) wisely refused. For he demanded, that the *Mulla's*, or Priests of the Mogores, and they, should by passing through the fire make tryall of their Faith. Hee hath many Bookes and Images, which the Christians there doe vse, and seemeth to haue great liking to them, vsing the same with great reuerence. But his Religion is the same (it seemeth) with that of *Tamerlane* his predeceffour, to acknowledge *one GOD*, whome varietie of Sects and worshippings should best content. He caused<sup>e</sup> thirtie infants to be kept, as is said of *Psammetichus* King of *Egypt*, setting certaine to watch and obserue, that neither their Nurfes, nor any else, should speake vnto them, purposing to addict himselfe to that Religion which they should embrace, whose Language these infants should speake; which accordingly came to passe. For as they spake no certaine Language, so is not he settled in any certaine Religion. He hath diuerse Idols sometime brought before him, among which is one of the *Sunne*, which early euery morning he worshippeth. He worshipped also the Image of *CHRIST*, setting it on the Crowne of his head. He is addicted to a new Sect, as is said, wherein he hath his followers, which hold him for a Prophet. The profit, which they haue by his Gold, addiceth them to this new Prophet. <sup>f</sup> He professeth to worke miracles; by the water of his feet curing diseafes. Many women make vowes vnto him, either to obtaine children, or to recouer the health of their children; which if they attaine, they bring him their vowed deuotions, willingly of him receiued. Hee hath three sonnes; *Sciec* the eldest, which is honoured with the title *Gio*, and called *Sciecigio*, that is, the Soule, or Person, of *Sciec*: he much fauoureth the Iesuites: The second, *Pahari*; *Dan*, or *Daniel* is the youngest: Some call them by other names. His presents are exceeding, besides his Tributes and Customes: for in eight dayes space these gifts amounted to a million of Gold; and almost daily he is presented with the like, and especially in a feast which he celebrateth, called *Nerosa*, great gifts are offered: so that his Treasures occupie the next roome to those of China.

e Ioan. Oranus.

f Hier. Xavier.

g Smau. Pinner.

h Narratio reg. Mogor.

Touching the Superstitions of this Kingdome, thus writeth *Ioannes Oranus*, in his Narration of this Kingdome<sup>b</sup>. Not farre from the Citie *Tahor* is an Idoll, resembling a woman, which they call *Nazar Colo*, framed with two heads, and six or seuen armes, and twelue or foureteene hands, one of which brandisheth a Speare, another a Club. Hereunto resort many Pilgrims to worship, and hereof they tell many miracles; as that many cut off their Tongues, which are againe restored whole vnto them, but remaine mute. Some thinke our breath to be our Soule. Some affirme, That all things are the same thing. Some, that *GOD* onely hath a being, other things are shadowes and apparances. Some thinke all things, and some, the round Circle of the world, and some, themselues to be *GOD*. Almost all doe hold the commigration of soules into the bodies of Beasts. They say the World shall last foure Ages, or Worlds, whereof three are past. The first lasted seuentene *Laches* (euery *Laches* containeth a hundred thousand yeares) and 28000 yeares. Men in that World liued tenne thousand yeares, were of great stature of bodie, and great sinceritie of minde. Thrice in this space did *GOD* visibly appeare on the Earth: First in forme of a Fish, that he might bring out the Booke of the Law of *Brama*, which one *Causacar* had hurled into the Sea: The second time in forme of a Snayle, that he might make the Earth drie and solid: Lastly, like a Hogge, to destroy one that said he was God, or as others of them as truly say, to recouer the Earth from the Sea, which had swallowed it. The second World lasted tenne *Laches*, and 92006 yeares, in which men were as tall as before, and liued a thousand yeares. *GOD* did appeare foure times: first, in a monstrous forme, the vpper part a Lyon, the lower a Woman, to repress the pride of one which gaue out himselfe for *GOD*: Secondly, like a poore *Bramane*, to punish a proud King, that would by a new-deuised Art flee into Heauen: The third time,

to



to be reuenged of another King, which had slaine a poore Religious man, he came in the likenesse of a man, named *Paracaram*; and lastly, like one *Ram*, the sonne of *Giorcorat*, which had slaine *Paracaram*. The third World continued eight *Laches*, and foure thousand yeares, wherein men liued five hundred yeares; and *God* appeared twice in humane likenesse. The fourth Age shall endure foure *Laches*, whereof are alreadie passed 4692 yeares. They say *God* will also appeare in this Age. Others imagine, that he hath alreadie appeared, and that *Echebar* is he. Some hold, That those tenne appearances were but creatures, which had receiued Diuine power. They themselues easily perceiue the vanitie of these *Chimera's* and monstrous opinions, but will not leaue them, least they should (at the same cast) loose their wealth and Superstition together.

In this Countrie of the Mogor they haue many fine Carts, carued and gilded, with two Wheelles, drawne with two little Bulls, about the bignesse of our great Dogges in England, and they will runne with any Horse, and carrie two or three men in one of those Carts. They are couered with Silke, or fine Cloth, and be in vse as our Coaches in England.

By the Letters of *N. Pimentak* 1600, it appeareth, that the Mogor had subdued three Indian Kings, of the Arabian Sect, *Abdenagran*, *Idalcan*, *Maffulapatan*, and grew dreadfull to the puissant King of Narsinga, by the current of his Conquests, in that Chersonesus which trendeth to the South from Cambaia and Bengala, before mentioned.

## CHAP. VII.

## Of Cambaia, and the neighbouring Nations.



Ambaia is also called Guzarat<sup>a</sup>, containing in length, from the Riuer Bate to Circam, a Persian Region; five hundred myles of Sea-coast, being on other parts enuironed<sup>b</sup> with the Kingdomes of Dulcinda and Sanga on the North; Mandao, on the East; on the West, Nautacos, or the Gedrosians. The Sea and the Confines of Decan are the Southerly bounds. It hath in it, by estimation, threescore thousand

Populations, or inhabited Places, watered with many streames, the chiefe whereof is *Indus*, which diuideth it in the middle, running from Caucasus, or Naugrocot, and after nine hundred myles journey, with two nauigable mouthes disemboquing it selfe into the Ocean. This Countrey is very fertile, not yeelding to any other in India, in the fruites which the Earth and Trees bring forth, besides their store of Elephants, Gemmes, Silke, Cotton, and such like. The people are of an Oliue-colour, and goe naked, except about their priuie parts. They eate no Flesh, but Rice, Milke, Barley, and other life-lesse creatures. The inhabitants are, for the most part, Gentiles; and so were their Kings, vntill the Mahumetane Superstitions preuailed. There are<sup>c</sup> vp, within the Land, People called *Reisbuti*, which are the naturall Nobles of this Kingdome, chased by the Moores to the Mountaines, whence they make often excursions and spoyles in the Countrey, and the Cambayans pay them tribute, that they might liue in peace. Their chiefe Sea-Townes are Daman; Bandora, Curate, Ravellum, Bazuinum; and within Land, Cambaia, Madabar, Campanel, Tanaa, &c.

Cambaia hath bestowed the name on the whole Kingdome, which they call the Indian Cairo, for the excellencie thereof: it standeth three myles from *Indus*. The Tides here<sup>d</sup> encrease not, as with vs, at the full, but at the decrease of the Moone they are at the highest. It is not a hundred and threescore yeares since *Machamut*, a Moore, expelled the Guzarat King.

<sup>a</sup> *Maginus.*<sup>b</sup> *Maff. l. 4.*<sup>c</sup> *Joseph. Ind. Linsch. l. I. c. 27.*<sup>d</sup> *L. Verto. l. 4.*

This *Machamut* deserueth mention for one thing, wherein the Sunne hath scarce beheld his like. He so accustomed himselfe to poysons, that no day passed wherein he tooke not some: for else he himselfe had died, sayth *Barbosa*, as it fareth with *Amfian*, or *Opium*, the vse whereof killeth such as neuer tooke it, and the disuse, such as haue. And beyond that which we reade of *Mithridates* in the like practise, his Nature was transformed into so venomous a habit, that if he did meane to put any of his Nobles to death, he would cause them to be set naked before him, and chewing certaine Fruits in his mouth, which they call *Chofolos* and *Tambolos*, with lime made of shells, by spitting vpon him in one halfe houre, depriued him of life: if a Flye sat vpon his hand, it would presently fall off dead. Neither was his loue to be preferred to his hatred, or with women was his dealing lesse deadly. For he had foure thousand Concubines, of whome none liued to see a second Sunne, after he had carnally knowne them. His Mustaches (or haire of his vpper lippe) was so long, that he bound it vp on his head, as women doe with a haire-lace; and his beard was white, reaching to his Waste. Euery day when he arose, and when he dined, fiftie Elephants were brought into the Pallace, to doe him reuerence on their knees, accompanied with Trumpets, and other Musicke.

e *Od. Barbosa.*

f *Cal. Rhod. l. 11.*  
c. 13.

*Calius Rhodiginus* f mentions the like of a maid, thus nourished with poysons, her spittle (and other humours comning from her) being deadly: such also as lay with her carnally, presently dying. He cites out of *Auicenna* a like example of a man, whose nature, infected with a stronger venome, poysoned other venomous creatures, if any did bite him. And when a greater Serpent was brought for triall, he had by the biting thereof a two-dayes Feuer; but the Serpent died: The other did not harme him.

g *Maff. l. 11.*

*Mamudius*, the successor of King *Machamut*, was a great enemy to the Portugalls. *Badurius* succeeded in State and affection, and exceeded in greatnesse and ambition. He inuaded s *Mandao*, and *Sanga*, where he besieged *Citor*, then gouerned by a warre-like woman, which not able to hold out longer against him, fledde, and left the people in forlorne plight, who in a desperate resolution (like *Sardanapalus*) heaping vp their Treasures, set fire thereto, and then cast themselues therein. This fire continued three dayes, and consumed threescore and tenne thousand persons.

h *Rel. reg Mog.*

Hence *Badurius* triumphantly marched against the Mogor, whome *Maffens* calleth *Miramudius*, (it seemeth to be *Echebars* Grandfather, whome some h call *Baburxa*, famous for his Indian victories) with an Armie of a hundred and fiftie thousand horse, whereof thirtie thousand were barded; and fise hundred thousand footmen: of great Brazen Ordinance, a thousand; whereof foure Basiliskes were drawne (such was their weight) by so many hundred yokes of Oxen: with Shot and Powder he laded fise hundred Waines, and as many with Gold and Siluer, to pay his souldiors. These Forces, with this prouision, might rend the Ayre with thunders, might make the Earth to shake with terrour, might drie and drinke vp Ri- uers of water, might frame another fierie Element, of Arts inuention, but could not eyther terrifie the Mogor, or saue *Badurius* from a double ouerthrow, first at *Doce- ri*, next at *Mandao*, where he looseth his Tents and Treasures, and shauing his beard, fleeth disguised to *Diu*, in which, that the Portugalls might be engaged in the same Warre, he gaue them leaue to erect a Fortresse: A thing of such moment vnto them, that *Iohn Botelius* (confined before vnto India, for crimes objected) thought, by being the first messenger thereof in Portugall, to purchase his libertie: whereof he might well be reputed worthie, who in a little Vessell, scarce eightene foot long, and six wide, with vndaunted courage contemning that wide, long, & tempestuous Ocean, arriued with his sinall companie, great newes, and greater admiration at *Lisbone*. *Badurius* after alteriug his minde, and therein entertaining a treacherous proiect against the Portugalls, coloured the same with kindnesse, and he (which feared all men no lesse the he was feared as guiltie to his own tyrannie, which somtime made *Dionysius* of a King a Barber, & now this, a King of others, & his own Cook, trusting no man

i *Cicer. Offic.*



man to dresse his meat) aduentured to visit the Portugall Viceroy in his shippes, professing great friendship with great dissimulation, and by a meane Mariner, at his returne, was slaine; whereupon the whole Island submitted it selfe to the Portugall yoke. And because we haue in this Chapter mentioned so many wonders, let this also haue place among (if not aboue) the rest, which presently happened <sup>k</sup>. Whiles the Portugals were busie in their buildings, a certaine Bengalan <sup>l</sup> came to the Gouernour, which had liued, as he affirmed, three hundred thirtie five yeares. The olde men of the Countrey testified, That they had heard their ancestors speake of his great age, and himselfe had a sonne fourescore and tenne yeares old, and not at all bookelearned, yet was a speaking Chronicle of those pastied times. His teeth had sometimes fallen out, others growing in their places; and his beard, after it had bene very hoarie, by degrees returned into his former blacknesse. About a hundred yeares before this time he had altered his Pagan Religion into the Arabian or Moorish. For this his miraculous age, the Sultans of Cambaia had allowed him a stipend to liue on, the continuance of which he now sought, and did obtaine of the Portugalls.

*Mamudius*, Successour to *Baaurius*, sought with all his forces to driue these new Lords out of Diu, as *Solyman* had done before, by a Nauie and Armie sent thither, but both in vaine: of which Warres, *Damianus à Goes* <sup>m</sup> hath written diuers Commentaries. But this whole Countrey is now subiect to the Mogor. It was, in *Alexanders* time, peopled by the *Massani*, *Sodra*, or *Sabraca*, *Presse*, and *Sangada*, as *Ortelius* hath placed them, where *Alexander* (as in diuerse other places hee had done) erected a Citie of his owne name, called Alexandria. Daman, another Key of this Bay, and entrance of the Riuer Indus into the Sea, fell to the Portugalls share.

The Land of Cambaia <sup>n</sup> is the fruitfulest in all India, which causeth great trafficke of Indians, Portugalls, Persians, Arabians, Armenians, &c. The *Guzarates*, or Cambaians, are the subtillest Marchants in all India. They haue <sup>o</sup> amongst them many Histories of *Darius* and *Alexander*, which sometime were Lords of this Indian Prouince. The Portugalls <sup>p</sup> haue at diuerse times conquered diuerse of the chiefe Townes in this Kingdome, some whereof they keepe still. There are women in Diu, which by art dye their teeth blacke, esteeming themselues so much more beautifull, and therefore goe with their lippes open, to shew the blacknesse of their teeth. When a Cambayan dieth, they burne his bodie, and distribute the ashes vnto the foure Elements (of which man consisteth.) The wiues are burned with their husbands, being addressed thereunto in pompous attyre.

Six Leagues from Decan is a Hill, out of which the Diamond is taken. This Hill is kept with a Garrison, and walled about. A little from Ciauli is an old Temple (supposed to be built by *Alexander* the Great) adorned with Imagerie, now the habitation of Battes. Beneath it is a Riuer so deepe, that none haue yet found the bottome.

*Garcias ab Horto* thus writeth <sup>q</sup>, That about three hundred yeares before his time, a mightie King in the Kingdome of Dely, depriued the Gentiles of the Kingdome of Balaguete. At the same time the Moores dispossessed the *Reisbuti* of Cambaya. These *Reisbuti* in Cambaya (once the Naturall Lords) and the *Venezaras* and *Colles*, of like condition in Balaguete, to this day exercise Robberies in those parts: the Kingdome of Decan to these, and to the first the Kingdome of Cambaya, paying tribute, to be freed from the same. And the Kings suffer them, that they may share with them. The Kingdome of Dely is Northerly, subiect to Cold and Frosts, as in Europe. The Moores had possessed this Kingdome, but a certaine Bengalan (rebellling against his Master) slew him, vsurped his State, and by force of warre added this also to his Dominion; he was called *Xaholam* <sup>r</sup>. This King made his sisters sonne <sup>s</sup> his successor, who was much addicted to Foreiners: he diuided his Kingdome into twelue parts, or Prouinces, ouer which he set so many Captaines: *Idalcam*, from Angidaui to Cifarda: from thence to Negatona, *Nizamaluco*: Ouer Balaguete, or the vp-Hill Countrey (for *Bala* in the Persian Language signifieth the toppe, and *Guate* a Hill) *Imadmaluco*, and *Catalmaluco*, and *Verido*, &c.

<sup>k</sup> *Mass. Hist. Ind. l. 11.*  
<sup>l</sup> This same man appeared before so yman the Turkish General, at the siege of Diu.  
*Diag. de vn Comite Venetiano.*

<sup>m</sup> *Dam. a Goes, op. Di. & bell. Casib.*

<sup>n</sup> *Linschot.*  
<sup>o</sup> *Od. Barbosa.*  
<sup>p</sup> *Gotardus Arthus Hist. ind. e Orient. c. 23.*

<sup>q</sup> *Garc. ab Horto Hist. Plant. l. 2. c. 28.*

<sup>r</sup> *Xahalam, i. Lord of the world.*  
<sup>s</sup> *Daquem.*

These all rebelled, and captiued *Daquem* their King at Beder, the chiefe Citie of Decan, and shared his Kingdome amongst themselues, and some Gentiles, partners in the conspiracie. They were all foreiners but *Nizamaluco*. This and the other names, before-mentioned, were titles of honour giuen them, with their Offices, by the King, corrupted by the vulgar in pronouncing. *Idalcam* is *Adel-ham*. *Adel*, in the Persian Language, signifieth *Iustice*; *Ham* is the Tartarian appellation, signifying a Prince, or King (which name might well be the Relikes of the Tartarian Conquests in those parts) so *Adelham* is, *King of Iustice*. *Neza* in the Persian (which *Scaliger* sayth is of like extent in the East, as Latine in the West) is a Launce: *Maluco* signifieth the Kingdome. *Neza*, or *Nizamaluco*, the Speare or Launce of the Kingdome. So *Cotamaluco* the Tower of the Kingdome, *Imadmaluco* the Throne of the Kingdome, &c. *Nizamaluco* is also called *Nizamoxa*: which *Xa*, or *Seba*, is a Persian title (signifying " as *Monsieur* in France, or *Don* in Spaine) and giuen by *Ismael* the Sophi, and *Tamas* his sonne, to all those Kings that would communicate in their Sect, which *Nizamoxa* onely yeelded to. Other of them made shew, but soone recanted. Thus farre *Garcias*.

e Ios. Scal. de  
Emend. temp.  
l. 7.

u Ios. Scal. Can.  
3<sup>ra</sup> l. 3.

x L. Vert. l. 4.

y Eman. Pinner.

The Religion in Cambaia is partly Moorish, partly Heathenish. *Vertonaxius* x is author, that they worship not Idols, or *Pagodes*. Others report, That this way, and others, they are exceeding religiously deuoted. They obserue a strict kind of fasting, which lasteth with some eight dayes, with others fiftene, twentie, or thirtie dayes: in all which space they eate not a bit; onely, when they thirst, drinke water. One could not see when to make an end of this his penance, till his left eye fell out of his head, as both had done before out of his heart. In Cambaia they had one *Bramene* in such reputation of holinesse and honour, that they would salute him before they medled with their worldly affaires. One affirmed to this Iesuite, That if his *Bramene* should commaund him to distribute all his goods to the poore, he would doe it, yea, he would lay downe his life at his commaund.

z An. Do. 1595.

On the eight day of Ianuariez, in that Citie, were giuen in almes twentie thousand *Pardawes* (which is in value about a Flemish Dollar;) one man had giuen five thousand thereof, another three thousand, another fiftene hundred. The cause was, because that day (as their *Bramenes* affirmed) the Sunne departed from Sur to Horte. Of their Pilgrimages is spoken before; some Eastward to Ganges; some Westward to Mecca, to wit, the Moores; not men alone, but women also: and because *Mahomet* hath forbidden all vnmarried women this holy iourney, they will marrie before they set forth, and dissolue the same Marriage againe, after their returne. Hereby they thinke to purchase merit with God.

I went one day (sayth *Pinnerus*) to the publike Hospitall, which the Citizens of Cambaia had founded for all kindes of birds, to cure them in their sicknesse. Some Peacocks were there incurable, and therefore might haue bene expelled the Hospitall. But (alacke for pitie of so rufull an accident) a Hawke had bene admitted thither for the cure of his lame legge, which being whole, he inhospitally slew many of these co-hospitall weaker Fowles, and was therefore expelled this Bird-Colledge by the Master thereof. For men they had not an Hospitall that were thus Hospitall to Fowles.

a The Religious in Cambaia.

They haue certaine Religious persons, called *Verteas*, which liue in a Colledge together, and when I went to their house, they were about fiftie in number. They ware white Cloth, were bare-headed, and shauen; if that word might be applyed to them, who pull off their haire on their heads and faces, leauing only a little on their Crowne. They liue on almes, nor receiue they but the surplusage of the daily foode of him that giueth them. They are wiuelesse. The Orders of their Sect are written in a booke of the Guzarates writing. They drinke their water hote, not for Physicke, but deuotion, supposing that the water hath a soule, which they should slay, if they dranke the same vnfolden. For the same cause they beare in their hands certaine little brushses, with which they sweepe the floore, before they sit downe, or walke, least they should kill the soule of some Worme, or other small Creature. I saw their Priour thus doing.

The



Generall of this Order is said to haue an hundred thousand men vnder his canonicall obedience, and is newly chosen euery yeare. I saw amongst them little boyes, of eight or nine yeares old, resembling the countenances of Europe, rather then of India, by their parents consecrated to this Order. They had all in their mouth a cloath, foure fingers broad, let thorow both their eares in a hole, and brought backe againe thorow their eares. They would not shew me the cause; but I perceiued it was, lest some gnat or flie should enter thicher, and so be slaine. They teach that the world was made many hundred thousand yeares agoe: and that G o d did then send three and twentie Apostles, and now hath sent the foure and twentieth in this third age, two thousand yeares since, from which time they haue had writing, which before they had not.

The same <sup>b</sup> Author in another Epistle saith, That the most of the Inhabitants of Cambaia are *Bramenes*. They eat no flesh, nor kill any thing, yea they redeeme beasts and birds maimed or sicke, and carry them to their hospitals to be cured. In Guzzarat he had seene many *Gioghi*, a religious order of Monkes, which yeeld to none in penance and pouertie. They goe naked in cold weather: they sleepe on dung-hills vpon an heap of ashes, with which they couer their head and face. I saw the place where one of these *Gioghi* kept in the midst of the Citie Amadeba, to whom, in conceit of holinesse, resorted more numbers of people, then to the shores of Lisbone, at the returne of the Indian Fleet. This *Gioghi* was sent for by the Prince *Sultan Morad*, son of the *Mogor*, and refused to come, <sup>c</sup> bidding that the Prince should come to him: it is enough that I am holy, or a Saint to this end. Whereupon, the Prince caused him to be apprehended, and (being soundly whipped) to be banished.

<sup>b</sup> *Em. Pinner.*  
<sup>c</sup> *Onescritus* reporteth the like of the *Gymnosophists*.

This people killeth not their kine, but nourisheth them as their mothers. I saw at Amadeba, when a cow was readie to die, they offered her fresh grasse, and draue the flies from her: and some of them gaue this attendance two or three daies after, till she was dead. A league and a halfe from this Citie, I saw a certaine *Cœmiterium* or burying-place, then which I had neuer seene a fairer sight, wherein had beene buried one *Cazis*, the Master of a King of Guzarat, who had crected this Fabrike, and three other were buried in another Chappell. The whole worke and pauement was of Marble, containing three Iles: in one whereof, I told foure hundred and forty pillars, with their chapiters and bases of Corinthian worke, very royall and admirable. On one side was a lake, greater then the *Rozzio* at Lisbone; and that building was curiously framed with faire windowes, to looke into the lake.

*Linschoten* <sup>d</sup> affirmeth the same things of their Pythagorean error, and addeth that they sometimes buy fowles or other beasts of the Portugals, which meant to haue dressed them, and let them flee or runne away. In the high-ways also and woods they set pots with water, and cast corne or other graine vpon the ground, to feed the birds and beasts. And (to omit their charitable Hospitalls before mentioned) if they take a flea or a louse, they will not kill it, but put it in some hole or corner in the wall, and so let it goe: and you can doe them no greater iniury, then to kill it in their presence, which with all entreatie they will resist, as being a hainous sinne, to take away the life of that, to which G o d hath imparted both soule and bodie; and where words will not preuaile, they will offer money. They eat no Radishes, Onyons, Garlike, or any kinde of herbe, that hath red colour in it, nor egges, for they thinke there is bloud in them. They drinke not wine, nor vse vineger, but only water. They would rather starue, then eat with any, but their countrey-men: as it happened when I sailed from Goa to Cochin with them in a Portugall shippe, when they had spent all their store, the time falling out longer then they made account of; they would not once touch our meat. They wash themselues euery time they eate, or ease themselues, or make water. Vnder their haire they haue a starre vpon their foreheads, which they rub euery morning with a little white sanders tempered with water, and three or foure grains of Rice among it, which the *Bramenes* also doe as a superstitious ceremony of their law. They sit on the ground in their houses, vpon mattes or carpets, and so they eate, leauing their stauces (which are piked and hooked) at the doore: for which cause the

<sup>d</sup> *Linsch. c. 37: Andrea Corsali.*

heelcs

heelcs of their shooes are seldome pulled vp, to saue labour of vndoing them.  
 e *Od. Barbosa.* The Moores e amongst them will sometimes abuse the superstition of these Cam-  
 bayans to their owne couctousnesse, bringing some Worme, Rat, or Sparrow, and  
 threatening to kill the same, so to prouoke them to redeeme the life thereof at some  
 high price. And likewise if a malefactor be condemned to death, they will purchase  
 his life of the Magistrate, and sell him for a slaue. The Moores will sometimes make  
 semblance, as if they would kill themselues, that these foolish *Ghazarates* may see  
 them in like sort. They will goe out of the path, if they light on an Ant-hill, lest they  
 might happily treade on some of them: they suppe by day-light, lest their candle-  
 light should occasion the death of some gnat or flie. And when they must needs vse  
 a candle, they keepe it in a lanthorne for that cause. Iflice doe much annoy them,  
 they call to them certaine religious and holy men, after their account: and these Ob-  
 seruants f will take vpon them all those lice which the other can finde, and put them  
 on their head, there to nourish them. But yet for all this lousie scruple, they sticke not  
 at coufnage by false weights, measures and coyne. nor at vsury and lies.  
 f The like low-  
 sic trickc is re-  
 ported in the  
 Legend of S.  
 Francis, and in  
 the life of *Igha-*  
*tius*, of one of  
 the first Iesui-  
 ticall pillars, by  
*Maffius.*  
 g *N. d. Cont.* Some are said g to bee zealous in their Idoll-service; as to sacrifice their liues in  
 their honor, by a diuine cutting off their heads: the Priest meane-while muttering his  
 damned holinesse, for which they are accounted *Saints*.

## CHAP. VIII.

Of the Indian Nations betwixt Cambaia and Malabar,  
and their Religions.

**T**He mightie Riuers of *Indus* and *Ganges* paying their Fine to the *Ladie*  
 of waters, the Ocean, almost vnder the very tropike of *Cancer*, doe (as  
 it were) betwixt their watery armes present into that their *Mothers*  
 bosome this large *Chersonesus*; A Countrey, full of Kingdomes, riches,  
 people, and (our dueft taske) *superstitious customes*. As Italy is diuided  
 by the *Apannine*, so is this by the hills which they call *Gate*, quite tho-  
 row to the *Cape Comori*, which not only haue entered league with many in-lets of the  
 sea, to diuide the soile into many signories and kingdomes, but with the aire and Na-  
 tures higher officers, to dispense with the ordinarie orders, and stablished statutes of  
 Nature, a at the same time, vnder the same eleuation of the Sunne, diuiding to Sum-  
 mer and Winter their seasons and possessions. For whereas Cold is banished out of  
 these Countries (except on the toppes of some hills) and altogether prohibited to ap-  
 proach so neere the Court and presence of the Sunne; and therefore their Winter and  
 Summer is not reckoned by heate and cold, but by the fairenesse and fouleresse of  
 weather, which in those parts diuide the yeare by equall proportions: at the same  
 time, when on the West-part of this *Peninsula*, betwene that ridge of Moun-  
 taines and the Sea, it is after their appellation Summer, which is from *September*  
 till *Aprill*, in which time it is alwayes cleare skie, without once (or very little) ray-  
 ning: on the other side the hills which they call the coast of *Choromandell*, it is their  
 Winter; euery day and night yeelding abundance of raines, besides those terrible  
 thunders, which both beginne and end their Winter. And from *Aprill* till *Septem-*  
*ber*, in a contrarie vicissitude, on the Western part is Winter, and on the Easterne  
 Summer; in so much that in little more then twentie leagues iourney in some place,  
 as where they crosse the hills to *Saint Thomas*, on the one side of the hill you ascend  
 with a faire Summer, on the other you descend attended with a stormie Winter. The  
 like, saith *Linschoten*, happeneth at the *Cape Rosagate*, in Arabia, and in many other  
 places of the East.

Their Winter also is more fierce then ours, euery man prouiding against the same,  
 as if he had a voyage of so many moneths to passe by sea, their shippes are brought  
 into

a *Gi. Bot. Ben.*  
*Maff. lib. i.*  
*Linsch. lib. i. c. 34.*



into harbour, their houses can scarce harbour the inhabitants against the violent stormes, which choake the Rivers with Sands, and make the Seas unnauigable. I leaue the causes of these things to the further scanning of Philosophers: the effects and affects thereof are strange. The Sea roareth with a dreadfull noyse: the windes blow with a certaine course from thence: the people haue a melancholike season, which they passe away with play: In the Summer the winde bloweth from the Land, beginning at Midnight, and continuing till Noone, neuer blowing about tenne Leagues into the Sea, and presently after one of the clocke vntill midnight, the contrarie wind bloweth, keeping their set-times, whereby they make the Land temperate, the heat otherwise would be vnmeasurable. But this change commonly causeth diseases, Fluxes, Feuers, Vomiting, in dangerous (and to very many, in deadly) manner, as appeareth at Goa, where, in the Kings Hospitall (which is onely for white men) there die fūe hundred in a yeare. Here you may see both the North and South Starres; and little difference or none is found in the length of day and night throughout the yeare.

Dely is the next Kingdome to Cambaia, now not the next, but the same; the mountaines which before diuided it, not prohibiting the Mogors forces to annexe it to his Crowne. Of it is spoken before in the Chapter of Cambaya, as also of Decan, which lyeth along the coast, betwixt the Rivers *Bate* and *Aliga* two hundred and fiftie miles. Here<sup>b</sup> was, as is said, sometime a Moore King; who, leading a voluptuous and idle life, by his Captaines was dispossessed of his State: the one of these was called *Idalcān*: whose seat royall is Visapore, who in the yeare 1572. incamped before Goa, which the Portugals had taken from him, with an armie of seuentie thousand foot, and fūe and thirtie thousand horse, two thousand Elephants, and two hundred and fiftie peeces of Artillery. The other was *Nizzamalucco*, which resideth in Danaget, and besieged Chaul, with not much lesse forces, against a captaine of the *Venazary*, which are a people that liue on spoile, as the *Resbut* in Cambaia, the *Belemi* in Dely. Canara or Concam, seemeth to haue bene a part of Decan, but is possessed by the King of Narfinga, whose state is on the East side of the Mountaines: it hath in it the coast-townes of Onor, Batticalla, Mayander and Mangalor, <sup>c</sup> famous for traffique, but eclipsed by the Portugals neighbourhood. In these parts sometimes reigned a Bengalan Prince, which diuided his state among his Captaines, which originally for the most part were slaues, that he might ease himselfe of the cares of Gouvernement. And as hee imparted to them great places; so did he likewise honorable names, <sup>d</sup> calling one *Idalcān*, which signifieth the King of Iustice; another *Nisamalucco*, that is, the Speare of the Kingdome; another *Cotamalucco*, the strength of the Kingdome; another *Imademamalucco*, the pillar of the Kingdome; another *Melique Verido*, the keeper of the Kingdome, &c. But he that should haue bene the keeper of the Kingdome, was made the keeper of the King, whom these his slaues and officers by ioynt conspiracie had taken prisoner at Bider, his chiefe towne; the Countrey of Decan falling to those two which are before named, and the rest to the rest.

Goa<sup>e</sup> is the seat of the Viceroy, and of the Arch-bishop, and of the Kings Counsell for the Indies, and the staple of all Indian commodities. It standeth in a little Iland, called *Tizzuarin*, nine miles long, and three broad. *Bardes* on the North, and *Salzette*, are both in like subiection to the Portugals; the King letting them to ferme, and employing the rents to the payment of the Atch-bishop, Cloysters, Priests, Viceroy, and other his officers. There dwell in this Towne of all Nations and Religions. The Gouvernement is as in Portugal. Only publike vse of forren Religion is forbidden them: but in their houses priuately, or on the maine land, they may practise the same. The Portugalls many of them are married with Indian women, and their posteritie are called *Mesticos*, and in the third degree, differ nothing in colour and fashion from naturall Indians. Of the Portugalls they reckon two sorts, married men, and souldiers, which is a generall name to all Bachellours, although they are at their own command. Of these are many Knights, and are called *Canalhiero Fidalgo*: for if a man doe any thing worth reckoning, presently his Captaine imparteth this honor to him;

whereof

<sup>b</sup> Gio. Bot. Ben. Garcias ab Horto, l. 2. c. 28. Linschot. &c.

<sup>c</sup> Linscho. lib. 1. cap. 27.

<sup>d</sup> Vide supra. cap. 7.

<sup>e</sup> Of Goa, reade Arthus histor. Ind. c. 25. & Linschot.

f Linschot, lib. 1.  
cap. 28. 29. 30.  
31. 32.

whereof they much boast themselves, albeit that this Knight-hood had descended to Cookes boyes. Many of the Portugalls liue onely by their slaues. They vse great ceremonie or pride (which you will call it) in their behauiour: the particulars whereof let *Linschoten* f, that there liued amongst them, teach you.

Besides both Abassine and Armenian Christians, Iewes, and Moores, heere are many Heathens. The Moores eat all things but swines flesh, and dying, are buried like the Iewes. The Heathens, as *Deeanijns*, *Guzarates*, and *Canarijns*, are burnt to ashes, and some women alieue are buried with the Gentlemen or *Bramenes*, their husbands. Some will eat nothing that had life; some all but the flesh of Kine, or Buffles. Most of them pray to the Sunne and Moone: yet all acknowledge a G O D that made all things, and ruleth them, after this life rendering to all according to their workes. But they haue *Pagodes*, which are Images, cut and framed most vgly, and like monstrous Diuels, to whom they pray and offer: and to Saints which heere haue liued holy, and are now intercessours for them. The Diuell often answereth them out of those Images, to whom also they offer, that he should not hurt them. They present their *Pagode* (when a marriage is to be solemnized) with the Brides maiden-head; two of her nearest kinswomen forcing her vpon the Iuory pinne, (leauing the bloud there for monument) of that diuellish Idoll; the husband herein applauding his happinesse. They haue for the most part a custome to pray vnto the first thing they meete withall in the morning, and all that day after they pray vnto it; be it Hogge, or any other thing. But if they first meete with a Crow (whereof there are great store) they will not for any thing stirre out againe that day, after so vnluckie a signe. They pray likewise to the new Moone, saluting her first appearance on their knees. They haue *Iogos* or Hermits reputed very holy: many Iuglers also and Witches, which shew diuellish trickes. They neuer goe forth without praying. Euery hill, cliffe, hole, or denne, hath his *Pagodes* in it, with their furnaces hard by them, and their cesterne alwaies full of water, with which euery one, that passeth by, washeth his feete, and then worshippeth and offereth Rice, Egges, or what else their deuotion will afford: which the *Bramene* eateth. When they are to goe to sea, they will feast their *Pagode* with trumpets, fires, and hangings, fourteene dayes before they set forth, to obtaine a good voyage: and as long after their returne: which they vse to doe in all their feasts, marriages child-births, and their haruest and seed-seasons.

## CHAP. IX.

### Of the Indian Bramenes.



He Indian Heathens haue a custome, that no man may change his fathers trade, but must succeed in the same, and marry a wife also of the same Tribe. The *Brachmanni*, or, as they are at this day called, the *Bramenes* (who haue their shoppes, as well as other Merchants, throughout the Cities) are of best reputation, and weare in signe of their profession (from the shoulder crosse vnder the arine, vpon their naked bodie, downe to the girdle) three strings like sealing threeds: which for their liues they will not, nor may by their vow put off. They are naked, sauing that about their middles, they haue a cloath bound to hide their priuities. And sometime when they goe abroad, they cast a thinne gowne ouer them. Vpon their heads they weare a white cloath, wound twice or thrice about therewith, to hide their haire, which they neuer cut off, but weare it long, and turned vp as the women doe. They haue commonly hanging at their eares, gold-rings. They are very subtil in writing and accounts, making other simple Indians beleue what they will. Whatsoeuer they meet first with in the streets, they pray to all day after.

When



When the Bramenes die, <sup>a</sup> all their friends assemble together, and make a hole in the ground, in which they throw much sweet wood, spices, rice, corne, and oyle. Then lay they therein the dead bodie: his wife followeth with musicke, and many of her neereſt friends, ſinging praises in commendation of her husbands life, encouraging her to follow him, which accordingly ſhee doth. For, parting her Jewels among her friends, with a cheerefull countenance ſhee leapes into the fire, and is preſently couered with wood and oyle, whereby ſhe is quickly dead, and with her husbands bodie burned to aſhes. And if it chanceth (which is ſeldome) that any woman refuseth this *fiery conuention*, they cut the haire cleane off from her head, neither may ſhe after that weare Iewell, but is accounted a diſhoneſt woman. This cuſtome is (as may appeare) very ancient, and ſuppoſed to haue beene ordained, becauſe of the libidinous diſpoſition of the Indian women, which for their luſts would often poiſon their husbands.

<sup>a</sup> Ceremonies  
at the death of  
a Bramene.

The Bramenes obſerue faſting-dayes with ſo great abſtinance, that they eate nothing that day, and ſometime not in three or foure dayes together. They tell many miracles of their *Pagodes*. They hold the immortalitie of the ſoule, both of beaſts and men, and that ſo often mentioned *Pythagorean* ſucceſſion, and renewing of mens ſoules, in beaſts; and contrariwiſe. They by the direction of the Diuell (the author of their miracles) frame ſuch deformed ſtatues to their Idols.

The Indian women in Goa, when they goe forth, haue but one cloath about their bodies, which couereth their heads, and hangeth downe to the knees, otherwiſe naked. They haue rings thorow their noſes, about their legges, toes, neckes, and armes, and ſeuen or eight bracelets vpon their hands (according to their abilitie) of glaſſe or other mettall. When the woman is ſeuen yeares old, and the man nine, they marrie, but come not together till the woman is able to beare children. Maſter Fitch mentioneth <sup>b</sup> the ſolemnitie of theſe marriages, & the cauſe, to be the burning of the inother when the father is dead, that they might haue a father-in-law to bring them vp.

<sup>b</sup> R. Fitch.

To leaue Goa with this Iland. The *Canarijs* and *Decanijs* weare their beards and haire long, without cutting, as the *Bramenes*. They except from food Kine, Hogges, and Buffles. They account the Oxe, Cow, or Buffle to bee holy, which they haue commonly in the houſe with them, and they beſmeere, ſtroke and handle them with all friendſhippe in the world; feede them with the ſame meate they eate themſelues; and when the beaſts eaſe themſelues, they hold vnder their hands, and throw the dung away: they ſleepe with them in their houſes, hereby thinking to doe God ſeruice. In other things they are as the *Bramenes*. For thoſe are the Laitie; theſe are the Spiritualltie. When they take their oathes, they are ſet within a circle of aſhes, on the pauement, and laying a few aſhes on their head, the other on their breaſts, ſwear by their *Pagodes* to tell the truth.

The *Canarijs* and the *Corumbijs* are the ruſtickes, and countrey-huſbandmen, the moſt miſerable people of all India: their religion is much as the other. They conquer onely their priuities, and eate all things except Kine, Oxen, Buffles, Hogges, and Hennes fleſh. Their women bind a cloath about their nauell, which reacheth halfe-way the thigh: they are deliuered alone by themſelues, without other helpe: their children are brought vp naked, till they be ſeuen or eight yeares old, without any trouble about them, except waſhing them in a little cold water, and liue to bee an hundred yeares old, without head-ache, or loſſe of teeth. They nourish a tuſſe of haire on their crownes, cutting the reſt. When the man is dead, the wife breaketh her glaſſe-jewels, and cutteth off her haire; his bodie is burnt. They eate ſo little, as if they liued by the aire: and for a peny would endure whipping.

In Salfette are two Temples, or holes rather of *Pagodes*, renowned in all India: one of which is cut from vnder a hill, of hard ſtone, and is of compaſſe within, about the bignes of a Village of foure hundred houſes: with many galleries or chambers of theſe deformed ſhapes, one higher then another, cut out of the hard rocke. There are in all three hundred of theſe galleries. The other is in another place, of like matter & forme: It would make a mans haire ſtand vp right to enter amongſt them. In a little Iland cal-

led

led Pory, there standeth a high hill, on the top whereof is a hole, that goeth downe into the hill, digged and carued out of the hard rocke; within, as large as a great cloister, round beset with shapes of Elephants, Tigers, Amazons, and other like, workemanly cut, supposed to be the *Chinois* handy-worke. But the Portugalls haue now ouerthrowne these Idoll-Temples. Would God they had not set new Idols in the roome: with like practise of offerings and pilgrimages, as did these to their *Pagodes*.

c. *Linschoten.*

I once<sup>c</sup> went into a Temple of stone, in a Village, & found nothing in it, but a great table that hung in the middle of the Church, with the image of a *Pagode* thereon painted, hellishly disfigured with many hornes, long teeth out of the mouth downe to the knees, and beneath his nauell with such another tusked & horned face. Vpon the head stood a triple crowne, not much vnlike the Popes. It hung before a wall, which made a partition from another chamber, like a quier, close without any light: in the middle wherof was a little doore, and on each side of it a furnace within the wall, with certaine holes thereby to let the smoake or sauour of the fire to enter into that place, when any offering should be made. Whereof we found there some, Rice, Corne, Fruits, Hens, and such like. There issued thence such a filthy smoke, & stink, that it made the place black, and almost choked such as entred. We desired the *Bramene* to open the doore, which with much intreaty he did, offering first to throw ashes on our foreheads, which we refused, so that before he would open vs the doore, we were forced to promise him not to enter beyond the doore. It shewed within like a lime-kill, being close vaulted, without hole or window: neither had the Church it selfe any light but the doore. Within the said Cell hung an hundred burning lampes, and in the middle stood a little Altar couered with cotton cloth, and ouer that with gold; vnder which, as the *Bramene* told vs, sate the *Pagode* all of gold, of the bignes of a Puppet..

Hard by the Church without the great doore, stood within the earth a great fouresquare cisterne, hewed out of free stone, with staires on each side to go downe into it, full of greene, filthy, & stinking water, wherein they wash themselves, when they meane to enter into the Church to pray. In the euening, they carried their *Pagode* on Procession, first ringing a bell, wherewith the people assembled, and tooke the *Pagode* out of his Cell with great reuerence, and set it in a *Palamkin*, which was borne by the chiefe men of the Towne; the rest following with great deuotion, with their vsuall noise and sound of trumpets, & other instruments; & hauing caried him a pretty circuit, brought him to the stone-cisterne, washed him, & placed him againe in his Cell, making a foule smoke and stinke, and euery man leauing his offering behind him, intended to the *Pagode*, but consumed by the *Bramene* and his family. As we went along by the waies, we found many such shapes vnder certaine couertures, with a small cisterne of water hard by, and halfe an Indian nut hanging thereby, to take vp water withall, for the trauellers to wash and pray. By the said *Pagodes* doe stand commonly a Calfe of stone, and two little furnaces; before which they present their offerings. My fellow leaping on one of those Calues in the Church, the *Bramene* called out, and the people came running, but we staid their furie by gentle perswasion of the *Bramene* before. And thus much of these deformed formes, and mishapen shapes, with their worshippings and worshippers futable. Like lips, like lettuce. Vaine Rites, stinking sinkes and smokes, vgly Idols, conspiring with internall *Darknes* of the mindes, and externall *Darknes* of their Temples; to bring an eternall *Darknes* to the followers, that all may shut vp (as they are begunne) in a hellish period.

d *Gi. Bot. Ben.*  
*lib. 2. part. 3.*  
*Mass. lib. 1.*

*Botero* saith, The *Bramenes* also worship<sup>d</sup> one *Parabramma*, and his three sons, and in honor of them weare those three threds afore-said. Hee affirmeth, that the *Joghi* wander vp and downe through India, abstaining from all carnall pleasure, but a certaine time; which being expired, they are past possibilitie of further sinning, and are then called *Abduti*, as the illuminate Elders of the Familists, polluting themselves in all filthines. The *Bramenes*<sup>f</sup> haue Images of the *Trinity*, and haue in religious estimation the number of *Three*. They acknowledge and pray to the *Trinity in Vnity*: but affirme many Demi-gods, which are his Deputies in governing the world. They honour the Portugalls Images also, as approaching to their owne superstition. They marry but one wife,

f *Od. Barbosa.*



wife, and admit no second succeeding marriage. The *Bramenes* must descend of the *Bramene* Tribe, and others cannot aspire to that Priesthood: but some are of higher account then others: For some serue for messengers, which in time of war, & among theeues may passe safely, & are called Fathers. They will not put a *Bramene* to death for any crime.

When they are seuen yeeres old they put about their necke, a string two fingers broad made of the skin of a beast called *Cressnamengan*, like a wilde Assle, together with the haire: which he weareth till he is foure yeeres old, all which time he may not eate *h Be-* g Od. Barbosa.  
h Betelle,  
aleafe.

*telle*. That time expired, the said string is taken away, and another of three threds put on, in signe that he is become a *Bramen*, which he weareth all his life. They haue a principall amongst them, which is their Bishop, which correcteth them, if they doe amisse. They marry but once, as is said, and that not all, but onely the eldest of the Brethren, to continue the succession, who is also heyre of the fathers substance, and keepeth his Wife streitly, killing her, if he finde her Adulterous, with poison. The yonger brethren lie with other mens wiues, which account the same as a singular honour done vnto them. They haue great reuenues belonging to their churches, besides offerings, and at set houres of the day resort thither to sing and doe other their holy rites. Twice in the day, and as often in the night, their *Pagode* is taken out of the Altar, and set on the *Bramenes* head, looking backward, and is carried in procesion three times about the Church; the *Bramenes* wiues carrying lights burning: euery time they come to the principall doore of the Church, which is on the West side thereof (some churches haue two doores beside) they set it downe on their offering-stone, and worship it. Twice a day they bring it to eate of their sod Rice, as often (it seemeth) as the *Bramene* is hungry. When they wash them (which is often) they lay a little ashes on their heads, foreheads, and breasts, saying that they shall returne into ashes. When the *Bramenes* wife is with child, as soone as he knoweth it, he clenseth his teeth, and abstaineth from *Betelle*, and obserueth fasting till she be deliuered. The Kings of Malabar will scarce eate meate but of their dressing. They are of such estimation, that if Marchants trauell among theeues, and robbers, one *Bramene* in the company secureth them all, which *Bramene* will eate nothing of an other mans dressing: and would not become a More for a Kingdome. *Ni. di Conti* saith i Sumario di  
pop. orient. he saw a *Bramene* three hundred yeeres old: hee addeth, that they are studious in Astrologie, Geomancie, and Philosophy. To be short, they are the Masters of Ceremonies and the Indian Religion, in whose Precepts the Kings are trained vp. Besides these *secular Bramenes*, there are other Regular, as those *Ioghi* and *Verta*: of which wee haue spoken. There are also some that liue as Heremites in Deserts: some in Colledges: some wander from place to place begging: Some (an vnlearned kinde) are called *Sanaffes*: k Xic. di Conti. Some, contrarie to the rest, nothing esteeme Idols, obserue Chastitie twenty or fife and twenty yeeres, and feede daily on the Pith of a fruit called *Caruza*, to preserue in them that cold humour, neither doe they abstaine from Flesh, Fish, or Wine, and when they passe along the way, one goeth before them crying *Poo Poo*, that is, way, way: yea, the King himselfe honoureth them; and not they, the King: Some liue, enclosed in iron Cages all filthy with Ashes which they strew on their heads and garments: some burne some part of their body voluntarily: All are vaine-glorious, and seeke rather the shell then the Kernell, the shew then the substance of holines. I haue thought good to say thus much together of them, as in one view representing the *Bramenes*; a name so aunciently, so vniuersally communicated to the Indian Priests, although some particulars before haue beene, or hereafter may be said touching some of them in other places, according to the singularitie of each Nation in this so manifold a profession. l Mas. l. x.  
m Xic. Pimenta

## CHAP. X.

## Of the Regions and Religions of Malabar.

a *Maginus.*b *Ptol. l. 7. ca. 11.*

*Alabar* extendeth it selfe▪ from the Riuer Cangeracon to the Cape Comori; which some take to bee the Promontory *Cory*, in *Ptolomey*: *Maginus* doubreth whether it be that which hee calleth *Commavia extrema*. In the length it containeth little lesse then three hundred miles, in bredth from that ridge of *Gate* to the Sea, in some places, fiftie. It is full of people, diuided into many states, by varietie of Ri- uers, which cause horses to be vnseruiceable in their Warres, and nourish many Cro- codiles, enrich the soile, and yeeld easie transportation of commodities, which are spi- ces of diuers kindes. They haue Batts, in shape resembling Foxes, in bignes, Kytes. The chiefe kingdomes in this Tract are *Kanonor*, *Calecut*, *Cranganor*, *Cochin*, *Carcelam*, and *Tranancon*. Aboute seuen hundred yeares since it was one kingdome, gouerned by *Sema*, or *Sarama Perimal*, who by perswasion of the Arabian Marchants became of their Sect, in which he proued so deuout, that hee would end his daies at Mecca. But before his departure hee diuided his estate into these petty Signories, among his principall Nobles and kindred: leauing vnto *Coulam* the spirituall preheminance, and the Imperiall Title vnto his Nephew of *Calicut*, who onely enioyed the Title of *Zamorin*: or Emperour, and had prerogatiue of stamping Coine. Some exempt from this Zamorin Empite and Allegiance, both *Coulam*, the pspall Sea of the High *Bra- mene*, and *Cananor*: and some haue since by their owne force exempted themselves. This *Perimal* died in his holy voyage: and the Indians of *Malabar* reckon from this diuision their Computation of yeares, as wee doe from the blessed *Natiuitie* of our *L O R D*. Hee left (saith *Castaneda*) to himselfe but twelue leagues of his coun- try, which lay neere to the shore where hee meant to imbarke himselfe, neuer before inhabited: this hee gaue to a Cousin of his then his Page, commanding that in me- mory of his imbarking there it should bee inhabited, commanding the rest to take him for their Emperour (except the Kings of *Coulam* and *Cananor*) whom yet with the rest hee commanded not to Coine money, but onely the King of *Calicut*. For *Calecut* was therefore here built: and the Mores for the imbarking tooke such deuotion to the place, that they would no more frequent the Port of *Coulam*, as be- fore (which therefore grew to ruine) but made *Calicut* the staple of their Marchan- dise.

*Calicut*, the first in order with them, shall bee so with vs. The Citie is not walled nor faire built, the ground not yeelding firme foundation, by reason of the water which islieth if it bee digged. This Kingdome hath not aboue fve and twenty leagues of Sea-coast, yet rich both by the fertilitie of the soile, which yeeldeth corne, spices, *Co- cos*, *Iaceros*, and many other Fruits: and by the situation; as the Staple, especially be- fore the Portugales vnfricndly neighbourhood, of Indian Merchandise, and therefore in her varietie of Marchants beeing a *Mappe* (as it were) of all that Easterne vworld. The *Aegyptians*, *Persians*, *Syrians*, *Arabians*, *Indians*, yea, even from *Catay* the space of six thousand miles iourney, hete had their trade and traffique. The Pallace also contained foure halles of Audience, according to their Religions, for the *Indians*, *Mores*, *Iewes*, *Christians*. Of their *Bramenes* or Priestes wee haue al- ready said. They yeeld Diuine honours to diuers of their deceased Saints, and build Temples vnto beasts. One of which (dedicated to an Ape) hath large por- ches, and hath (saith *Maffaus*) seuen hundred Marble Pillars, not inferiour to those of *Agrippa* in the *Romane Pantheon*. It seemeth that the ground in that place is not of so queasie and waterie a stomach, but that it can digest deepe foundations. To Elephants they attribute like Diuinitie: but most of all to Kine, supposing that

c *Lep. Castaneda*  
l. 1.d *A. Barbosa.*e *Bot. Ben.*f *Lincol.*g *Arthur hist. c.*  
26. 27. & seq.h *Iosephus*  
Indusi *Maff. l. 1.*



that the soules of men departed doe most of all enter into these beasts. They haue many bookes of their superstition approching to the *Augurall* discipline of the *Hetrurians*, and fond Fables of the *Gracians*: and diligently conceale the same from vulgar knowledge, except some *Bramene Profelyte* doe detect those Mysteries. They beleene *One GOD Maker of Heauen and Earth*, but adde that hee could haue no pleasure in so weightie a charge of gouerning the World, and therefore hath delegated the same to the Diuell to reward euery man according to his workes; him they call *Deumo*: they name God *Tamerani*. The King hath in his Palace the Chappell of *Deumo*, carued full of Deuils, and in the midst siteth this Image of mettall in a Throne of the same matter, with a triple crowne like the Popes, and foure hornes, with teeth, eyes, and mouth wide and terrible, with hooked hands, and feete like a Cocke. In each corner of this square Chappell is a Diuell set in a ferie Throne, wherein are many soules, the Diuell putting one with his right hand into his mouth, and taking another from vnder him with his left hand. This Idoll is washed by the *Bramenes* with sweet water, incensed and worshipped euery morning. Sometime in the weeke they sacrifice on this manner. They haue an Altar strewed with Flowers, on which they put the bloud of a Cocke, and coales of fire in a Siluer Chafingdish, with much perfumes incensing about the Altar, and often ringing with a little Bell of Siluer. They hold in their hands a siluer knife, with which the Cocke was killed, which they dippe in the bloud, and put into the fire with many Apish gestures. All the bloud is thus burned, many Wax-candles burning meane-while. The Priest hath on his wrists and legges as it were Morrice-Bels which make a great noise, and a certaine Table hanging at his necke: and when hee hath ended his Sacrifice, hee taketh his hands full of Wheate, goeth backward from the Altar (on vvhich hee alwaies fixeth his eyes) to a certaine tree, and then hurleth the Corne vp ouer his head as high as hee can: after vvhich hee returneth and vnfurnisheth the Altar. The King of *Calicut* eateth no meate, before foure principall *Bramenes* haue first offered thereof to the Deuill, which they doe lifting both their hands ouer their heads, and shutting their fists draw backe the same with their Thumbes, presenting of that meate to the Idoll, and then carry it to the King on a great Lease, in a treene platter. The King sitteth on the ground at his meate, vvitout any thing vnder him, attended with *Bramenes*, standing foure paces off, with their hands before their mouthes in great reuerence. And after the King hath eaten, those Priests carry the reliques into the Court, where they clap thrice with their hands, whereat presently certaine Crowes resort thither to eate the Kings leauings, which Crowes are hereunto accustomed and may not be hurt of any.

When the King marieth a Wife, & one of the principall *Bramenes* hath the first nights lodging with her, for which hee hath assigned him by the King foure hundred, or five hundred ducats. The King and his Gentlemen, or *Nairos*, eate not flesh without licence of the *Bramenes*. The King committeth the custodie of his Wife to the *Bramenes*, when hee trauelleth any whither, and taketh in too honest part their dishonest familiaritie. But for this cause, the Kings sonne succeedeth not in the crowne, but his Sisters sonne, as being certainly of his bloud. These sisters of the King claue what Gentleman they please, on whom to bestow their Virginitie, and if they proue not in a certaine time to bee with childe, they betake them to these *Bramene-stallions*.

The Gentlemen and Marchants haue a custome to exchange wiues in token of great friendship. Some women amongst them haue six or seuen husbands, fathering her children on which of them she best pleaseth. If a debter breake day with his creditor, and often disappoint him, hee goeth to the principall of the *Bramenes*, and receiueh of him a rodde, with which he approcheth to the Debter, & making a circle about him chargeth him in the name of the King, and the said *Bramene*, not to depart thence till he hath satisfied the debt. which if he doe not, he must sterue in the place: for if hee depart, the King will cause him to bee executed. The new King for one yeares space eateth

f Lud. uert. l. 7.  
c. 2.

g *Castaneda* and  
*Barbosa* saith,  
that she is not  
married but as  
his Concubine

h *Od. Barbosa.*

neither Fish nor Flesh, nor cutteth his Haire, or Nails: vseth certaine prayers daily, eateth but one meale, and that after he hath washed, neither may hee looke on any man till he hath ended his repast. At the yeares end he maketh a great Feast, to which resort about ten thousand persons to confirme the Prince and his Officers: and then much almes is giuen. Hee entertaineth ten thousand women in diuers offices in his Pallace. These make to the King (after his fasting yeere is out) a Candlemasse-Feast, each of them carrying diuers lights from the Temple (where they first obserue many Idoll and idle ceremonies) vnto the pallace with great musicke and other iollitie.

*Barbos* reckoneth eightene Sects that haue no mutuall conuersation, nor may marry but in their owne rankes or order. Next to the king and *Bramenes*, hee placeth the *Nayros*, which are Gentlemen and Souldiours, and are not professed *Nairos* (notwithstanding their blood) till they bee by their Lords or by the King made Knights or Souldiours. And then hee must neuer from that time goe without his weapons, which commonly are a Rapier and a Target, and sometimes Peeces or Bowes. They neuer marry, but lie with such of the *Nairos* Women or Daughters as like them, leauing his weapons meane-while at the doore, which forbid any man else, although it be the good-man himselfe to enter, till hee hath ended his busines and bee gone. And if one of the common people once touch a *Nairo*, it is lawfull for the *Nairo* to kill him: and hee is also vncleane, and must bee purified by certaine washings. And for this cause they cry as they goe in the streetes, Po, Po, that the baser raskallity may giue place. They haue a pit of standing water at their doores hallowed by the *Bramenes*, wherein euery morning they wash themselves, although it be greene, stinkie, and stinking, imagining thus to bee cleansed of their sinnes. They are brought vp altogether to seates of Armes and aetiuuie from their Child-hood, admirably able to winde and turne themselves, and are very resolute and desperate, binding themselves by Oath to liue and die with their King or Lord. No *Nairo's* women may enter into Calicut but one Night in the yeare, vwhen the Citie is full of lights: and they goe vvith the *Nairos*, to behold and gaze their fill. They intend nothing but their lust, and thinke that if they die Virgins they shall neuer enter into Paradise.

The *Diabari* are another sort, and are Merchants, Gentiles, and enjoy great priuiledges. The King cannot put them to death, but by sentence of the principall of themselves. They vvere the onely Marchants before the Mores traded there, and still enjoy many possessions. These marry one Wife, and their Children inherit, and they may touch the *Nairo's*. The *Cugianem* are a Sect of the *Nairo's*, hauing a law and Idols by themselves, which they may neuer alter. They make Tiles to cover the Temples and the Kings Palace. The *Nairo's* may lye with their women, but must wash themselves before they goe home.

Another Sect is called *Manantamar*, which are Landerers, nor may they or their posteritie be of other function: nor may they mingle themselves with any other generation. They haue Idol-ceremonies and temples by themselves. The *Nairos* may vse their wiues (or women rather.) Their brethren or Nephewes are their heires. The *Calien* are Weauers, and haue a distinct idolatrous Sect; otherwise are as the former.

Besides these of better condition, there are of baser sort eleuen Sects, which may not marry nor meddle with others. The first of these are called *Tiberi*, husbandmen; the second, *Moger*, and are Marriners; both hauing their proper superstitions, and vse their women in common. The third, are Astrologers, whom they call *Canunn*. Great men aske their counsell, but may not touch their persons. The *Aggeri* are Masons and workers in metalls. The *Muchoa* or *Mechoe* are Fishers; dwelling in Villages by themselves; the men, theeues, the women Harlots, with whom they please. The *Betua* are Salt-makers: The *Paerun* are Iugglers, Inchanters, and *Physicians* (if such damnable deuillish practises may deserue so honourable name.) which, when any are sicke and require their helpe, vse coniuration to cause the Diuell to enter  
into



into some of them, and then by his suggestion declare the event of the disease, and what sacrifices or other things are to be performed. They may not touch or be touched of other men. The *Renolet* are a baser sort of Gentiles, which carry wood into the Citie to sell, and Hearbes. The *Puler* are as Excommunicate persons, and live in desert places, where the *Nairos* have no occasion to passe, and when they goe neere any these *Nairos*, or any of the better sort, they crie as loude as they can (as the Lepers among the Jewes) that others may avoide them. <sup>i</sup> *Leu. 13. 45.* For if any touch them, their kindred may for such action or passion slay them, and as many of these *Puler* also, as may make satisfaction for such disparagement. Some nights they will goe of purpose, seeking to touch some of the *Nairo-women* with hand, sticke, or hurling of a stone: which if they effect, there is no remedie for the woman but to get her forth and live with these Villaines, or to be sold, to escape killing by the hands of her kindred. These *Puler* are Theeves and Sorcerers. The *Pareas* are of worse esteeme, and live in Deserts without commerce of any, reputed worse then the Diuell. These tenne sorts (or eleven if you reckon two sorts of the *Tiberi*, as our Authour doth; whereof one are warriours, distinguished by a certaine cudgell, which they must carry in their hands, from the *Nairos*) are as well differing in Religions, as matters of common life: though, for their severall rites, it were wrong to the Reader at large to recite them, if we had the particulars to deliver.

There are besides these Gentils, Naturall of Malabar, many strangers of Indians, Moors, and Christians. But in other Kingdomes of Malabar, the heathenish Religion is little differing from that in Calicut. Generally amongst them, the *Bramenes* and Kine are had in such honour, that when the Kings create their *Nairos*, he girdeth them with a sword, and embracing them one by one, bids them have care of the *Bramenes* and the Kine. <sup>k</sup> *Lep. de Castaneda.* <sup>G.B.B.</sup>

Cranganor is a small Kingdome: the Inhabitants of the Citie, which giueth name to the Region, are Christians of Saint *Thomas* profession, about seuentie thousand in number. Cochin is now growne great by the Portugales traffique and friendship. Of the rest there is not much worth recitall. The Papall<sup>h</sup> honour among the *Bramenes*, which some ascribe to *Coulam*, *Maginus* bestoweth on the King of Cochin. In these parts are now many Christian proselytes of the Iesuites conuersion, besides many of the old *Thomas-Christians*. <sup>l</sup> *Maginus.*

The King of Coulams Dominion<sup>m</sup> stretcheth beyond the Cape *Comori* (where Malabar endeth) on the East side fourescore and ten miles, as farre as Cael: which diuers great Lords hold vnder him. Among the rest is the Signiorie of Quilacare. In the Citie of Quilacare is an Idoll of high account, to which they solemnize a Feast euerie twelfth yeere, where the Gentiles resort as the Popish Christians in the Romish Iubilee. The Temple sacred to this Idoll hath exceeding great reuennue. The King (for so he is called) at this Feast erecteth a Scaffold covered with silke, and hauing washed himselfe with great solemnitie, hee prayeth before this Idoll: and then ascendeth the scaffold, and there in presence of all the people cutteth off his nose, and after that, his eares, lippes, and other parts, which hee castes towards the Idoll, and at last hee cutteth his throate, making a butcherly sacrifice of himselfe to his Idoll. Hee that is to be his successor must be present hereat: for he must vndergoe the same martyrdom, when his twelue yeares Iubilee is come. Along this coast dwell the *Parauj*, simple people, and Christians, which live by fishing of Pearles. The *Nairos* make such holes in their eares, that *Cesar Frederike<sup>n</sup>* saith he thrust his arme vp to the shoulders in one of them. They are prodigall in their liues in the honour of their King: *Oforius<sup>o</sup>* telleth of some, which, like the renowned *Decij*, had vowed themselves to death, and not to returne from the enemy without victorie. <sup>m</sup> *Od-Bar.* <sup>n</sup> *Ces. Fred.* <sup>o</sup> *Oforius.*

Besides those former Sects, *Stephanus de Brito* speaketh of the *Maleas* which inhabit small Villages in the mountaines, which are hunters of Elephants: amongst whom are no thefts or robberies, and therefore they leaue their doores open <sup>p</sup> *Step. de Brit.* <sup>1600.</sup>

when they goe abroad. They are skilfull in Musicke, and Magike. They haue no Idoll amongst them; onely they obserue their auncestors sepulchers.

q *Supra cap. 5.*

r *Hernan. Lopes  
de Castaneda  
l. 1. c. 14.*

Of the Feast which all the Malabar-kings hold euery twelfth yere in honour of the Riuer *Ganges*, wee haue there spoken q where we haue discoursed of the Riuer: This Feast lasteth eight and twenty or thirty daies with great solemnitie, to the furtherance whereof certaine souldiours; to the number of thirtie, rush among the people, and kill as many as they can; themselues certaine to bee killed of the Kings Souldiours. This is the Tribute imposed by the King of Calicut on one of his vassals, to honour this solemnitie with such a number that shall thus sell their liues as deare as they can. Of the Election and erection of the Zamoryn, we haue spoken in the beginning of the Chapter: Let vs here adde out of *Castaneda* r concerning his deuotion. Hee saith that this King of Calicut is a *Bramene*, as his predecessors also. And for that it is a custome that all the Kings die in one *Pagode* or Idol-temple, he is elected for that cause. For alwaies there is and must be in that house a King to serue those Idols, and when he that serueth there, dieth, then must the King that then reigneth leaue his Empire, and goe serue in that place as the other did; another being elected to succede him in the Kingdome. And if any refuseth to forsake his Court for the *Pagode*, they enforce him thereunto.

s Funerall  
Rites.

\* A lease, of  
which see  
*Cap. 12.*  
† Inauguration  
of the new  
King.

The Kings of *Malabar* bee browne men, and goe naked from the Girdle vpward, and from thence downward they are covered with cloth of Silke and of Cotton, adorned with Jewels. For their Children; the sonnes inherit not, but the brother, or if there bee none, the Sisters sonne. When their Daughters are ten yeares old, they send out of the Kingdome for a *Nayro*, and presenting him with giftes, request him to take her Virginitie: which hauing done, he tieth a Iewel about her necke, which shee weareth during her life, as a token that from thence-forth she hath free power of her body; to doe what she will, which before she might not. After their death t these Kings are carried forth into a plaine field, and there burned with sweet Wood, very costly, their kindred and all the Nobilitie of the country being present: which done, and the ashes buried, they shauethemselues, without leauing any haire except on the browes and eye-lids, euen on the least child; and for the space of thirteene daies cease to eate *Betele* (his lips are cut that doth it) and all that time is an *Interregnum*, wherein they obserue if any will come in to obiekt any thing against the new future King. After this t hee is sworne to the Lawes of his predecessor, to pay his debts, to recouer whatfoeuer belonged to his kingdome being lost, which oath hee taketh hauing his sword in his left hand, and in the right a Candle burning, which hath a ring of Gold vpon it, which hee toucheth with two of his fingers and takerh his oath. This being done, they throw or poure vpon him a few Graines of Rice, with many other ceremonies and prayers, and he worshippeth the Sunne three times: after which, all the *Caymailes* or principall Nobles sweare their fealtie to him, handling also the same Candle. The thirteene daies ended, they eate their *Betele* againe, and flesh and fish as before; the King except, who then taketh thought for his predecessor, and for the space of one whole yeere (as is before obserued in part out of *Barbosa*) eates no *Betele*, nor shaueth his beard, nor cutteth his Nails: eateth but once a day, and before he doth it, washeth all his body, and obserueth certaine houres of prayer daily. The yeare being ended, he obserueth a kinde of *Dirige* for his predecessors soule, whereat are assembled a hundred thousand persons, at which time he giueth great Almes, and then is confirmed. All these Malabar-kings haue one especiall man, which is the cheefe administrator of Iustice, who in matters of government is obeyed no lesse then the King himselfe. The Souldiours are *Nayros*, none of which can bee imprisoned or put to death by ordinarie iustice: but if one of them kill another, or else kill a Cowe, or sleepe with a Country-woman, or speake euill of the King; the King after information giues his warrant to another *Nayro*, who vvith his associates kill him wherefoeuer they finde him, hewing him with their swords, and then hang on him his warrant to testifie the cause of his death. These *Natros* may not weare their weapons, or enter into combat, till they bee armed Knights, although that from the age of seuen yeares they are trained vp in seates and practise of Armes. Hee



is dubbed or created by the King, who commandeth to gird him with a Sword, and laying his right hand vpon his head, mutteth certaine words softly, & afterward dubbeth him, saying; *Haue a regard to keep these Bramenes, and their King.* When they yeeld themselves to any mans seruice, they binde themselves to die with him, and for him, which they faithfully performe, fighting till they be killed. They are great Soothsayers, haue their good and bad dayes, worship the Sunne, the Moone, the Fire, and the King, and the first they meete in the morning. The Deuill is often in them (they say it is one of their *Pagodes*) which causeth them to vtter terrible words; and then he goeth before the king with a naked Sword, quaking, and cutting his flesh, saying with great cries; I am such a God, and I am come to tell thee such a thing; and if the king doubteth, he roareth lowder, and cutteth himselfe deeper till he be credited. The Portugalls haue much eclipsed the greatnesse of the king of Calycut, and caused many other alterations in all the East in this last Age of the world. Of whose exploits *Cassandara, Barrins, Massans, Osorius*, and others haue written at large.

<sup>u</sup> The dubbing of the Nairs.

## CHAP. XI.

*Of the kingdome of Narsinga and Bisnagar.*

From those places where our feete last rested (or touched rather) vnto the Cape *Gnadauerin* a betwixt that ridge of mountaines called *Gates*, <sup>a</sup> *Magin*, and the Ocean (which is there named the Gulfe of Bengala) trendeth the kingdome of Narsinga or Bisnagar; those two royall Cities contending which shal giue name to this mighty Empire, containing two hundred leagues of Sea-coast. The king hath in continuall pay fortie thousand Nairos. But as occasion serueth, hee can bring into the field many many thousands more, as in that Expedition against *Idaltan* specified by *Barrins* and *Borinus*; in which, to let passe that world <sup>b</sup> of people, hee sacrificed vnto Idolls twentie thousand seuen hundred and three score head of beasts and fowles in nine dayes space, which in Idoll-deuotion were all bestowed after on the poore.

b 700000. foot.  
40000 horse.  
700. elephants.  
20000. harlots.

In the yeare of our L O R D 1567. Bizaagar <sup>c</sup> was sacked by foure Kings of the Moores, (as saith *Frederike*) naming them *Dialcan, Zamaluc, Cotamaluc* and *Urudy*, through treason of her owne Captaines: but hauing sacked it (as not able to holde it) they retired home. The city remained after, an habitation for Tygers and wild beasts, containing in circuit foure and twenty miles, as our Author (that steyed there seuen moneths) affirmeth. Hee neuer sawe Pallace exceeding that of Bisnagar. It had nine gates, with guards of souldiers. Heere he obserued their rites in burning the women so often mentioned.

c C. Fred.

The woman <sup>d</sup> taketh two or three moneths respite after her husbands death: the day being come, she goeth early out of her house, mounted on an horse or elephant, or else on a stage carried by eight men: apparelled like to a Bride adorned with iewells, and her haire about her shoulders; holding in her left hand a Looking-Glasse; in the right, an arrow: and singeth as shee passeth through the Citie, saying; That shee goeth to sleepe with her husband. Shee is accompanied with her friends, vntill it bee one or two of the clock in the afternoone: then they goe out of the citie passing by the riuers side to the burning-place, where is prepared a great square Caue full of wood. Heere is made a great banquet, the woman eating with ioy, as if it were her wedding-day, and after they sing and daunce till the woman bidde to kindle the fire in the caue; then she leaueth the Feast, and taketh her husbands neereft kinsman by the hand, and goeth with him to the banke of the riuier, where she strippeth her of her clothes and iewells, bestowing them at her pleasure, and couering her selfe with a cloth, throweth her selfe into the riuier, saying; *O wretches, wash away your sinnes*. Comming out of the water, she rowleth her selfe into a yellow cloth; and againe, taking her husbands

<sup>d</sup> The solemnity or burning of the wife after her husbands death.

kinsman

kinfinan by the hand, goeth to the said caue, by which is erected a little Pinnacle, on which she mounteth, and there recommendeth her children and kinned to the people. After this, another woman taketh a pot with oyle, and sprinckleth it ouer her head, and therewith annoynteth all her body, and then throweth it into the furnace, the woman going together with the same. Presently after the woman the people throw great peeces of wood into the Caue, so that with those blowes, and the fire, shee is quickly dead: and their great mirth is on a sodaine turned into great lamentation and howling.

e The wife im-  
mured with hir  
dead husband.

When a great man dieth, both his wife and slaues with whom hee hath had carnall copulation, burne themselves together with him. Amongst the baser sort, I haue seene (saith Maister *Frederike*) the dead man carried to the place of buriall, and there set vp-right: the woman comming before him on her knees, casteth hir armes about his neck, while a Mason maketh a wall round about them: and when the wall is as high as their neckes; one comming behinde the woman, strangleth her, the workman presently finishing the wall ouer them; and this is their buriall.

f *Lud. Vert. li 6*

*Ludouicus Vertomannus* f relateth the same funerall rites of *Tarnasseri* (as in other parts of India) sauing that there fiftene or twenty men in their idolatrous habite, like Deuilles, doe attend on the fire wherein the husband is burned; all the Musicians of the citie solemnizing the funerall pompe: and fiftene days after they haue the like solemnity, at the burning of the woman, those diuellish fellowes holding fire in their mouthes, and sacrificing to *Deumo*, and are her intercessors to that deuill for her good intertainment.

g *Odoricus.*

The cause of burning the wiues is by some ascribed to their wonted poysonings of their husbands before this Law; & by others, that the husband might haue her helpe and comfort in the other world.

h *Oforius lib. 3.*

In these parts is the City of *Saint Thomas* or *Malepur*, where they say *Saint Thomas* (after he had preached the *Gospel* to the Indians) was martyred and burned. The Legend which some report of his death, were too tedious to recite: and as little likelihood of truth is in that long tale of the miraculous Crucifixes heere found, related by *Oforius*, who likewise declareth the rites of those *Saint Thomas*-Christians, of their Chaldean Pope, Cardinalls, Patriarchs and Bishops; of which in an other place wee shall more fully speake. On the first day of Iuly *Saint Thomas* holy-day is celebrated, aswel by the Pagans as Christians: and his Sepulchre is had in deuout estimation both of the Moores, Gentiles, & Christians; eachi pretending the right of his own Religion to the Church, where this Saint lieth interred, to which the Indian Christians goe on pilgrimage, carrying with them a litle of that earth for a great relike. A Moore had the keeping of the Church, which was built after our fashion, and begged of the commers for maintenance of it, and of a Light continually burning therein.

i *Od. Barbosa.*

k *Linschot.*

l Deuout litle  
fooles,

The Portugalls k now inhabite this Towne almost desolate: the Iesuits also haue heere a residence. The Church-doores (by the superstition of some) are almost cut in peeces, and carried away to set in gold and siluer, and to weare about their neckes, as a holy relike; the Portugalles heerein being exceedingly vaine, and attributing hereunto many miracles, verifying that Prouerb which the Spaniards vse, affirming the Portugals to be *Pocos feros devotos*. One sent *Linschoten* a whole bead-roll or payre of Beads therof, the bringer affirming that those beads had calmed a tempest miraculously by the way. The Inhabitants in this respect haue driuen their Church-doores full of nailes: but *Saint Thomas* bones are now remoued to Goa. Those doores are of such renowned holinesse, because they were made of that wood which *Saint Thomas* drew with his girdle out of the hauen (which it choaked) and could not before this miracle by any meanes be remoued.

m *Odoricus.*

*Odoricus* m telleth of a strange and vncouth Idoll, as bigge as *Saint Christopher*, of pure golde, with a new band about the necke full of precious stones, some one whereof was of valew (if he valewed iustly) more then a whole kingdome: The rooffe, pauement, and feeling of the walles, within and without the Temple, was all gold. The Indians went thither on pilgrimage, some with halters about their neckes, some with their



their hands bound behinde them, some with kniues sticking on their armes and legs; and if after their pilgrimage, the wounded flesh festered, they esteemed that linke holie, and a signe of their Gods fauour. Neere to the Temple was a lake whereinto the Pilgrimes cast golde, siluer, and gemmes for honour of the Idole, and reparation of his Temple. At euery yearely feast the King and Queene with the Pilgrimes and people assembling, placed the said Idoll in a rich Charriot, and with a solemne procession of Virgins two and two in a rancke singing before him, and with musicall Instruments carry him forth. Many Pilgrims put themselues vnder the charriot-wheels, where they are crushed in peeces. More then fise hundred persons vsed thus to doe, whose carkasses were burned, and ashes kept for holie reliques. Otherwise also they will deuote themselues to such a martyrdom in this manner. The parents and friends assemble and make a feast to this Votary, and after that hang fise sharpe kniues about his necke, and so carry him before the Idole, where he taketh one of his kniues, and crieth; *For the worship of my God I cut this my flesh*; and cutting a peece, casteth it at the face of the Idole, and so proceeding, at the last saith; *Now doe I yeelde my selfe to death in the behalfe of my God*; and being dead, is burned as before.

Our Countrey-man <sup>n</sup> fir *Iohn Mandenile* reporteth the same Historie of their Idoll Procession, and the ashes of those voluntary Martires, which they keepe to defend them against tempests and misfortunes. He also saith, that some Pilgrimes in all their peregrination, not once lifted vp their eye-liddes, some at euery third or fourth pace fell downe on their knees to worship, some whipped, others wounded themselues; yea, and killed themselues (as is before said.) *Nicholao di Conti* reporteth the same in his time.

<sup>n</sup> S. *Iohn Mandenile.*

<sup>o</sup> *Nic di Conti.*  
<sup>p</sup> *Lib. bot. libr.*  
<sup>1.</sup> ca. 44.

Neither is this bloody custome yet left, as *Linschoten* <sup>p</sup> affirmeth by report of one of his Chamber-fellowes that had seene it. They haue (saith hee) a waggon, or cart, so heauie, that three or foure Elephants can hardly draw it, which is brought forth at Faires, Feasts, and Processions. At this Cart hang many Cables or Ropes, whereat all the people hale and pull, of deuotion. In the vpper part of the Cart standeth a Tabernacle, and therein the Idole: vnder it sit the Kings wiues playing on Instruments. And while the Procession passeth, some cut peeces of their flesh, and throw at the *Pagode*, some lay themselues vnder the wheelles of the cart, with such euent as you haue heard.

*Gasparo Balby* relateth the same, and addeth, that the Priests, which haue care of this Idol, and certaine women, are consecrated to these deuotions from their Cradles by their zeale-blinde parents. And the women prostitute their bodies, to gaine for the Idole whatsoeuer they can get ouer and aboue their owne maintenance. This filleth the Citie with strumpets; there being of this *Sacred* (you may interpret it *Cursed*) crue, foure hundred in one place of the Citie. These haue their place in the Idoll Procession, some of them in the Charriot which is drawne by men; euery one accomplishing himselfe happy, that can touch or draw the same. This he saith was at *Negapaton*.

<sup>q</sup> *Balby ca. 31.*  
<sup>r</sup> *Arthus Dan.*  
*hist. Ind. Or. c. 2.*

He further affirmeth, that not farre from the Citie of *Saint Thomas* is the Towne *Casta*: where the wife is not burned (as at *Negapaton*) but a great graue being made for the deceased husband, they place the liuing wife by the dead corpse, and their neereft kindred cast earth vpon them both, and stampe thereon. They which marrie, wed in their owne degree, as a Smith to Smiths daughter: and they powre out their prayers at the Image of some Cowe, or a Serpent called *Butia di capella*. Their *Bramines* burne Cowes-doung; and if they intend any warres with other Nations, they annoynt their nose and forehead with those ashes, not washing themselues till the euening. They which haue sacrificed themselues to the *Pagode*, when they haue wallowed a long time in lustfull pleasures, shoot into the ayre peeces of their flesh tied to arrowes, and diuersly mangle themselues; at last, cutting their owne throats, so sacrificing themselues to the *Pagode*.

There are also certaine people called *Amouchi*, otherwise *Chiavi*, which percei-  
uing

r Desperate  
dying.

uing the end of their life to approach, lay hold on their weapons, which they call *Chisse*. and going forth, kill euery man they meete with, till some body (by killing them) make an end of their killing. They are loth (it seemes) to come into the deuills presence empty-handed, or to goe to Hell alone. Some of them worship *G o d* in the likenesse of a Man; some in the Images of Kine and Serpents: some inuoke the Sunne and Moone; others, some Tree or Riuer.

Among many Feasts which they celebrate in the yeare, one in Autumne is most solemnne, in which they take some great tree, and fasten it in the ground, hauing first fashioned it like a mast of a ship, with a crosse-yard, whereon they hang two hooks of yron. And when any one by sicknes, or other misery, hath made a vow to their Idoll or *Pagode*, he commeth thither, & being first admonished by the Priests to offer his sacrifice, they lift him with those hooks by both the shoulders, and there hold him to the Idoll, till he hath 3. times saluted the same, with clapping his folded hands to his breast, and hath made some sport thereto with weapons which he hath in his hand. After this he is let downe, and the blood which issueth from his shoulders is sprinckled on the tree, in testimonie of his deuotion. Then they draw him vp againe by the middle, to giue thanks to the Idoll: and then giue him leaue to heale himselfe, if he can. They which are in great miserie, or seeke some great matter at the hand of their Idoll, doe this. They haue an other Feast, celebrated in the night, continuing eight nights: in which many candles are seene burning through the City. Three or foure runne from one end of the streete to the other, and hurling rice, and other meates after them, say, they offer it to the deuill which followes them; not daring to looke behinde, lest hee should slay them.

f F. Fernandes  
epist. 1598.

In other places also they haue those idoll-chariots, like vnto Towers, to the drawing whereof, many thousands of deuout persons put their helping-hand. *Francis f Fernandes* saith, that *Cidambaran* is the mother-city of their Pagan-rites, wherein are many stately Temples, and the reuenue of the *Bramenes* amounted to thirty thousand ducats, but now they are payd but twelue thousand yearely.

Heere happened a strange accident, the same day the Iesuites departed, which was this. There is in this City a Temple of *Perimal*, wherein they worship an Ape called *Hanumant*, whom they report to haue beene a *G o d*, and (for I know not what) together with many thousands of other gods, to haue remained there, being all transformed into Apes. Now when this principall Ape was forced to passe into the Iland *Zeilan*, and wanted a ship, he leaped, and at euery leape left an Iland or heape of land behinde him, so making way for his apish traine to *Zeilan*. The tooth of this Ape was kept for a great relique in that Iland with great resort of Pilgrimes thereunto: and in the yeare 1554. was by the Portugalls, (who made a roade thither, in hope of great bootie) taken away. The Indian Princes offered the Viceroy three hundred thousand (or as *Linschoten* telleth, seuen hundred thousand) ducats, for the ransome of this Apes tooth, but the Archbishop dissuaded the Viceroy; who thereupon burnt the same before those Indian Embassadors, and threw the ashes into the Sea. Not long after, a *Beniane* of *Cambaia* perswaded the Indians, that hee by Diuine power had taken away that holy tooth being inuisibly present, and had left another in the roome which was burnt. Superstition is credulous, and the King of *Bisnagar* gaue him a great summe of gold for that Apes tooth, wherewith hee thus apishly had bitten and mocked them, which was after holden in like veneration as the former. But to returne to our *Cidambaran* History.

u F. Fernand.

They u tell, that a holy man, in great penance, had many yeares held his foote pierced through with a peece of yron; and when hee was often by *G o d* commaunded to leaue that selfe-rigour, he flatly refused, vnlesse that hee might see *G o d* dauncing about him, which also he condescended vnto; and with the Sunne, Moone and Starres, which played the Musicians, he appeared dauncing. And as he daunced, a Chaîne of gold fell from his foote, whereof this Towne tooke name. For *Cidambaran* signifieth a golden Chaine.

Now



Now at this time \* there was a great contention, whether the signe of *Perimal* \* 1598. should be erected in the Temple of *Cidambacham*. This signe was a gilded mast, with an Ape at the foote thereof. Many Embassadors were there about this quarrel; some vrging, some resisting this deed. But the Prince (called the *Naicho* of *Gingi*) would haue it set vp, notwithstanding the Priests greatest vnwillingnesse. The priests therefore both regular (which are the *Iogues*) and secular *Bramenes* ascended vp the roofof the Church, and thence threatned to hurle downe themselves, which twenty of the *Iogues* did, and the rest threatned to follow. But the *Naicho* caused gunnes to be discharged at them, which slew two, and caused the rest to retire and breake their couenant, rather then their neckes, with their fellowes. A woman also of this faction cut her owne throat for zeale of this new superstition. The swelling stile of this king of *Bisnagar* I thought worthy to be heere inserted, which is this. <sup>z</sup> *The husband of good fortune, the God of great Prouinces, King of the greutest Kings, and God of Kings, the Lord of horsemen, the Maister of them which can not speake, Emperour of three Emperours, Conquerour of all hee sees, and Keeper of all he conquers, dreadfull to the eight coasts of the World, vanquisher of the Mahumetans, &c. Lord of the East, West, North, and South, and of the Sea, &c. Vencapatadinus Ragin Denamaganus Ragel, which now ruleth and governeeth this world.*

x The titles of the Kings of *Bisnagar*.

With the *Naicho* or King of *Gingi* (vassall to the King or Emperour of *Bisnagar*) the Iesuites found good entertainment. Heere some of the *Iogues* distributed the water of *Ganges* out of certaine vessells couered with fowle and filthy clothes, which yet the people for deuotion kissed. These *Iogues* with admirable patience endured the Sunnes heate: and one among the rest inclosed himselfe in an yron Cage; with his head and feete onely out of the Cage, that hee could neither sit nor lie downe at any time: and on the Cage were hanged a hundred Lampes, which foure other *Iogues* his companions lighted at certaine times. And thus walked hee in this his perpetuall prison, as a *Light vnto the world* in his vaine-glorious opinion. They reasoned with certaine *Bramenes*; some of which held the Sunne for God, and yet sometime to haue beene a man, and for his merites so promoted. Some denyed a multitude of Gods, onely allowing that priuiledge to *Pyrama*, *Vidhun*, and *Unitur*, one of which maketh, an other keepeth, the third destroyeth all things.

Neare to *Madure* is an idole called *Chocanada*: which by night appeared in Visi-on to a Priest, and bade him goe say to the *Naicho* of *Madure*, that hee or I must abide in this house: whereupon hee would not be corriuall with his Idole, but resigned the Pallace to him. His deuotion is such, that euery day while he sitteth in iudgement, a *Bramene* cuer and anon soundeth the name of *Aranganassa* in his eares: and when one is wearie, another succeedeth in the same office, neuer ceasing this Idols remembrance, although he there sitteth fise or six houres.

I thought meete to mention one Custome y which some report of the *Brama*, or Pope-like *Bramene* in these parts, who by his authoritie dispenseth with many of their Lawes, and dissolueth Marriages: giuing libertie at his pleasure to the women to marry an other; which his dispensation is sealed on her right shoulder, with a marke of a hote yron.

y Dis. of China pag 401.

*Chandagrin* is the royall seate of the great King of *Bisnagar*. The chiefe Families therein are the *Bramenes*, *Rains*, and *Cretins*. They affirme that their Idole *Perimall* did bring forth the first out of his head (as the Poets tell of *Minerna*;) the second out of his breast; the third out of his belly: and all other inferiour Families out of his feete. The *Bramenes* haue some opinions, not altogether dissonant from the Scriptures. They say, that G O D onely by his thought made a man, which they call *Adam*.

z Melchior Colignus.

On the tenth day of Iuly Anno 1600. happened an Eclipse of the Sunne, which the *Bramenes* said was by meanes of the *Dragon* (which they make a celestiaall signe) his biting of the Sunne and Moone: whereupon the King and others neither eate nor dranke that day; deploring their misery, because the *Dragon* deuoured the Sunne. In the City *Prepeti*, three miles from *Chandegrin* is the feast of *Perimall*, in remembrance

a *Simon Sa.*

brance of his marriage : at which the offerings amounted to two hundred thousand crownes : and the Charriot of the idoll was drawne forth a mile and halfe in Proceſſion by tenne thousand men. They haue an other Feaſt of the Kine , becauſe they ſuppoſe *Perimal* to be the ſonne of a Cowe , and then the wayes and ſtreetes are full <sup>b</sup> of that cattell . They haue a feaſt in honour of the Sunne , which laſteth eight dayes , ſolemnized by the Emperour himſelfe ; and he is iudged a traitour which is not preſent thereat . Then they caſt lots , the King firſt , and after the reſt , diuining by arrowes the next yeares deſtinie . If an arrow light on a tree , and being plucked out cauſeth a red liquor to follow , it prognosticateth warres ; if white , peace . Not farre hence is an Idoll called *Tripiti* , to which are great Pilgrimages and Offerings ; alwayes as they goe , ſome beginne , and the reſt anſwere , and ſo all continue to reſound the name of the Idoll *Gona* . Before they enter into the Temple , they ſhaue and waſh themſelues . They haue Heremites which they call *Sanaffes* , who liue in deſerts , and at ſome times appeare before the people naked . They haue others which they call *Gurupi* , learned Priests , (as it were a degree of Doctors) which beare a great port , and neuer goe forth on foote . The Idoll *Tripiti* is ſeated on a mountaine , about which are fertile valleys , ſtored with fruits , which none may touch , as being conſecrated . There are in the woods great abundance of Apes , ſo tame , that they will take meat out of mens hands : the people eſteeme them a diuine race , and of the familiaritie of *Perimal* the chiefe God , whom they worſhip in many colours and ſhapes , as of a man , oxe , horſe , lion , hogge , ducke , cocke , &c .

b *Em. de Veiga.*

As *Veiga* <sup>b</sup> and *Ricinus* , two Ieſuites , trauelled to Chaudegrin , they came to Trauilur , where they ſawe their Idoll , with a white banner on his backe , and after him three ſacred kine , with Drummers on their backs , and after them Trumpetters and many Muſicians of other ſorts . Then followed thirrie women dauncing , which were alſo conſecrated to the Idolles ſeruiſe , and might not marry , but yet prostitute their bodies : theſe were richly attired , and carried Lights . The Priests followed with the Idoll , and were followed by the people with Lights . At their returne they ſet downe the Idoll , and ſet ſodden rice before him to eate ; others meane while driuing away the flies , and others couering him that hee ſhould not be ſeene eating : and at laſt , one maketh a long Oration of the worthy acts of their God , and then ſet him againe in his place . This laſted foure houres ; and in the mean ſpace many reaſoned with the Ieſuites , and ſome held vaine Diſcourſes of the Creation : as , that there were ſeuene Seas ; one of ſalt-water , the ſecond of freſh , the third of honey , the fourth of milke , the fiſt of *Fair* (which is creame beginning to ſowre) the ſixt of ſugar , the ſeuenth of butter : that the Earth had nine corners , whereby it was borne vp by the Heauen . Others diſſented , and ſaid , that the Earth was borne vp by ſeuene Elephants ; the Elephants ſeete ſtood on Tortoiſes , and they were borne by they knew not what .

c *Melch. Cotig.*

When the *Naicho* of Tangaor <sup>c</sup> died , three hundred of his Concubines willingly offered themſelues to the fire , to honour his funerall ; ſo much can Cuſtome harden ſo delicate and ſoft-hearted a nature .

d *Gi. Eot. Ben.*

The Temples <sup>d</sup> in this Countrey haue great reuenues , which in ſome places are encreaſed by the deuotion of women , which prostitute themſelues to gaine for their Idoles : and many yong girles are brought vp for this purpoſe . Many are here in theſe parts , of the Sect of the *Ghazzarats* , which kill no quicke thing , as is ſpoken <sup>e</sup> . Some haue a ſtone hanging about their neckes , as big as an egge , with certaine lines drawn through the middle thereof ; and this they worſhip , and call it *Tambarane* : they keep euery Friday holiday .

e *Oſor. lib. 4.*f *Magin.*

The kingdom of Oriſſa hath on the ſea-coaſt three hundred and fifty miles , betwixt the richer kingdoms of Bengalz and Biſnagar , poore of ports and traffike . Raman <sup>f</sup> is the royall city ; from whence the riuer Ganga paſſeth , and at his fall into the Sea ioyneth his waters with thoſe of Ganges . The Inhabitants (except a few Moores) are Gentiles , little or nothing (that I can learne) differing in rites from their neighbours , of which yee haue heard . Some aſcribe to the Citie Oriſſa , as the name , ſo the principallitie of the other Cities of this kingdome .

g *Summario di. pop. orient.*



One thing I thought not to omit: That there be <sup>h</sup> whole Villages and kindreds of people; in other things like to other men, but are borne with one of their legges and one foot from the knee downwards, as thicke as an Elephants legge; which the common people imagine to be a curse by Diuine iustice, inflicted vpon the whole Generation, for that their Progenitours murdered Saint *Thomas*. *Linschoten* saith, he hath scene and spoken with them, and could learne no other cause thereof. It is to them a deformitie, but no let or impediment otherwise.

And thus haue we finished our perambulation of the Continent of Asia. Now let vs ship our selues quer (for we are not skilful of *Hanimants* leapes) vnto the Ilands: hauing first feasted you with the fruits and other rarities of Nature in Indie.

## CHAP. XII.

## Of the Creatures, Plants, and Fruits in India.

**O**F the Elephant and Rhinoceros is already spoken: and of diuers others of their beasts. The Elephant is of great vse both for Warre and Peace. When the keeper employeth him in any burthen, he getteth first on his necke, and putteth his feet vnder the beasts eares, hauing a hooke in his hand, which he sticketh aboue betweene his eares, where his stones lie: they binde the burthen with a rope, which at his keepers bidding he taketh in his mouth, and windeth it about his teeth, and so draweth the packe after him. The Elephants are said to keepe themselves chastly to one female, which is thought to bring forth in a yeare and halfe or two yeares. <sup>a</sup> *Christophorus Acoſta*, *Linschoten*, and other moderne Authors, as also *Aristotle*, *Pliny*, *Ælian* and others of the Ancient, relate strange reports of the Elephant. For the Readers delight I will mention some. An Elephant being weary, hasted home; his keeper after much entreatie not preuailing, told him it was for the King of Portugalls seruice, which he would haue him doe: the beast answering hoo, hoo (which in the Malabar language signifieth I will, I will, as *Acoſta* interpreteth) fulfilled his request. The same Elephant wanting his meat; his master said it was because his kettle wherein he vsed to boile it was broken, and therefore willed him to carry it to the Tinker; which he did, and brought it againe, but ill-mended: whereupon he was sent againe, and the Tinker to trie him, amended it worse. The Elephant carries it to the riuer which ranne by, to see if it would hold water, and finding it to runne, came back with great noise and anger: the Tinker entreats pardon, and at the third time doth it well; which yet the Elephant would not beleue, till by triall he saw it held water, and then shewing it to the standers by that it would hold, carried it home. A souldiour hurled a Coco-shell at an Elephant: which (because he could not then repay it) put the shell in his mouth, and a few daies after seeing him in the street, at *Cochin*, he hurled the same out of his mouth at the souldiour againe. Another souldiour iniured the keeper of an Elephant, which would haue reuenged the wrong, but was forbidden by his said keeper: but after espying the souldiour, when his keeper was absent; he took him vp in his trunke & ducked him diuers times in the water, & then set him downe where he had taken him vp. They are very ambitious. One being vpbraided of lazines by his keeper, when as his burthen was too heauie for him to draw, and therefore they had brought another Elephant to help him; disdainig a companion, thrust him away, & drew himselfe dead in the place. Another in like case fell on his fore-legs, & wept at his keepers chiding, and although he admitted a cōpanion till the greater difficultie was ouercome, yet feeling it the in his own power to draw, he put away the other Elephāt with his head & teeth, to recouer his credit. Of the admirable capacitie, gratitude, and other qualities of this beast, were tedious to recite. An ample testimony hereof, is the example of the King of *Aua* his Elephant before mentioned. Of the Rhinoceros I haue little further to say: as of other beasts tame & wilde, which Nature yeeldeth in other places as well as here.

As for fowles, they haue abudance of Parrots, & Noyras, more pleasing in beautie,

<sup>a</sup> *Christ Acoſta*  
in sine *Linschoten*.  
lib. 1. cap. 46.  
*Thomas Lopez*,  
etc.



b *Clus. Exot.*  
*lib. 5. cap. 1.*

c *Cap. 4.*

d *Cap. 3.*

e *De Bry part. 4.*  
*Ind. Or.*

f *Itinerarium.*  
*A Pigaset.*  
*Holland. Nau.*

speech and other delights then the Parrot, but cannot be brought out of that countrey aliue. Of Bats as bigge as Hennes, about Iaua and the neighbour Ilands, we haue alreadie spoken. *Clusius*<sup>b</sup> bought one, of the Hollanders, which they brought from the Iland of Swannes, *Ilha do Cerne*, newly stiled by them *Maurice* Iland; it was about a foote from the head to the taile, about a foot about, the wings one and twentie inches long, nine broad, the claw whereby it hung on the trees, was two inches, the pisse easily seene, &c. Heere<sup>c</sup> they also found a fowle which they called Walgh-vogel, of the bignesse of a Swanne, and most deformed shape.

In<sup>d</sup> *Banda* and other Ilands, the bird called *Emia* or *Eme*, is admirable. It is foure foot high, somewhat resembling an Ostrich, but hauing three clawes on the feet, and the same exceeding strong: it hath two wings rather to helpe it running, then seruiciable for flight: the legges great and long: they<sup>e</sup> say it hath no tongue, and that it putteth out the pisse backwards, as the Camell: that it deuoureth Oranges and Egges, rendring the same in the ordure, nothing altered.

Of the birds of Paradise, elsewhere is shewed the falsehood of that opinion, which conceiue them to want feet, whereas they goe as other birds, but being taken, the bodie (for the most part) together with the feet are cut off, and they being dried in the Sunne, is so hardened and closed, as if Nature had so formed them. This is testified by<sup>f</sup> *Pigafetta*, and the Hollanders. Of this, *Clusius* in his *Auclarium* hath a large Discourse, shewing diuers kinds of them, a greater and a lesse: and saith that *John de Weely* of Amsterdam sold one of them, which had feet, to the Emperour, 1605. But I would not herein be tedious. Of the birds and beasts of India, *Acosta*, *Linschoten*, *Clusius*, besides *Gesner* and others can informe the studious.

They haue Crowes so bold, that they will come flying in at the windowes, and take the meat out of the dish, as it standeth on the table before them that are set thereat: and are such vexatio to the Buffles, that they are forced to stand in waters vpon to the necks, that they may be rid of them. They haue Rats, which the Cats dare not touch, as big as yong Pigges, which vndermine the foundations of houses in such sort with their diggings, that they sometimes fall to the ground. There are other little red Rats, which smell like muske. Incredible is the scathe which they receiue in Goa by the Pismires, which with such huge multitudes will presently assaile any thing that is fatty, or to be eaten, that they are forced to set their cup-boords and chests, wherein are their victualls and apparell, with a wooden cisterne of water vnder euery of their foure feete, and that in the middle of the roome. And if they forget to haue water in the cisterne, presently these Ants are all ouer, and in the twinkling of an eye (saith *Linschoten*) they will consume a loafe of bread. The like cisternes haue they for their beds and tables: and for the pearches wheron they set their Canary birds, which els would be killed by Pismires, yea though it hung on a string fro the rooffe of the house. The poorer sort which want cup-bords, hang their fragments in a cloth on the wall, hauing a circle of charcoales about it; with this wall to keepe out this small creature, and great enemy. There are other Ants almost a finger long, and reddish, which doe great harme to fruits and plants. Great is the harme which Moths and Wormes doe in mens cloths and bookes, which can very hardly be kept from them. But more hurtful is the *Baratta*, which flieth and is twice as bigge as a Bee, from which nothing almost can be kept close enough, and are to be esteemed as a plague among them like to the Pismires, and are commonly in all fat wares and sweet meats, and when they come vpon apparell they leaue their staining egges behind.

g *Trones de Bry*  
*Ind. Or. part. 4.*  
h *L. Vert. lib. 5.*  
*cap. 22.*

i *An. Galuano.*

The Salamander is said<sup>s</sup> to be common in the Ile of Madagascar. Of Serpents<sup>h</sup> they haue diuers kinds and very venemous, besides one other kind as big as a Swine, which is destitute of poison, & hurteth only by biting. But the superstition of the King of Calcut multiplieth their serpents. For he causeth cottages to be set vpon to keepe the from the raine, and maketh it death to whomsoever that shall kill a Serpent or a Cow. They think Serpents to be heauely spirits, because they can so suddely kil men. So much hath that old Serpent, both at first & since, deluded me by this venemous creature. There<sup>i</sup> are hogs with horns in the Moluccas: in Celebes & Mindanao are hogs, which besides the teeth



teeth they haue in their mouthes, haue other two growing out of their snouts, and as many behind their eares of a large spanne and halfe in length.

Of fish they haue great plentie and varietie. They haue of *Hayens* or *Tuberons* which deuoure men, especially such as fish for pearles. And others bath themselves in cisternes, not daring to aduventure the riuers for them. Of fish-monsters like men, and like an hogge some write : and as monstrous is that, which *Maffem*<sup>k</sup> telleth of a Whale, which with the opposition of his huge bodie, stayed the course of a shippe sayling with eight other shippes into India, with so great a noise and shaking, as if they had fallen on a rocke. Neither could the windes, which filled the sailes, further her course. The Marriners, when they saw two elements of Wind and Current, so strongly encountring, looked out and saw this monster, with her finnes embracing the sides of the shippe, and enterlacing the sterne with her taile, applying her bodie to the keele, which contained about <sup>l</sup> eightie foot in length. They thought presently that some hellish fiend had beene sent to deuoure them; and consulting of remedie, at last sent out their Priest in his holy vestments, with crosses and exorcismes: who (like the greater diuell) preuailed with these weapons, and the Whale forsooke them without further hurt.

<sup>k</sup> *Maff. hist.*  
*Ind. lib. 7.*

<sup>l</sup> An hundred  
and siue Do-  
drantes.

There are <sup>m</sup> certaine fish-shells, like Scalop-shells, found on the shore; so great that two strong men with a leauer can scarce draw one of them after them. They haue fish within them. A shippe (called *Saint Peter*) fell vpon sands, sailing from Cochin, and split. The men saued themselves, and of the wood of the old shippe built a Caruell, wherein to get to the Continent, but in the meane while were forced to make a sconce, and by good watch to defend themselves from certaine Crabbes of exceeding greatnesse, and in as great numbers, and of such force, that whomsoever they got vnder their clawes, it cost him his life, as two Marriners of the same shippe told mee.

<sup>m</sup> *Linfc. c. 48.*

Crabbes heere with vs haue a sympathy with the Moone, and are fullest with her fulnes: in India there is a contrary antipathy, for at a full Moone they are emptiest.

They haue Oysters, in which the Pearles are found, which are fished for by duckers, that diue into the water, at least ten, twenty or thirty fathom. These men are naked, and haue a basket bound at their backes, which, being at the bottome, they rake full of Oysters and durt together, and then rise vp and put them into boats. They lay them after on the land, where the Sunne causeth them to open, and then they take out sometime many, sometime few Pearles, as each Oyster yeeldeth, which is sometimes two hundred graines and more. The King hath one part; the souldiers, a second; the Iesuits, a third; and the fishers themselves the fourth: a small recompence for so great a danger, in which many men euery fishing-time lose their liues. The Hollanders found Tortoises so great, that ten men might sit and dine within one of the shells.

Of their fruits, *Ananas* is reckoned <sup>n</sup> one of the best: In taste like an Apricocke, in shew a farre off, like an Artichoke, but without prickles, very sweet of sent. It was first brought out of the West-Indies hither. *Iacas* are bigger then the former, and grow out of the bodie of the tree: they are of many pleasant tastes, but hard to digest. Of *Mangas* there are three sorts, they are as bigge as goose egges. The first sort hath stones, which the second wanteth. The third is poison so deadly, that yet no remedie hath beene found against it. Of the like bignes is the *Caions*, of which, of the *Iambos*, *Iangomas*, *Carambolas*, *Iambolijns*, *Papasos*, &c. I leaue to speake, as not writing an Indian Herball, but onely minding to mention such things, which, besides their countrey, haue some varietie of nature, worthie the obseruation. For the rest, *Garcias ab Horto* translated by *Carolus Clusius*, *Paludanus*, *Linschoten*, *Christophorus Acosta* (writing particularly of these things) and others in their generall Herballs, may acquaint you.

<sup>n</sup> *Paludanus.*

Of this sort is the Indian Fig-tree; if it may be called a tree, which is not aboue a mans height, and within like to a reed, without any woodie substance: it hath leaues a fathom long, and three spans broad, which open and spread abroad on the top of it. It yeeldeth the fruit in fashion of the clusters of grapes, & beareth but one bunch

at once, containing some two hundred figges at least, which being ripe, they cut the whole tree downe to the ground, leauing only the root, out of which presently groweth another, and within a moneth after beareth fruit, and so continueth all the yeare long. They are the greatest sustenance of the countrey, and are of very good taste, and smell, and in those parts men beleue that *Adam* first transgressed with this fruit.

o Of this, besides *Linschoten*, see *Garcias ab Horto*. with *Clusius* notes. *Exot. lib. 7. c. 26.*

But of greater admiration is the *Coquo*-tree, being the most profitable tree in the world, of which in the Ilands of *Maldiua* they make and furnish whole shippes: so that (saue the men themselues) there is nothing of the shippe or in the shippe, neither rackling, merchandize, or ought else but what this tree yeeldeth. The tree groweth high and slender, the wood is of a spungie substance, easie to be sowed, when they make vessells thereof, with cords made of *Coccos*. For this nut (which is as bigge as an *Estridge* egge) hath two sorts of huskes, as our *Walnuts*, whereof the vppermost is hairy (like hempe) whereof they make *Occam* and *Cordage*, of the other shell they make drinking-cuppes. The fruit, when it is almost ripe, is full of water within; which by degrees changeth into a white harder substance, as it ripeneth. The liquor is very sweet, but with the ripening groweth sowre. The liquor extracted out of the tree is medicinable; and if it stand one houre in the Sunne, it is very good vineger, which being distilled, yeeldeth excellent *Aqua-vitæ*, and wine. Of it also they make, by setting it in the Sunne, Sugar. Of the meat of the nut dried, they make oyle. Of the pith or heart of the tree, is made paper for bookes and euidences. Of the leaues they make coverings for their houses, mattes, tents, &c. Their apparell, their firing, and the rest of the commodities which this tree (more plentifull in the Indies, then willowes in the Low-Countries) yeeldeth, would be too tedious to recite. They will keepe the tree from bearing fruit, cutting away the blossomes, and then will hang some vessell thereat, which receiueth fro thence that liquor, of which you haue heard. It is the *Canarijns* liuing, & they wil clime vp these trees, which yet haue no boughes, but on the top, like apes. This tree hath also a continuall succession of fruits, and is neuer without some.

p *Clusius* describeth this tree out of the Relations of *Pliny* lib. 12. *Curtius* lib. 9. *Strabo* l. 5. *Theophrastus* lib. 4. and mentioneth like kinds (if not the same) out of *Lopez de Castagneda* lib. 7. *Ousado* lib. 6. *Lopez* or *Pigafetta* of *Congo*, &c. *Clus. Exot.* lib. 1. cap. 1. q *Garcias ab Horto* lib. 2. c. 1. c. *Acosta* c. 37. saith it growes most in *Malabar* r The Plant *Bettele*.

No lesse wonder doth that tree p cause, which is called *Arbore de rais*, or the tree of roots: *Clusius* calleth it (by *Plinies* authoritie) the Indian fig-tree: and *Goropius* (with more confidence, then reason) affirmeth it to be the tree of *Adams* transgression. It groweth out of the ground, as other trees, and yeeldeth many boughes, which yeeld certaine threads of the colour of gold, which growing downwards to the earth, doe there take roote againe, making as it were new trees, or a wood of trees, covering by this meanes the best part sometimes of a mile: in which the Indians make galleries to walke in: The figs are like the common, but not so pleasant.

The *Arbore triste* q deserueth mention: It growes at *Goa*, brought thither (as is thought) from *Malacca*: The *Hollanders* saw one at *Acridi* in *Samatra*. In the day-time and at Sunne setting, you shall not see a flower on it: but within halfe an houre after, it is full of flowers, which at the Sunne-rising fall off; the leaues shutting themselues from the Sunnes presence, and the tree seeming as if it were dead.

And that yee may know the Indians want not their *Metamorphoses* and Legends, they tell that a man, named *Parisatico*, had a daughter, with whom the Sunne was in loue; but lightly forsaking her, he grew amorous of another: whereupon this Damosell slew her selfe, and of the ashes of her burned carcassee camethis tree.

*Bettele* is a leafe somewhat like a Bay-leafe, and climeth like *Iuie*, and hath no other fruit: neither is any fruit more in vse then these leaues: at bed and boord, and in the streets as they passe, they chew these leaues; and in their gossipings or visiting of their friends, they are presently presented with them; and eate them with *Arecca*, which is a kinde of Indian nut. It saue their teeth from diseases, but coloureth them as if they were painted with blacke blood. When they chew it, they spit out the iuice, and it is almost the onely exercise of some, which thinke they could not liue, if they should abstaine one day from it.

They hane an hearbe called *Duroa*, which causeth distraction, without vnderstanding any thing done in a mans presence: sometimes it maketh a man sleepe,



leepe as if he were dead the space of foure and twentie houres, except his feete bee washed with cold water, which restoreth him to himselfe; and in much quantity it killeth. The women giue their husbands thereof, and then in their sights will prostitute their bodies to their lewder louers, and will call them *Cornudo*, stroking them by the beard; the husband sitting with his eyes open, grinning like a foole, and when he returneth to himselfe, knoweth nothing but that he hath slept.

Another strange hearbe is called *Sentida*, or feeling, for that if any passe by it, and toucheth it, or throweth sand or any thing else on it, presently it becommeth as if it were withered, and closeth the leaues; so continuing as long as the man standeth by; but so soone as he is gone, openeth fresh and faire: and touching it againe, it withereth as before.

But the strangest plant (for so may we terme it) is, that at Goa the hornes of beasts slaughtered are throwne together in one place, lest they should be occasion of indignation and reproch to any; the shewing or naming of a horne being there ominous. These hornes thus cast forth, after a certaine time, take roote, and the rootes grow two or three spannes in length.

Pepper (whereof there are diuers sorts) groweth at the foot of *Arecca*, or some other tree, on which it climeth, as *Bettele* or *Iuic*; growing in bunches like grapes.

Cinamom<sup>r</sup> is the inner barke of a tree as big as an Oliue, with leaues like bay-leaues, and fruit like an Oliue: The drying of the barke maketh it roll together. Within three yeares after, the tree yeeldeth another barke, as before. In Seylon is the best. They of Ormuz call it *Darchini*, that is, wood of China: and selling it at Alexandria, call it <sup>r</sup> *Cinnamomum*.

Ginger<sup>\*</sup> groweth like yong reeds, or *Gladiolus*, with a roote like a Lilly: it is plentifulfull in Malabar.

Cloues<sup>\*</sup> grow in the Moluccos on trees, like Bay-trees, yeelding blossomes, first white, then greene (at which time they yield the pleasantest sinell in the world) and last of all red and hard which are the Cloues. They are so hot of nature, that if a paille or tub of water should stand in the chamber, when they cleanse them, or any vessell of wine or other moisture, in two dayes the Cloues would sucke it out and drie it. The same nature is in the vnspunne silke of China.

The Nutmegge-tree,<sup>u</sup> is like a Peach or Peare-tree, and groweth most in Banda and Iaua. The fruit is like a Peach, the inner part whereof is the Nutmeg, which is couered and interlaced with the Mace or Flowre, and ouer that, is the fruit like a Peach, as I haue seene them conserved. When the fruit is ripe, the first and outermost part openeth, as it is with our Walnuts, then the Mace flourisheth in a faire red colour, which in the ripening becommeth yellow.

It were an endlesse peece of worke, and not so pertinent to our purpose, to speake of the rest of the spices, drugges, and fruits in India: These (as the rarest or cheefe) I haue chosen so (as it were) to recreate our Reader with a walke, and howres-view in this Indian Garden, being before full cloyed with our tedious narrations of their superstitions. I might adde heere a discourse of Gemmes, as Diamonds, Rubies, Emeralds, &c. But it becommeth not my pouertie to talke so much of Iewels. The greatest vertue in any which I haue read of, was of that which *Oserius* <sup>x</sup> saith, would not suffer a droppe of blood to fall from him that ware it, who yet, without losse of blood, was slaine by a great wound: and this Iewell was lost by shippe-wracke, when it should haue bene sent to Portugall for a present to the King. He which had this Iewell, was called *Nahodabegua*, a Prince of Samotra, which was killed in his shippe; and the Portugalls rifling him, found no blood about him, till they had taken from him a chaine of gold, in which this stone was inclosed, and then hee bled freshly. This stone is taken out of certaine beastes, which the Siamites call *Cabrias*. The <sup>y</sup> Bezar-stones are likewise taken out of the maw of a Persian or y Bezar-stone. Indian Goat, which the Persians call *Pazar*. And in the Countrey of Pan, by Malacca, they finde within the gall of an Hogge a stone, of greater force against poyson and other diseases, then that Pazar-stone. It is thought that

<sup>r</sup> *Garcias ab Horto. l. 1. c. 15.*

<sup>r</sup> *Quasi Amomum ex Sina delatum.*

<sup>\*</sup> Ginger.  
<sup>\*</sup> Cloues.

<sup>u</sup> Nutmegs:

<sup>x</sup> *Oser. de Reb. Em. lib. 7. c. 8.*

<sup>y</sup> Bezar-stone.

z *Garcias ab Horto, in Clus. Exot. lib. 7. c. 1.*

† *Discou.*

these stones doe proceed of the pasture whereon these beasts feed. The Amber is found as well in other places as in India. *Garcias*<sup>z</sup> thinkes it to be the nature of the soile, as Chalke, Bole-armenike, &c. and not the seed of the Whale, or issuing from some fountaine in the sea, as others hold. *Clusius* tels a probable opinion of *D. Marel*, that it was an excrement gathered in the Whales belly.

*Galmano*<sup>\*</sup> writeth of a small vermine in Sian, which cleaueth fast to the trunke of the Elephant, and thence sucketh out his bloud and life: his skull is so hard that it cannot be pierced with a hand-gun: and in his liuer is said to be the likenesse of men and women, and he which hath one of them about him, is safe from wounds by iron. He telleth of a tree in Mindanao; the one halfe whereof (which standeth towards the East) is a good remedie against poison: the Westerne halfe yeeldeth the strongest poyson in the world. There is a stone, on which whosoeuer sitteth, shall bee broken in his bodie.

### CHAP. XIII.

#### *A generall Discourse of the Sea, and of the Ilands adjoining to Asia.*



FTER our long perambulation of the Asian Continent, the sea inuironing doth sollicite our next endeouours, that the Reader might there refresh his wearied sense, with a new succession of Natures varieties, and humane vanities. And first, while our Barke be made readie to ship vs ouer to some of those Ilands, let vs (as it were on the shore) take view of this, so strong, so weake, so constant, and so vnconstant

a *Psalm. 104. 25. and 26.*

b *Gen. 1. 9.*

c *Psalm. 104. 9.*

d *Jerem. 5. 22.*

waterie Element. *The Sea is great and wide*, saith<sup>a</sup> the Psalmist: and at first covered the whole earth like a garment, till for mans vse<sup>b</sup> the drie land appeared, which for mans abuse was againe in the dayes of *Noah* couered: And had not *G o d*<sup>c</sup> set the Sea a bound which it cannot passe, it would returne to couer the Earth for euer. It is his<sup>d</sup> perpetual decree, who commanded, and it was made, that though the waues thereof rage, yet they cannot preuaile; though they roare, yet they cannot passe ouer. For how easie were it for the Sea to enclose the Earth in her watery mantle, and againe to make a conquest of the drie Land, hauing such forces of her owne, and such re-enforcements from the Aire, and the Earth it selfe? Her owne powers, euen by order of Nature and proportion of the Elements, cannot but seeme dreadfull: in which, as the Aire exceedeth the Water, and is it selfe exceeded of the Fire; so the Water may seeme no lesse to surmount the Earth, the lowest and least of the Elements. And what armies of exhalations doth the Sunne daily muster in the great airy plaine, which would succour their mother in such an attempt? Besides that, euen the Earth, as it is euery where compassed of the Sea, doth compass in it selfe so many Seas, Lakes, Riuers, in the vppermost face thereof, as professed partakers; and the inward bowels thereof haue daily intelligence, and continuall conspiracie with the Waters, by those secret pores and priuy passages, whereby it commeth to passe, that albeit<sup>e</sup> all Riuers runne to the Sea, yet the Sea is not filled. And were it possible that so many Worlds of Waters should daily and hourelly flow into this watery World, and that such a World of time together, and yet the Sea nothing encreased, but that (as *Salomon* there saith) *The Riuers goe to the place from whence they returne and goe*? that is, they runne into the Sea, and thence, partly by the Sunnes force, eleuated and restored in raines, &c. partly by filling the veines of the Earth with Springs, doe both wayes returne againe in Riuers to the Sea. This<sup>f</sup> appeareth by the *Dead Sea*, and by the *Caspian*, which receiue many Riuers without open payment thereof to the Ocean: and at the straits of *Gibraltar*, the Ocean commonly hath a current in at one end, and the *Euxine Sea* at the other, besides abundance of other waters out of *Europe*, *Asia*, *Africa*, and yet is no fuller.

e *Vid. Zanc. de Oper. & G. P. B. Rel. Aristot. &c.*

The



The depth of the Sea is holden by some to hold proportion to the height of the Mountaines on the Earth. The saltnesse of the Sea some ascribe to the first Creation; some, to the Sweat of the Earth, roasted with the Sunne; some, to the saltnesse of the Earth, especially in Minerals of that nature; some, to adust vapours, partly let fall on the Sea, partly raysed from it to the brinckes and face thereof; some, to the motion of the Sea; and some, to the working of the Sunne, which draweth out the purer and finer parts, leauing the grosser and baser behind: as in this little world of our bodies, the purest parts of our nourishment being employed in, and on the bodie, the vrine, and other excrements remaining, doe retaine a saltnesse. I will not determine this question, as neither that of the ebbing and flowing of the Sea, which (some say) is the breath of the World; some, the waters in holes of the Earth, forced out by Spirits; some, the meeting of the East and West Ocean: some ascribe it to the Moone, naturally drawing water, as the Load-stone, Iron: some to the variable light of the Moone. A variable light they all giue vs. They that send vs to God, and his Decree in Nature, haue said what is the true cause, but not how it is by naturall meanes effected. Certaine it is, that the Ocean and the Moone are companions in their motion: vncertaine, whether the Ocean hath a naturall power in it selfe, or from the Moone, so to moue. But these things we leaue to Philosophers searching wits, and better leysures. The motion of the Sea is manifold; as first by ebbings and flowings, these also differing, according to the course of the Moone, in Spring, or Nepe-tides, and according to the distance, as they are neerer or further from the Ocean, and according to the deepenesse or shallownesse of the places, besides other accidents, ouer-ruling them, making them, in diuerse Seas, to be greater, lesse, or none at all, longer also in some place, or oftener, as in Negropont, where the water is said to rise and fall seven times a day. And besides these houely, daily, or monethly motions, another (more generall) is ascribed vnto the Sea, from East to West, proceeding from the motion of the Heauens, which in the openest Seas, as in the Atlantike and South Seas, are apparently manifest, especially betwixt the Tropickes, where they finde a constant Easterly breath; vncertaine whether it may be termed a winde, arising of inferiour exhalations, or some impetuous violence, caused by the superiour motions, which draw together with them the Elements, not of the Fire onely, but also of Ayre and Water. And hence are those strong Currents in diuerse places, as that which runneth in at the great Bay, and out againe with like force, betweene Cuba and Florida, causing the Spaniards to goe one way to the Indies, and to returne another. Other particular motions in the Sea, proceeding from especiall accidents of the Ayre by windes, which somewhere haue their set seasons: of the Sea by Whirle-pooles, and contrarie currents: of the Land by Capes, Islands, Indraughts, Riuers, and such like, it would be tedious to relate.

g Apollonius  
Phil. l. 5.

The Sea is commonly diuided into the *Mediterranean* and *Ocean*: and vnder that *Mid-land* appellation are contained all the Seas and Gulfes that are seated within the Land, as the Arabian, Persian, Baltike, Bengalan, and especially such as the Sea of Sodom and the Caspian, which haue no apparant commerce with the Ocean: but especially is that Sea called *Mediterranean*, which entring at the Straits of Gibraltar, is both larger then any of the rest (containing aboute tenne thousand myles in circuit) and abutteth not on one onely, but on all the parts of the elder World, washing indifferently the shores of Asia, Africke, and Europe.

The Seas beare also the names of the Countries, Cities, Hills, Riuers, and Lands, by which they passe, or of some other accident there happened; as the Atlantike, or Germane Ocean, the Adriaticke, the Redde, White, or Blacke Seas, the Sea of Ladies, the Euxine by a contrarie appellation, for their inhospitalitie.

But to contract our speech vnto Asia, we finde the Sea prodigall of his best things, and of himselfe vnto it, clasping, with a louely embrace, all this Asian Continent, saue where a little Necke of Land diuides it from Africa; and no great space, together with *Tanis*, from Europe. Yea, as not herewith satisfying his loue to this Asian Nymph, in many places he insinuates himselfe within the Land by Gulfes or Bayes,

twi-

h Of the I-  
lands of Asia.

twining his louing armes about some whole Countries: otherwhere (as it were) by hostile vnderminings he maketh Seas farre from the Sea; and especially hath yeelded so many Islands, as rather may seeme admirable then credible. For, to let passe the North parts (as not so well knowne) where Vaygats, Nova Zemla, and the rest, would giue vs but cold entertainment: Comming thence to the East and South, we are encountred with the Island, or <sup>h</sup> Islands rather, bearing the name of Iapan; the principall whereof are three: of which more afterwards. These are seconded by the Islands of China, which doe (as it were) hedge and fence it in; of which, there is little in Authors worthie mentioning. In Macao, or Amacan, the Portugalls haue a Colonie, but the chiefe Island of China is Anian, in the Gulfe of Cauchin-China.

i P. Bertij tab.

Further from the Continent, from Iapan Southwards, are many Islands, called by the names of *Legnio*, the greater, and the lesse, rich in Gold: nigh to the same is *Hermosa*: and next to these the *Philippina*, so called <sup>i</sup> of *Philip* the second, King of Spaine, by whose charge and charges they were discovered in the yeare 1564, long after that *Magellanus* had lost his life in the discouerie of these parts. Some make this name hold some proportion to the Spanish ambition, calling all the Islands *Philippina*, which are betweene New Spaine, and the Gulfe of Bengala, in all, after their account, eleuen thousand. They begin their reckoning at *Noua Guinaa*, where first we see Cainam. The next Banda, which name is proper to an Island so called, and common also to her neighbours, Rosolarguin, Ay, Rom, Neyra, in foure degrees to the South, which alone in the world are <sup>k</sup> said, by some, to bring forth Nutmegs and Mace. The men here are Marchants, the women attend to Husbandrie. The Islands *del Moro* abound with Rice and *Sagu* (a fruit which yeeldeth Meale) where <sup>l</sup> are wilde Hennes, which sit not on their egges, but burie them a good depth vnder the sand, where the Sunne hatcheth them. They haue no Kine, but a Fish of like lineaments, which they take in their Nets. Gilolo hath a Mahumetane Prince, and is a great Island; the people are Men-eaters. Amboino is the name of many Islands, rude both in soyle and people, which eate their owne parents when they are olde. Neere to these are the *Molucca*, five in number, *Ternate*, *Tidor*, *Motir*, *Machian*, and *Bachian*, famous through the world, as being Natures Store-house of Cloues. Their worship is directed to the Sunne, Moone, and other heavenly and earthly creatures. The <sup>m</sup> Selebes abound with Gold, abandoned of goodnesse, peopled with Idolaters and Men-eaters. The Islands of <sup>n</sup> Moratay are more Northerly, where Batata-rootes is their bread, their neighbours fare in the Islands of Tarrao, Sanguin, Solor, and others.

m Selebes.

n Moratay.

In those Islands, which more properly beare the Philippine title, Mindano is, of very large circuit, and hath diuerse famous Cities: Tendaia, for her excellence, is by some called the Philippina. Luzzon incompasseth a thousand myles, in which the Spaniards haue built a Towne, called Manila, and haue thither carried Cattell for breede.

Borneo is reputed as bigge as Spaine, richly attended with many Islands of smaller circuit. It hath a Citie of the same name, founded on Piles, in the salt water, with sumptuous buildings of hewed Stone, couered with Coco leaues. The King is a Mahumetan.

\* I. Scal.

The greater Iaua is by *Scaliger*\* called an Epitome, or Summe of the World; rich in many Commodities. The *Cabal* is a wilde Beast in this Island, whose bones doe restraine the blood from issuing in wounded parties. The South part is Gentiles, as the Countries within the Land; but towards the shore they are Mahumetans. Touching the lesse Iaua, there is some controuersie which should be it.

Betwixt Malacca and Samatra Nature hath (as it were) sowed that Field of Waters with Islands; the principall of which is Bintam. Samatra, within the Countrey, is Ethnikes: towards the Coast are Moores; an Island large, rich, and populous, diuided into many Kingdomes.

The Gulfe of Bengala is (as it were) garded with a double ranke of Islands, which *Neptune* hath set as Garisons of those Seas. But these all are not worthie the honour due



due to Zeilan, called in old times *Taprobana*, if they guesse not better which so call Samatra. From thence, alongst the Coast of India, are seene few Islands of any greatnesse: But further into the Sea are the *Maldiva*, so called of Maldiva, one of their number, whose name signifieth a thousand Islands; some of which are diuided by larger Seas, some by smaller Armes; the Ocean somewhere with his greatnesse threatening to swallow them, and in other places as curious of his delightfull search, stealing rather, then forcing a separation, prouoking the passengers to communicate in his sports; who sometimes, helped with some ouer-growing Tree, can leape from one Island to another. Yet hath not Nature, thus diuersifying their situation, yeelded them diuersitie of her riches, sauing that it seemeth here shee hath chosen her chamber for the Palme, or *Coquo-Nuts*, which in other places she hath, in comparison, but scattered, here stored, that by this store the people might supply all their other wants. Yea, besides the Land-*Coquo*, there groweth another vnder the water bigger then the former; a speciall Antidote for poyson. The inhabitants are addicted to subtiltie and Sorcerie, and in the Islands next to the Continent, Moores beare sway; in the rest, Pagans. Other Islands, of smaller reckoning, we reckon not. Diu hath long beene famous for the warres therein, vainely attempted by the Turke and Indians against the Fortresse of the Portugalls.

The Persian Gulfe hath left some remnants of Land extant; the chiefe is Ormus, a famous Mart, which the Moores there maintained, vnder the gouernment of a Moore, after made tributarie to the Portugall; which Nature hath made barren; Industrie, plentifull: the more fertile Element yeelds barrennesse and Sands; the barrenner bringeth in a double wealth, Pearles and Merchandise.

In the Discourse of these Asian Seas and this Persian, amongst the rest I thought it worthe relating, which *Lays de Vrreta*, in his *Æthiopian Historie* telleth of a certaine Iew. He traueilling alongst the shore of this Persian Sea, by some In-lets and Armes thereof, which embay themselues within the Land, saw the Sea loftie and swelling, by force of the Winds and Tides, seeming to threaten the higher Elements, but euen now readie to swallow vp the Earth, roaring out a loud defiance in such sort, that the poore Iew was amazed, and dreadfully feared therewith: and this continued the space of some dayes, whiles the Iew trauelled thereby. But on the Saturday and Sabbath, Superstition commaunded the Iew; and Nature (the handmaid of Diuinitie) enioyned the angrie Elements to rest; a sudden calme followed, as if waues and winds would accompanie the Iew in his deuotions, and had forgotten their former furie and wonted nature, to remember the sanctification of this day. The Iew hauing heard before, that there was a *Sabbaticall Riuer* (which some place in *Æthiopia*, some in *Phœnicia*, others they cannot tell where) in a credulous fancie perswades himselfe, that this Arme of the Sea was that *Sabbaticall streame*, & that he now saw the experimēt of that relation with his eyes. Fancie had no sooner affirmed, but superstition sware to the truth, & credulitie tickles him with gratulation of diuine fauor to himself, that had liued to see that blessed sight. Rauished with this conceit, he filles his budget full of the sand, which is of a more grosse and cleauing nature, then in other places, and carrieth it with him as a great treasure vnto the place of his habitation. There he tells his countrey-men that now the Messias would not be long before he came, for now he had found this signe thereof, the *Sabbaticall Riuer*; shewing this sand in prooffe thereof. *Credit Indæus Apella*, the Iewes beleue quickly all but the truth, especially in Portugall,<sup>p</sup> whether he came with this report. Many thousands moued by his words, remoued their dwellings, and selling their substance, would needs goe into these parts of Persia, by the *Sabbaticall Riuer* to fixe their habitation; there waiting for their promised Messias. One, and a chiefe of this superstitious Expedition, was *Amanes Lusitanus*, a Physician of great note, accounted one of the most learned of his profession, and a writer therein; and *Iohn Micas*, a Merchant of great wealth. They passed through France, Germanie, Hungarie, their company (like a snow-ball) encreasing as they went, with the addition of other Iewes of like credulitie. When they came to Constantinople, there were of them in many bands or companies thirtie thousand. *Cahasmi Bassa*, the

o L. de Vrreta  
Hist. Æthiop. l. x  
c. 6.

p Some say  
that the Iewes  
were expelled  
out of Portu-  
gall before  
these times;

Tur-

Turkish Commaunder, thought to gaine by this occasion; and would not suffer them to passe ouer the water into Asia, without many hundred thousands of duckats, except they would passe on horsebacke. This example was soone both spread and followed of the other Bassaes and Commaunders in Asia, as they went; their wealth and substance being euery where so fleeced, that they came into Syria, much lessened in numbers, in estate miserable and beggerly; new Officers euery where, as new hungry Flies, lighting on these wretched carcases (so I may call them:) some they whipped, some they empaled, some they hanged, and burned others. Thus were these miserable Pilgrims wasted: and *Don Iohn Baltasar* was present, when *Amato* aforesaid being dead with this affliction, his Physicke-bookes were at an Out-cry to be sold at Damasco, and because they were in Latine, no man would buy them, till at last another Iew became Chapman. *Micas*, one of the wealthiest men which Europe held, died poore in an Hospitall at Constantinople. And this was the issue of their Pilgrimage to the *Sabbaticall streame*, which they supposed to finde in this Persian Gulfe; where wee haue too long holden you the spectators of this Iewish Tragedie.

The Redde Sea, or Arabian Gulfe, seemed vnwilling to be the Oceans subiect: so many small Islands doth she continually muster in resistance, besides her vndermining the Sea with her shallow Channell, conspiring the destruction of many heedlesse Mariners, that here will aduenture as tenants to the Sea in their mouing houses. Once (by a mightier hand) was it helped to preuaile against the Seas force, to discouer a drie Land in the midst thereof, and with her waterie erected walls to guard these new passengers, till the same hand reuerfed it, or rather rewarded the then emptie bellie thereof with the prey of so many thousand Egyptians. Babelmandel, Camaran, and Mazya are accounted amongst the chiefe of these Isolets: Suachen hath most Soueraignetic, being the Seat of the Turkish Bassa for Abassia.

Socotera is without the Strait. The naturals are Christians, of *S. Thomas* Sect, who is here said to haue suffered shipwracke, and of whose broken shippe was erected a Church. They are great warriors, both men and women, and great Magicians. They haue no vse of Trafficke, Letters, or Nauigation, and yet are esteemed the noblest people in the world.

† *Gio. Bot. Ben.*

Two † other Islands confront this; of which one (they say) is the habitation of men, and the other of women, which sometimes haue entercourse one with the other, but the Ayre (Natures inexorable and heauie handmaid) not suffering any long abode to each, but in their owne allotted portion.

† This inscription was in the basis as *Meursius* translates it: *Rhodo colossium bis quater cubitis decem Superbientem Lindius fecit Laches* which words shew both the author *Lindius* *Laches*, and the height 80. cubites. *Meursius* in translation. Constant.

† Constant. Porphyrogenitus de ad. imp. ca. 21. *Theophanis Chronicon.*

Loth am I to looke any further into that boisterous Sea, and therefore leauing all that huge Tract of Africke, as compassed by a suddaine thought, but vn saluted, wee shall finde other Asian Islands in the Mediterranean. And because, being now wearied, the *Archipelago* would be too tedious a passage for vs, neither are there many Islands worth naming in *Propontis*, or the *Euxine*, we will speake a little of Rhodes and Cyprus, and then remember how long wee haue forgotten our selues.

The former of those containeth about an hundred and twentie myles: fertile in foyle, and of most pleasant ayre, caused by that loue which *Phæbus* beareth to it; there neuer passing day, in which he doth not, in his bright and shining apparrell, salute it. And for this cause happily was that huge *Colossus* of Brasse (gilded ouer, and reputed the most wonderfull of the Worlds seuen Wonders) here dedicated to the Sunne (though some ascribe it to *Iupiter*) the workmanship of *Chares Lindius*, of threescore and tenne cubits, † or as others tell, a hundred fortie three feet, but it selfe told fourescore cubits in height, which, falling by an Earthquake, the Oracle forbad the Rhodians to erect againe. But nothing forbad *Mabias*, or *Muani*, the fifth Caliph, after his seuen yeares Warre about Constantinople (as sayth † *Constantinus* out of *Theophanes*) inuading this Island, to carrie away nine hundred (or, as *Constantinus* numbred, three thousand and fourescore) Camels burthens of this Brazen carcasse.

The



The Temple of *Liber* was here enriched with many presents of the Greekes and Romanes, to both which the Citie of Rhodes was had in friendly and honourable regard. Much was their force by Sea in auncient times, and for two hundred yeares space it was the Seat of the Hospitular-Knights, which now reside in Malta; driuen thence by mightie *Solyman*.

These Knights had also, by purchase of King *Richard* the first of England, the Island of Cyprus<sup>u</sup>, dedicated by the Poets to *Venus*, to whome the inhabitants were too much addicted, as appeared by their Temples and other vanities in her honour. At Paphos shee was worshipped in the likenesse of a Naue; and round thereabouts (by the Deuils working) it rained not. *Trogus* writeth, That the Cyprians prostituted their daughters (before they married them) to Mariners on the shore. Wee haue seene at Rome (sayth *R. Volateranus*) the attendants of Queene *Carlotta*, neuer a whit better then those auncient.

Of Cyprus thus reporteth *Ammianus Marcellinus*, lib. 4. It is ennobled by two Cities, Salamis, and Paphus; the one famous for *Iupiters* Images; the other, for the Temple of *Venus*. It is so plentifull in all thinges, that it needes no helpe of other Nations, and of her owne abundance is able to set forth a Shippe, from the Keele to the Toppe-sayle, with all prouision, furnished to the Sea. Neither grieue I to tell it; the Romanes more greedily then iustly made themselues Lords thereof. For *Ptolomey* the King being confederate with vs, was proscribed without any fault, but the defect of our Treasurie, who therefore poysoned himselfe, and the Isle became Tributarie. *Sextus Rufus* sayth as much. *Amasis* was the first, if wee beleue *Herodotus*<sup>x</sup>, that euer conquered Cyprus, and made it Tributarie. Hee also sayth (*Lib. 7.*) That the Cyprians were partly from Salamine and Athens, partly from Arcadia, partly from Cythnus, from Phœnicia, and from Æthiopia. *Plinie* affirmeth<sup>y</sup>, That it was sometime the Seat of nine Kings, and was diuerly named, as *Acamantis*, *Ceraſtis*, *Aspelia*, *Amathusia*, *Macaria*, *Cypus*, and *Colinia*. It was such a Forrest of Trees<sup>z</sup>, that when as their Shipping and Mines were not able to waste them, it was made lawfull for any man to fell and destroy them, and for his labour to possesse the Land which hee had so cleared.

In the time of *Constantine* it was forsaken of the inhabitants, as before forsaken of the Elements, which refused to water with any droppes of raine that Island (sometime accounted happie) the space of seuentee yeares together, or as others haue it, fixe and thirtie, re-peopled from diuerse parts by *Helena*, the mother of *Constantine*<sup>\*</sup>, and remaining to the Greeke Empire, till that *Lion of England* made it a prey, and the Knights purchase, who sold it to *Guido Lusignan*: whose posteritie sayling, the Venetians succeeded, till *Selym* the second, minding to erect a Religious Hospitall, to testifie their Magnificence, began with an irreligious foundation. For whereas their holy Lawes will not suffer any thing to be dedicated to holy vses, which their owne Sword hath not conquered, he brake League with the Venetian, and robbed them of this Island, which they are thought, not with the iustest title, before to haue possessed. But it is high time to bethinke vs of our Indian shore, whence wee haue taken so large a prospect; where wee are stayed to be transported into the chiefe of those Islands, there to take a more leisurely view of their Regions and Religions.

<sup>u</sup> *Adrian. Roman. Theat. Urbium*, l. 2.

<sup>x</sup> *Herod. Thalia.*

<sup>y</sup> *Plin. l. 5. c. 31.*

<sup>z</sup> *Oric. Theop.*

<sup>\*</sup> *Quadi Geographia.*

In His voy-  
ages the taking  
of Famagusta,  
&c. is largely  
related, To. 2.  
*P. Contarinius de  
bello Turc. &  
Ven.*

## CHAP. XIII.

## Of the Islands of Iapon, and their Religions.



He Iesuites haue not more fixed the eyes of the World vpon them in the Westerne parts, then they haue fixed their owne eyes on the Easterne; here seeking to repayre, with their *untempered Mortar*, the ruines of their *Falling Babylon*: there laying a new foundation of their after-hopes: here, by their Politicke Mysteries and Mysticall Policies, endeavouring to recouer; there, by new Conquests to make supply to their losses: here, for busie intruding into affaires of State, suspected by their owne, hated by their aduersaries; there, by seeming to neglect Greatnesse, and to contemne Riches, of the mightiest are not feared, while others beleeeue, obserue, and admire them.

<sup>a</sup> *Mat. 23. 15.*

Both here and there they spare not to <sup>a</sup> *compasse Sea and Land, to winne Profelytes*; euery of their Residences, or Colledges, being as so many Forts to establish this new Romane Monarchie, but with vnlike aduantage, encountering there with Reason. (or rather with the carkasse of Reason) attended with Ignorance and Superstition, whose Owlishe eyes cannot endure the enterview of *Truth*, though darkened with those Cloudes, wherewith they ouer-cast it: Here with *Truth*, yea, the Soule of *Truth*, *true Religion*; whose *Shield of Faith*, and *Sword of the Spirit*, these (the stronger part of those strongest *Gates of Hell*) cannot preuaile against. A Spanish Faction of Spanish humour and successe, more easily conquering a world of the naked Americanes, and effeminate Indians, then keeping all they had in Europe. Such are the armes of the one, and the preaching of the other.

<sup>b</sup> Benefit by the Spaniard and Iesuite.

Yet would I faine be thankfull to the one and the other <sup>b</sup>, the first for furthering Geographic with knowledge of a new world; the other, for making a possibilitie of a better world to some, whereas otherwise there was a generall desperation of all.

Neither are the wounds of Popish superstition so absolutely mortall, as the Ethnike Atheisme; the one hauing no foundation at all; the other shewing the *true foundation*: although their *Babylonish slime* euen heere supplieth the roome of better matter, besides their *stubble, hay and wood built upon it*. Better a mixed Truth, then a totall error: and a maymed CHRIST, then none at all. But howsoever they bee beholden to them for their Diuinity, it were inhumanity in vs, not to acknowledge a beholdingnesse to them, for that they giue vs in the knowledge of many peoples, although in all their Discourses this caution is necessary, not to yeelde them a Catholique and vniuersall credite, where we any way may spie them dawbing the walls of their pretended Catholike Church. In relating their Miracles, and such like, wee will remember they are *Iesuites*: in other things not seruiceable to Rome, wee will heare them as Trauellers, when lying doth not aduantage them, nor hurt vs. But as the Labours of the Iesuites may euerie where breed shame to our negligence in a better quarrell: so in Iapon it is most of all admirable, that the furthest part of the World should be so neere to their industry. And that you may at last bee acquainted with Iapon, wee will borrow of them to pay your hopes, by their long introduction suspended.

*Maffaus* (who hath translated and set forth more then thirtie of those Iaponian Epistles) in the twelfth Booke of his Indian Historie, doth thus describe it. Besides other lesse, three principall Islands beare the name of Iapon; which



which the first and greatest most peculiarly challengeth, containeth in it three & fiftie Kingdomes or Principalities, the chiefe Citie whereof is Meaco: The second is Ximum, diuided into nine Segniories: The third, Xicoc, quartered into foure Lordships, so that there are in all of this Iaponian Dominion, threescore and six Shires, or petty Kingdomes. The space of land is measured two hundred leagues in length, in bredth somewhere ten, in other places thirtie, betweene the thirty and thirty eight degrees of Northerly Latitude: Eastward from China. The soile is not very fertile, subiect to much snow, the aire holseme. The bowels of the earth are stored with diuers mettals; the trees are fruitfull, and one d wonderfull, in that it abhorreth moisture, and if haply it be moistened, it shrinketh & becommeth withered: which they remedy by plucking it vp by the rootes, and after it is dried in the Sun, to set it in drie sand; if a bough be broken off and nailed on againe, it groweth. They haue two high mountaines, one of which casteth forth flames, and in the top thereof the diuell vseth to shew himselfe in a bright cloud to some, that (by long fasting) haue prepared themselues to this sight: the other, called *Figeniana*, is by some leagues higher then the clouds. They much esteeme a tall personablenesse: they plucke off the haire on their head: children befote; the common people halfe way; the Nobilitie almost all) leauing but a litle growing behinde: to touch which were to offer great indignitie to a man. They can indure much hardship: an infant new borne in the coldest of winter is presently carried to the Riuer to be washed: their education is hard: yet are they neat: they vse forkes (as the Chinois) or stickes, not touching the meate with their fingers, and therefore neede no naperie: they sit on carpets, and enter the roomes vnshod, their tables are a hand high, some eightene inches square, curiously wrought, to each guest one, and changed at every new seruice or change of meate. *Quabascondon*, against a solemne and festiuall entertainment of his Father, prepared a hundred and thirtie thousand of these tablets. Their houses are most of wood, because of often Earthquakes: and some of Stone. Temples and Monasteries they haue for both Sexes: and more had, till *Nubunanga* destroyed them. Their language is one, & yet exceedingly diuersified according as they differ in State or Sexe: or as they speake in praise or dispraise, vling a diuers Idiom. They vse Characters in writing and printing, as in China. Their swords are of a most excellent temper. Their customes differ in many things from other men. Blacke is a festiuall colour, white a Funerall: their meates, drinckes, perfumes, are as dissonant to ours. Their teeth are coloured with blacke, as beauties livery borrowed of Art, which wee by Art would auoide. They mount on the right side of the Horse. They sit, (as weerife) to entertaine a friend. They giue to the sicke persons, salt things, sharpe, and rawe: neuer let bloud: wee contrary (as in other rites) either to other ridiculous. All their Nobles are called *Toni*: amongst whom are diuers degrees: all of them holding their all *in capite*, to finde so many Souldiours to the Warres, at their owne costs. Generally the whole Nation is witty: pouertie is a disgrace to no man. Reproches, Theftis, periuries, Dice-play are hatefull: very ambitious they are in all things, respectiue to their credit, full of courtesie each to other, neuer bralling, no not at home with their honshoulds. The Inconstancie of that State learneth them by vse to prepare for, and to welcome, euery State. They are exceedingly subtle, hypocriticall and double-dealing: they are also of cruell disposition, not to their enemies alone, but sometimes will assay the goodnesse of their blade and strength of their arme, on some innocent bodie; and in case of distresse, they esteeme it a credit to preuent the sentence of lawe by bloody execution done on themselues, vvch they vsually doe in ripping vp their breastes a crosse, a seruant or friend attending to smite off his head: and if it bee a man of any sort, his friends and followers in like manner with their owne hands plucke out their bowels to testifie their lone. The Governours haue absolute rule ouer their inferiours: yea, in euery priuate Family the authoritie extendeth to life or death. All Iapon sometime obeyed one Prince called *Vo*, or *Dairi*, who at length addicting himselfe to his priuate delights, and putting off the burthen of ruling to his officers, grew in contempt: and at last every

c Mercator  
thinkes Iapan  
to be the *Aurea*  
*Chersonesus*:  
which agreeth  
not with *Ploto-*  
*my* d. 7. c. 2. who  
placeth it vn-  
der the Line.  
d A strange  
Tree.

e Customes in  
things indiffe-  
rent are come-  
ly or vncom-  
ly, *pro more*  
*loxi*.

f *Cos. Turrian.*

one seized on his owne province, whereof you haue heard there are three score and six, Leauing the *Dairi* a bare title, and a Herald's Kingdome to giue termes of honour at his pleasure, whence he raiseth great reuenue, otherwise subiect (excepting his Title) as are all the rest, to the Lord of *Tensa* (so they call the noblest Kingdome adioining to *Meaco*) This *Vo* or *Dairi* descendeth by succession from the auncient Kings, out of which he is chosen, and is honoured as a God. He may not touch the ground with his foote, which if hee doe, hee is put by the place: neuer goeth out of his house, seldome is seene of the people. He sitteth in his seate with a bowe and arrowes on one hand of him, on the other a Dagger. If he should kill any, or if hee shew himselfe an enemy to peace, he is depriued as well as if he had troden on the ground. All great men haue their factors with him to procure new titles of honour, the onely fellow of his greatnes.

They haue another generall officer or chiefe Iustice, which denounceth Warre, and in peace, giueth sentence on matters in controuersie. But these are but the instruments of the Lords of *Tensa*, as are also the *Bonzij*. These are their Religious, among whom one is supreme in cases spirituall, by whom all their old holies are ordered, and all new are confirmed or dashed. The *Tundi*, (which are as their Bishops) are by him consecrated and confirmed, although their nomination be by lay patrons. He dispenseth with them in diuers priuiledges and immunities: he inioyeth great reuenue and soueraintie, and is aduanced hereto by money and kindred. The *Tundi* giue Priestly orders, and dispense in smaller matters, as eating flesh on daies prohibited.

g *Maffens.*h *2. Cor. 7. 11.*

They haue many Sects, some reckon them twelue; all truly agreeing, in disagreeing with Truth: some of them Epicure-like denying Gods prouidence, & the soules immortallitie. They hold that a man hath three soules, which one after another come into, and depart out of the body. Few of their *Bonzij* will openly teach this Doctrine, but labour to hold the people in awe. *Amida* & *Xaca* they preach, as Sauours, & to be worshipped. Some of their Sects doe beleue an eternall life, and promise it to all such as call vpon these supposed Deities, as Saints which sometime led so austere a life, for the finnes of mankinde, that for a man to vex his minde, or macerate his body for his owne finnes, would not onely be superstitious, but offensive and derogatorie to their merits. And here the kinde-hearted Iesuite is panged with a fit of Charitie to yoke the Lutherans with them; as if the sufferings of *Iesus* were but the superstitions of *Amida*, as if either the sufferings of man, imperfect, borrowed, dutie, could be, or the sufferings of God could not be meritorious; or as if the Lutherans denied Christian contrition (whose affect is *Indignation*,<sup>h</sup> effect *selfe-reuenge*) as they doe Popish confession and satisfaction. These Gods they call *Fotoques*. Other Gods of a lesse mould they call *Camis*, which haue their charges and peculiar offices, for health, children, riches, &c. as among the elder (that I trouble not the queasie stomackes of the later) Romanes.

i *An. Dom. 1598*f *ran Pasius:*

Lud. Frois.

k *Al. Valignam.*

These were Kings and Noble-men, or Inuenters of Artes, of whom they haue as true tales as *Homer* or the Legend yeeldeth. *Taicofama* that died i a few yeares since, (the first which in these many later ages tooke the Title of a King, which, together with the crowne, he receiued of the King of China) ordained before his death, that his body should not be burned after the wonted manner, but closed in a Chest, and, in a sumptuous temple for that purpose built<sup>k</sup> his image should be enshrined and worshipped with the Title of *Scinfaciman*, or New *Faciman*, the name of their *Mars* or warlike God: which was also done. Thus he, which in his youth had vsed to cut wood and carry it into the Market to sell for his daily sustenance, for his valure promoted in militarie honours, at last became the greatest Monarch that *Iapon* had seene in eight hundred yeares, and not contented with humane greatnes, would aspire to that diuine, whereof hee himselfe had beene a derider in others. His name before was *Faxiba*, called after, *Quabacondonns*, the highest Title next to the *Dairi*, and signifieth *the chiefe of the treasure*: next borrowing a kingly Stile from *China*, would (mad folly) on his death-bed bequeath Godhead to a man, and immortallitie to a carkasse: when hee could no longer hold out his pride, cruelty, and other wicked courses, which made his presence dreadfull,



dreadfull, his memory detestable. *Nabumanga* was his predecessour in his state and impietie, arrogating diuine honour to himselfe<sup>1</sup> but destroying the Temples of their <sup>1 L. Frois.</sup> Gods, together with their Temple-keepers, the *Bonzij*. This appeared at *Frenoiama*, a famous Vniuersitie of those *Bonzij*, nine miles from *Meaco*, wherein eight hundred yeares past, a Iaponian King had erected three thousand and eight hundred Temples, with houses adioined for the *Bonzij*: allowing to their maintenance the third part of the reuenue of the Kingdome of Vomen. Hence proceeded their orders and gouernement in affaires both of state and Religion, being a Seminatie of Lawes and Superstitions. But these temples in time diminished to eight hundred, and the Bonzian discipline as much empaired, and altered from austeritie (in some) to wantonnes, (in others) from Artes, to Armes. The *Bonzij* tooke part with *Nechien*, enemy of *Nabunanga*, who enraged heret made truce with the one, to destroy the other. The *Bonzij* not preuailing by their suing for peace, fortified themselves for Warre in the Temple of *Quan* non their God of health and long life, much frequented with Pilgrims from all parts, much solemnized with their pompous processions (like in all parrs if ye beleecue the Iesuite to their *Corpus-Christi*-solemnitie) which grew the more famous for that these were but the preamble to the like pompe in the *Gibon*-Feastiuall at *Meaco*. But all preuailed not with *Nabunanga*, who destroyed both Temple and Priestes with fire and sword, burning foure hundred other temples for company, in the yeare 1572. At *Meaco* hee burned twenty of these Bonzian Cloisters of the greater sort, besides fourescore lesse, and in one of them threescore Bonzian women or Nuns, whose Deuotion was employed in begging for the reparation of the Temple of *Dai-bud*. Amongst the rest, as the Grecians had their Mercury with his *Caduceus*, so the Iaponians haue their *Izu* with his *Trident*, to conuay soules departed into their allotted eternall residences: The *Bonzij* his Chapleines by lots enquired whither they should remoue him, he commanded it, and they with great solemnitie performed it, but out of a place, which then escaped, to another<sup>m</sup> wherein, and where with he was burnt. *Facusangin* was another Bonzian Academy adorned with many Colledges which he destroyed. *Xinguen* the King of *Cainochun* shaued his head and beard: and professed himselfe a *Bonzi*, & not only attired himselfe in their habite, but thrice a day did performe their superstitions, hauing six hundred *Bonzij* to his followers. He writ to *Nabunanga*, intitling himselfe the *Patrone of those Religions*: the other in his answer stiled himselfe the *Tamer of Diuels, and enemy of Sects*. But after that he would bee a God, soone did he cease to bee a man; the immortall God, hating corriuals, by his owne subiects destroyed his life, riches, and memory. These *Bonzij* are for the most part gentlemen whom their Parents (hauing many children) for want of maintenance thrust into Cloisters; *Shaucn* (as you haue heard) and *Shauers* couetously pilling and polling the people of their money by many deuises, as by selling them scrolles to keepe them (by the Diuell) from hurt of Diuels after death: borrowing of money heere,<sup>n</sup> to repay with great interest in the Future world; giuing the Creditor a bill or scroll of their hands for securitie: by telling of things stollen or lost, (which they doe by Inchantments calling a Diuell into a Child, who being so possessed, answereth their questions) by selling their blessings, and curses like *Balaam*. Some by vow (the most) liue vnmarried: as the Bonzian women.

<sup>m</sup> Out of the  
Frying-pan  
into the fire,

<sup>n</sup> Bal. Gazes.

Another Sect, called *Ianambuxos*, before their admission into that order liue two thousand or more together on a high mountaine, for the space of threescore daies macerating themselves with selfe-inflicted penance; the Diuell in diuers shapes meanwhile appearing to them, and after this they are receiued into that damnable fellowship, distinguished by white flockes hanging downe their neckes, curled haire, and blacke hats, and so wander from place to place, giuing notice of their coming by a little Bell. Another Sect called *Genguis* dwell on some high Hill, blacke of complexion, and (as is supposed) horned, marry wiues of their owne kindred, passe ouer great riuers by the diuels help, who on a certain hill at times appointed appeareth to them; of whom by the name of *Amida* hee is worshipped. In another hill hee was wont to appeare to his deuouteſt followers, whom then he would leade as they thought

to Paradise, indeede to destruction, they say that a sonne, not able to perswade his father from this passage to Paradise, secretly followed him with his bow and arrowes, and when the Diuell appeared shot and wounded a Foixe, whom hee followed by the bloud to a lake wherein hee found many dead mens bones. They haue another Vniuersitie in Iapon called *Coia*, whole *Bonzian* students are of the Sect of *Combendaxis*, supposed the Inuenter of the Iaponian Letters. He in his old age digged a foure-square Caue, into which he conuayed himselfe, affirming that he then died not, but after some millions of yeares would returne in the daies of one *Mirozu*, which then should bee a most worthy King in Iapon. About his sepulchre burne many Lampes sent thither from diuers Nations, with opinion that such as enrich that monument shall themselves here bee enriched, and in the other life by *Combendaxis* patronised. In the Colledges here liue six thousand of those *Shanclings*: from whom women are restrained vpon paine of death. At *Fatonochasti*, the *Bonzij* trained vp witty and proper youthes in all trickes of subtiltie and guile, acquainting them with Genealogies of Princes that so they might counterfet to be the sonnes of such or such great men, and borrowing money on that credit might enrich their wicked Colledge: till the sleight being found, they were killed of the inhabitants.

a A Coni-  
carching  
Tricke.

There be that worship the Sunne and Moone, who haue an Image with three heads, which (they say) is the vertue of the Sunne, Moone and Elements. p These worship the Diuell, in visible shape appearing to them, with many and costly Sacrifices.

Some hold *Xacas* booke in such Veneration, that without it they hold it impossible to be saued. Other *Bonzij* haue bene in other ages in high reputation of holines, but q Cē par. Dilela. one especially, not a hundred yeers since, the Author of the Sect called *Icoxo*: the ruler or Generall of which Sect is openly wicked, but so adored of the people, that if he but looke on them they will salute him with teares of ioy, praying him that all their finnes may bee pardoned, and therewith giue him no small quantitie of their Gold. His yearly festiuall is so honoured with thronging of the people, that in the entry of the Cloyster many are troden vnder foote, which yet is of the blinde people accounted a happinesse, many willingly yeelding themselves to be killed in that presse. And in the night, whiles his praises are sung, there is a great howling and lamentation. *Acquuron* was Author of the Sect *Foquexan*. But of other their superstitions you shall heare more in the next Chapter.

## CHAP. XV.

### A Continuation of the former Discourse touching the Religions of Iapon.



*Esaco* their chiefe Citie is chiefe also in superstitions, hauing had (if report lye not) on the hill neere to it seuen thousand Cloisters or Abbies: one of which is so famous, that the Kings in their Wartes will vow great summes of Gold, and after victory pay the same there: the people also in distresse make it their sanctuarie, where the Diuell by visions deludeth them. In *August* they celebrate the Feast of *Gibon* with Pageants: fiftene or sixteene Chariots, covered with silke goe before, in them are children with Minstrallie. Every Chariot is drawne with thirtie or fortie men, and followed by their peculiar companies or trades: and after them Chariots of men armed, which all passe by the Temple in the morning. In the Euening, two litters come forth, carried by men; the one of the God, the other of his Lemman: then followeth the third of his Wife, with which the men runne vp and downe in such a confused manner, as may signifie her ieaousie. Here the people weepe and pray to their Goddesse, whom yet with a contrarie deuotion they comfort: and lastly (as if by the peoples mediation) the Litters are ioined together, and carried into the Temple. In the same moneth they haue their Feast of *All soules*, in which they light many lampes



Lampes, at their doores, and all night walke vp and downe the Citie: and many suppose at a certaine place they meete with the walking Ghosts of their deceased friends; and after welcoming ceremonies, they set vittrailes<sup>a</sup> before them, at least in that place, where hauing a while attended they inuite them to their houses. The reason of this refreshing they alleadge the long iourney to Paradise, which in lesse then three yeares space cannot bee passed, and therefore they haue neede of heartning. Two daies this Feast lasteth, in which they cleanse their graues and giue presents to the *Bonzii*. In *March* they haue festiuall playes, in which many meete in the afternoone painted with the Images of their Gods on their shoulders: and parting themselues into two rankes, the boyes begin with stones, the men continue the fray with arrowes, poles, and swords, alwaies with the death of some, and impunitie of the doers.

<sup>a</sup> Bautes in the iourney to Paradise.

At *Sacai* in *July* they keepe the Feast of *Daimaogin*, to whom many Temples are dedicated: in which the Idoll is carried with much pompe on horsebacke, followed first by the *Bonzij*, then the Nobilitie, after them certaine Witches, whom armed troupes of souldiours follow. Then commeth the Litter of the God, all gilded, carried by twenty men, answering each other in certaine hymnes; the people worshipping.

Some of their *Bonzii* professe a militarie discipline, as the Knights of Malta. The profession called *Neugori* was instituted by *Cacuban* (who is therefore deified) in which some intend their prayers, whiles other fight, and others performe their taske of making fise arrowes a day. Their gouernment is an Anarchy; eueryone obeying and commanding, the meaneest person amongst them hauing a Negative in all their consultations: And nothing is agreed on till all be agreed. In the night they often kill one another without remorse, and yet (such is their religion) this Sect holdeth it a sinne to kill a flye or any living thing.

They beleue diuers Paradises, into each of which their peculiar Gods carrie their owne worshippers: And some make ouer-hastie iourneyes thither on this sort. He watcheth certaine daies, and then out of a Pulpit preacheth of the contempt of the world. Others betake them to bee his companions, while some giue their almes. On the last day hee maketh an Oration to his fellowes, who all drinking Wine goe into their Ship, carrying a sibe to cut vp all the brambles in their way; and putting on their clothes, fluste their sleeues with stones, and hanging a great stone about their neckes to helpe them the sooner to their Paradise, hurle themselues into the Sea. And great honour is done to them being thus dead. I saw one (saith *Vilela*) that had seuen of these companions, which with their great alacritie, and my great amazement, did this. But they which worship *Amida*, obserue another rite. Being weary of liuing, they put themselues in a strait hole of the earth receiuing breath onely by a Reede, and so continue fasting and praying till death. Some of them in honour of a certaine Idoll doe cast themselues downe from a high Tower, where this Idoll is placed, and after their death are reputed Saints.

Others<sup>b</sup> saile to their Paradise (as before) but, when they haue launched into the deep, make holes in the ships keele for death to enter, and the sea to swallow both it and them. *Iosephus Acofta*<sup>c</sup> tells of a strange Confession which is obserued in this order. There are (saith he) in *Ocaca* very high and steepe Rockes, which haue pikes, or points on them aboue two hundred fadome high. One of which, higher and more terrible then the rest, daunteth and terrifieth the *Xamabusis* (which be Pilgrims) to looke vp vnto it: vpon the top of the point there is a great rodde of Iron of three fadome long, placed there by a strange deuise: at the end of this rod is a ballance tied, whereof the scales are so bigge, as a man may sit in one of them. And the *Goguis* (which bee Diuels in humane shape) command those pilgrims to enter therein, one after another, not leauing one of them. <sup>d</sup> Then with an Engine or Instrument, which moueth by meanes of a wheele, they make this rod of Iron to hang in the aire; one of the *Xamabusis* being set in one of the scales, which (because there is no counterpoise in the other scale) presently hangeth downe, and the empty one riseth to touch the rod aforesaid, whereupon the ballance hangeth. Then the *Goguis* telleth the poore Pilgrim that hee

<sup>b</sup> Pet. Alcaceua

<sup>c</sup> Jos. Acoft.  
Hiflor. India  
l. 5. c. 25.

<sup>d</sup> All this is represented to the eye in pictures by Theodoret de Bry. America part 9.

must confesse all the sins that he can remember with a lowde voice, that all may heare : Which he presently doth, some of the hearers laughing, some sighing. At every sine mentioned, the other scale falles a little, till that hauing told all, it remaines equall with the other, wherein the sorrowfull penitent sits. Then the *Goguis* turnes the wheele, and drawes the rod and ballance vnto him, and the Pilgrim comes forth, and another enters till all haue passed. If any concealed any sinne, the empty scale yeelded not, and if when hee was vrged to confesse, he grew obstinate, the *Goguis* cast him down from the top, where in an instant he is broken into a thousand peeces. A Iaponian who had seuen times made triall hereof, being conuerted to Christianitie reported this. But the terror was such (saide he) that few would conceale any thing. The place hereof is called *Sangenotocoro*, that is, the place of confession. Thus much *Acofia*, whom as I thanke for the Story, so I would a little trouble (for hee would more patiently heare and beare, then some of his hotter brethren) with a question concerning confession. And if the question come too late, yet the Societie liueth (and will longer then a better thing:) into a Colledge of whom *Iapon* hath brought vs, as their names here testifie. The question is, whether euery residence of the Iesuites be not a *Sangenotocoro* of *Ocaca*, that is a place of confession (so doth *Sangenotocoro* signifie) of which we may exclaime *ὁ γὰρ*, and if you will *ὁ γὰρ*, the one for the cruell terrour wherewith it filleth the Conscience, and the later for the fleshly filthines wherein *Ocaca* is not blamed, but their Churches haue beene Stewes, and Confession, the Baude. But to let this passe, and consider the former. What Racke or Rocke can *Ocaca* yeeld like to this, which the Councell of Trent hath framed, that full Confession of all mortall sins (loe here the Racke) euen the very thoughts against the two last commandements, with the circumstances of the sinnes, is necessarie by diuine ordinance vnto all which haue sinned after Baptisme; & (loe here the Rocke) *Anathema* to the gaine-sayers. Tush, your coine is not currant, although you yeeld it profitable, & comfortable, and satisfactorie to the offended Church, except you yeeld all necessary, all diuine. Diuines shal I call you, or *Goguis*, Diuels in the flesh, that make a hell in the spirits of men? that with your *debita prae meditatione*, & with your *omnia & singula peccata, etiam occulta, tiam circumstantias*, & circumuent poore Christians, and put them in an *Ocacan* ballance ouer hell-mouth, there to fall, without such fauour as to be broken in peeces; Goe Cardinall, and write h whole volumes for the prooffe hereof, yet would I rather chuse to enter the *Sangenotocoro*-scale; then your Confession-schoole. Easie it may be indeede to seared Iesuiticall Consciences that account Treason Religion, yea pleasant and delightfull to such Statists to haue Kings vpon the knees of their bodies, to poure out before them the secrets of their soules, and (they are wiser then *Salomon* which esteemed it *impossible*) to search out the Kings heart. But to such as haue busines enough to know and rule themselues, and doe indeede make Conscience of euery dutie, what intollerable anguish is here prepared? when my heart, besides that it is wicked and deceitfull aboue all, who can search it? is like an untamed heifer, who can rule it? Had I not neede alway to haue a Priest at mine elbow, to whom to shriue mee? Who knoweth the errors of his life? and who knoweth when he hath made his due premeditation to examine them? This made *Bellarmino* vse the difficultie of Confession<sup>1</sup> as an argument of the diuine Institution thereof. It is so difficult (saith he) that no power of man or the Church could haue imposed it, and therefore it was diuine. I vwill not say, who instituted the ballance of *Ocaca*, and yet it was a hard thing, and neuer the like heard of; I say, that the Gospell imposeth not such hard things (this were to bring vs backe to the Lawe) but prescribeth an *easy yoke and a light burthen*: easie to such as loue not their ease, light to such as like and delight in it. But this, euen to those that dote vpon it, and deuote themselues to it, is not onely hard, but altogether impossible: Witnesse *Bellarmino* himselfe, *Quid enim molestius, quid onerosius, quam ut cogantur etiam viri principes, Regesque potentissimi, sacerdotibus qui & ipsi homines sunt, peccata sua omnia detegere, quamuis arcana, quamuis turpia, &c.* Witnesse experience in such<sup>n</sup> as haue tried it more neerely then *Bellarmines* Controuersies would giue him leisure, yet liuing in continuall disquietnes, and torment of their Consciences, in the vse of their sacrament

e Our Chaucer in the Friers prologue. Cor. Agrippa de vanit. c. 64. and many of the Papists themselves confesse thus much of their confessions. *Diuar. Pelag. Oxand. Lacob. de Graf. &c.* See *Whites way* to the Church. pag. 229. & Concil. Trid. Sess. 14. ca. 5. can. 6. 7. g Etiam circumstantiatum minutias. *Bellar. h Bellar. to. 3. 3. lib. de penitentia, totus. i Prauerb. 25. 3. k Ier. 17. 9. l Bel. de penit. l. 3. c. 12.*

m *Mat. 11. 30.*

n *Sheldons Motiues in the Preface.*

sacrament



“ sacrament of Confession, receiuing no rest day nor night, as seruing Gods, who can  
 “ not giue it them. These are the words of *Sheldon* (happily brought out of that dark-  
 “ nesse, wherein, and whereof he was a Priest and Minister, to a clearer light) who out  
 “ of his owne knowledge addeth; That it is not imaginable what inconsoleable liues,  
 “ some, that are frequent in the vse of Confession (as necessary to saluation) do leade:  
 “ there is no stonie heart which would not pittie them, knowing their torments.

But lest any man thinke, that some *Goguis* hath hurled me out of the seate of my hi-  
 storie, to fall and split my selfe vpon these Iesuiticall rockes, I will returne to our nar-  
 ration of the Iaponites. Diuers of them before their Images in desperate distresse dis-  
 embowell themselves in that bloody manner before mentioned.

To tell ° of their Idoll *Casunga*, of whom they begge riches, *Tamondsa*, *Besomon-* o *L. Almeida*.  
*des*, *Homocondis* and *Zoiolis*: to which foure, their superstitious opinion committeth  
 so many heauens in custody, *Canon* and *Xixi* the sonnes of *Xaca*, *Maristenes*, *Trigis*,  
 and others, would be too tedious to report. *Organtinnus* p telleth that whiles on a time p *Organtinnus*.  
 the feast of this last was solemnizing, a showre of stones rained with such violence,  
 that the company to the number of twenty thousand, betooke them to their heeles.  
 But *Amida* is most worne in their lippes; beggers asking and blessing in his name;  
 chapmen in buying and selling sounding and singing it: the *Bonzij* promising salua-  
 tion to all that inuoke it. Admirable are the Temples q for matter and workmanship q *L. Frois.*  
 erected to him; one neare *Meaco* is a hundred and forty elles in length, with a huge  
 Image of *Amida*, hauing thirtie Images about it of souldiers, besides Ethiopians and  
 Deuills, yea windes and thunders figured, and a thousand Images of *Canon* (on each  
 side of the Temple siue hundred) all in like, but monstrous shape, with thirty armes,  
 two onely holding proportion to his body, the breast adorned with seuen faces; all the  
 Images and other furniture so glittering with golde, that it dazeleth the beholders  
 eyes. One Temple is dedicated iust by to a Lizard, (which they make Author and  
 Patron of learning) without Altar or Image in it. Hee that readeth of the huge works  
 of *Taicofama*, holding sometime a hundred thousand workemen in labour at once,  
 may present to his imagination the incredible buildings which those tyrants, by so  
 many slauiish hands, can raise.

They are very curious and ambitious in setting forth their funeralls; a matter of no  
 small consequence to the couetous *Bonzij*, who follow the corpse, if the party were  
 rich, sometime two hundred in a company singing the praises of that G o d which  
 the deceased had most worshipped, bearing a basen in stead of a Bell, till they come  
 to the fire, where so many rites are performed. I should doe you wrong r to relate  
 them, hauing beene tedious in the rest. Onely after so much wickednesse of men, let  
 vs adde somewhat of the admirable workes of G o d in Iapon.

On the two and twenty day of Iuly in the yeare 1596. it rained ashes round about  
*Meaco*, couering the ground as if it had beene snow. Soone after it rained both there  
 and in other places, as it had beene womens haire. And not long after followed an  
 Earthquake that hurled downe Temples and Pallaces, which with their ruines destroi-  
 ed thousands: six hundred gilded images in the temple of *Ianzusangne* were cast down,  
 and broken in peeces, as many remaining whole. It brought vp the Sea a great way  
 vpon the maine land, which is carried backe with it into the Sea, not leauing menti-  
 on that there had beene land. So was the Citie *Ochinofama* swallowed, *Famaoqui*,  
*Ecuro*, *Fingo*, *Cascicanaro*, the neighbour-townes, attended her in this new voyage,  
 and became Sea. The shippes in the hauen found no more securitie, but were also deu-  
 oured. The like happened in the yeare of our L o r d 1586. to *Nagafama*, a place  
 frequented with merchants, which the Sea before had enriched, then with an Earth-  
 quake deuoured, the earth in many places opening such wide mouthes, that a calli-  
 uer-shot could scarce reach from the one side to the other, belching out of that yaw-  
 ning passage such a stinke, as none were able to passe by. The Earth and Sea not on-  
 ly shooke with feare, but bellowed out such roaring cries vnder that blow of their Cre-  
 ators hands, as did make the accident more dreadfull. Yet was all soone forgotten,  
 and

r In *L. Frois*  
 his Epistle En-  
 glished *Itack*.  
 to 2. of voyages  
 you may reade  
 them.

and *Taicofama* fell to building of new Pallaces.

He that listeth further to be acquainted with Iaponian affaires, may resort to the Epistles of the Iesuites, which, besides these I haue named, are many: and of that Societie are not many lesse then two hundred in this Iland<sup>f</sup>, which also is now become an Episcopall Sea. The first of them was *Xavier*, one of *Ignatius* first companions, and like to haue beene canonized before him too. But the first finding of this Iland is by *Galvanus* ascribed to *Anthony Mota* and his fellows 1542. But before these *M. Polo* writeth of this Iland, which hee calleth *Zepangu*<sup>g</sup>, whither *Cublai* the great Tartarian *Can* in the yeare 1264. sent two Captaines to conquer the Iland. The winds (as angry with the Tartarians, and taking part with the Ilanders) raised so stormie a Sea, that (when there were now thirtie thousand of their company landed in a little Iland) they were forced to put off to Sea, and scattered with tempests. The Ilanders set forth a navy to take those Tartarians, which so confusedly ordered that enterprise, that the Tartarians found meanes to make themselves maisters of their enemies nauie, and therewith to saile away. *Marcus Paulus* reporteth like things of their idolatrous Religion, as you haue heard: of Idoles with heads of Oxen, Hogs, and Dogs, and other deformed shapes: and some with many hands, as a testimony of their great power. The enemies which they tooke in warre, not able to redeeme themselves, he saith they did eate in solemne Feasts: He addeth, that in the Iaponian language *Mangi* was called *Cin*: as now it is *Cina* or *China*.

I haue presumed to adde a peece of a Letter of *Quabacondorus* to the Viceroy of India, which after other things hath these words. Iapon is the kingdome of *Chamis*, whom we esteeme to be the same with *Scin*, which is the beginning of all things. This *Scin* is the substance and very being of all things: and all things are one and the same with *Scin*, and into *Scin* are resolued, which in *Scina* is called *Iutto*; and in Tescincu, *Buppo*. In the obseruation of the Lawes of this *Chamis*, consisteth all the politike gouernment of Iapon, both inward and outward, &c.

The king<sup>u</sup> of Bungo, Arima, and Omur sent their Ambassadors to the Pope (then *Gregorie* the thirteenth) with Letters of their deuotion to his Holinesse, and had audience in the Consistorie the threc and twentieth day of March *Anno* 1585. This was the Iesuites policie (saith *Linschoten*) to make the Iaponites to know the magnificence of Europe, & by that meanes principally to enrich themselves with gifts and priuiledges. But for a farewell to these Iaponian Iesuites, I like their being there so well, that I could wish all of that societie in Europe were preaching in that Iland.

Touching the kingdome of Iapan, we can not set downe the number and order of their Kings in auncient times. It seemeth, that these last eight hundred yeres they haue beene much disquieted with ciuile warres; euery one getting as many shires or kingdomes, which in Iapan are three score and six, as he could. *Nabunanga* was a great Prince; and *Quabacondorus* a greater: both great tyrants. This last caused his Nephew to be made *Quabacondono*, contenting himselfe with the title of *Taicofama*; but soone after, ialous of his greatnesse, hee forced him (after the Iaponian maner) with his companions, to kill himselfe. He hauing no children but one infant, when he was sicke and neare to death, sent for *Giciaso* the chiefe of the Iaponian Nobles, Lord of eight kingdomes, and made him administrator of the kingdome till his sonne should be of age; and further to binde him hereunto, he made a marriage betwixt *Giciasoes* neece, two years old, and this infant of his about the same age, causing the same presently to be consummated. He took an othe of him, & the other nobles for their fealty to his sonne. But after his death there arose y great contentions, which *Giciaso* (now calling himselfe *Dasufama*) appeased, and after some battells against his aduersaries, inuaded himselfe in the Empire, *Anno* 1601. This hee did then in yong *Taicofamas* name: but since he hath seized the Empire fully to himselfe. And calling himselfe *Cubo*, since that time (as the later Epistles testifie) hath entituled his own sonne to the Iaponian Empire. And for that cause fortifieth himselfe in *Quanto*, one of his auncient Kingdomes; and in *Gieudo* a towne thereof, at the charge of his subiects, of which

<sup>f</sup> Gab. Matosius.

1603.

Eman. Acofia.

<sup>g</sup> M. Polo. li. 3.

<sup>u</sup> Hen. Cuyckin.

<sup>x</sup> Linsc. li. 1. c. 26

<sup>y</sup> Arth. Danis.  
hist. Ind. Orient.  
cap. 28.



which he hath had at once there working continually, from Februarie to September, three hundred thousand : hee hath raised strong fortifications, and ruleth with great policie, none daring to molest him.

z *Enst. Japon.*  
1606. & 1607.

## CHAP. XVI.

## Of the Philippina's.



It is already shewed, that those Ilands receiued this name of *Philip* the second, King of Spaine, and that this name sometime is in a large sense attributed to all these Ilands in those huge Seas, but more properly to those which *Legaspi* discovered in the yere 1564, and where the Spaniards haue since that time had some places of abode: *Mendenao*, *Tendaya*, *Luzon*, and their neighbours, lying farre into the Sea before

*Cauchin-China* & *Cambaia*, betwixt the seuenth degree and the twentieth of Northerly latitude. They are a many in number, some of them very great, rich in rice, hony, fruits, birds, beasts, fishes, gold : and enriched further with trade from China. Seuentie of these Ilands are subiects or friends to the Spaniards. Of ancient time they were subiect to the Chinois, vntill they did voluntarily relinquish them : the cause of much ciuile warre amongst themselves, that Anarchy prouing worse to them than a Tyranny, or rather the worst tyranny, euery man becomming a Tyrant, and as he had means of wit, strength and followers, preying vpon others, vsing or selling them for slaues : which their diuisions made an easie way to the Spanish Conquest.

a *G. Bot. Eccl.*

b *Discourse of China.*

They worshipped the Sunne and Moone, and the men and women, which in their language they called *Maganitos*, obseruing in their honour solemne and sumptuous Feasts. In the *Illocos* they worshipped the Deuill, and offered to him many sacrifices in recompence of a great quantity of gold, which they said he had giuen them. Their Feasts and Sacrifices were done by women, which were Witches (of them called *Holgoi*) reuerenced amongst them as Priests. These had ordinary talke with the Deuill, and many times in publike. These wrought strange witchcrafts ; they answered vnto all questions that were demaunded of them : (although their answers were often either lies or riddles) they used lottes as the Chinois, and were obseruers of times. If they beganne a iourney, and met with a Lizard or other worme, they would returne home, saying, the heauens prohibited their proceeding.

They haue now amongst them many Preachers and Monasteries of the Augustinians, Franciscans, and Iesuites. But the wicked life of the Spaniards is so offensiue to the Inhabitants, that the Discourser (himselfe a Frier) telleth heereof a notable Storie. A certaine Ilander soone after his baptisme, died, and appeared after to many of his Countrey-men, perswading them to be baptized, as a way vnto that happines, whereof he now had in himselfe most blessed experience : Onely they must be baptized, and obserue the Commaundements, of which the Spaniards preached to them, of whom, and of others like vnto them, there were in that happy place infinite numbers. Hereupon he vanished, and some were perswaded : but others of them refused, saying ; that because there were Spaniard-souldiers in glory, they would not go thither, because they would not be in their company. A like History *Bartholom de las Casas* d relateth of a Westerne Indian, at the time of his death answering to a Dominicke Frier, which counsell'd him to die a Christian, and so to be capable of heauen : (when hee heard there were Spaniards in heauen) he would rather be in hell with his forefathers then in heauen with the Spaniards.

c *Pag. 349.*

d *Cruel. Hisp.*

The Spaniards e haue their Bishop and Archdeacon, and besides other Religious, seuen Colledges of Iesuites. *Boterus* f saith, that the King of Spaine had thought to haue made *Manilla* an Archbishopricke, & added three other Bishoprickes. Captaine

e *Francis. Vaz*  
1601.  
f *G.B.B. part. 4.*  
libr. 3.

Nobis

g *Oluer a Noort*  
1600.

h *Tho. Candish*  
voyage, Hack.  
tom. 3.

i On the Ile  
Capul.

k *Ant. Galuano*

l *A. Pigafetta*  
in *Mas. Trans-*  
*siluano.*

*Noort* (a Dutch man that compassed the world) lost a ship heere in fight with the Spaniards, & suncke one of theirs: he affirms that the conuerts of these parts, are more popishly Christian then in the midst of Rome or Spaine, and more addicted to their superstitious follies. In Mendenao they are Mahumetans, as they are in Burneo.

In these Philippina's <sup>h</sup> some carue and cut their skinn, with sundry strakes and deuises all ouer their body. Moreouer, as we haue spoken of Balls worne in their yards, by the men of Pegu, so here, the men and men-children amongst them haue nayles of tinne thrust quite through the head of his priuy part, being split in the lower end, and riueted, which is done when they be yong, and the place groweth vp againe, without any great paine. They take it out, and put it in as occasion serueth. This here, as that in Pegu, is said to haue bin practised, to auoyde the sinne of Sodomy, whereto before they were prone. The males also are (at least in <sup>i</sup> some of the Philippina's) circumcised. The people worshipp the deuill, who oft times appeareth to them in conference, in most vgly and monstrous shape. There is amongst them an Iland of *Negro's* inhabited with blacke people, almost as bigge as England, in nine degrees.

Heere also be those <sup>k</sup> blacke people called *Osapapas*, Man-eaters and Sorcerers, among whom Deuills walke familiarly, as Companions. If these wicked spirites find one alone, they kill him, and therefore they alwayes vse company. Their Idoles they adorne with Oltrich feathers. They vse to let themselues bloud with a certaine hearb laid to the member, and licked with the tongue: with which they can drawe out all the bloud in their body.

When as *Magellan*, first of all men, by the West discovered these Easterne Ilands, in the Ilands of Buthoan and Caleghan hee could learne no other Religion obserued amongst them, but that lifting vp their hands closed together, and their face towards heauen, they called on their God by the name of *Abba*. In Zubut (in token of friendship) he and the king did let themselues bloud on the right arme, for so was their wont to confirme leagues of amity. The king had his skinn painted with a hore yron Penfile: he and his people at *Magellan's* perswasion were baptized; and burned their Idoles, which were made of hollow wood, with great faces and foure teeth, like bores tuskes in their mouthes; painted they were all ouer, but had only a fore-part, and nothing behinde.

They weare in their yard a naile of gold. They had many wiues, but one principall. They obserued many Ceremonies in killing a hogge, in sacrifice, as it seemed, to the Sunne. After the sounding of their cimballs, and certaine cates set downe in platters, two olde women came forth with Trumpets or Pipes of Reede, and did reuerence to the Sunne, and then clothing themselues with sacred vestments, one of them put about her fore-head a haire-lace with two hornes, holding another haire-lace or skarfe in her hand, and so began to sound, daunce, and call vpon the Sunne, wherein she is followed by the other, both of them in this manner dauncing about the Hogge, which is there fast tyed. The horned Beldame still muttereth certaine wordes to the Sunne, and the other answereth her: then doth shee take a cuppe of Wine, and after some Ceremonies, poureth it on the Hogge: and after that with a launce, after dances and flourishes, she killeth the Hogge. All this while a litle Torch is burning, which at last she taketh into her mouth, and biteth it: and the other woman washeth the Pipes with the swines bloud, and with her finger, embrewed with bloud, marketh the forehead of her husband first, and then of the rest. Then doe they vntire themselues, and onely with women associates, eate the cheere in the platters: and after singe the Hogge, and eate him.

From hence *Magellan* went to Mathan, where in a battell with the Ilanders he was flaine. In Pulaoan they keep Cockes for the Game, but eate not of their flesh, forbidden by their superstitions. In Ciumbubon they found a tree, which had leaues like those of the Mulbery, hauing besides on each side of the leafe, as it were, two feete, with which (as if it had bin mouing and sensible) it would stirre and go vp and downe. *Pigafetta* kept one eight dayes in a platter, and when he touched it, presently it would flee from him, and moue vp and downe: he thought it liued of the aire.

In



In Burneo the people are, partly Moores, & partly Gentiles, and according to their Religions, haue two Kings and two royall Cities, situated in salt-water. The Moores when they kill a hen, or a goat, vse first certaine words to the Sunne. The Gentiles <sup>m</sup> worship the Sunne and Moone, esteeming the one Male and the other Female, him <sup>m</sup> the Father, this the Mother of the Starres, whom also they reckon in the Catalogue of their demi-gods. They salute the Sunne in his morning-approch, with certaine verses and adoration: which they also performe to the Moone, and demand of their children, riches, and other their necessities. After death they expect no future state. The Spaniards heard of great Pearles, as bigge as egges, which the King of Burneo had: and if you beleue them, they tooke an Oyster themselves, whose fishie substance weighed seuen and fortie pounds. The Moore-King in Burneo was serued in his Palace and attended onely by women and maidens.

In Gilolo <sup>n</sup> they are likewise some of the Arabian Sect, the others Gentiles. The Moores had two kings of their law, each of which had six hundred children. The Gentiles vsed to worship the first thing they encounter in the morning all the day following. They <sup>o</sup> were sometime man-eaters; some of the Ilanders were by the Portugalls conuerted; but the King being poysoned by a Mahumetan, they declined. Yet one Noble man named *Iohn*, first killed his wife and children with his own hands, lest they should apostatize, and then offered himselfe to indure any torment.

The *Moluccos* are vsually reckoned (as before is said,) but many other Ilands are subiect to them, and by some Authors called also by that name. The King of Ternate is said <sup>p</sup> to haue seuentie Ilands vnder his subiection, and in his port representeth great maiesty. Both here and in Banda the Mahumetan superstition hath set footing, and preuailed, as in the other adioyning Ilands, the Moores being as zealous to winne Profelites, as to enrich themselves. None of these Ilands is aboue six leagues in compasse, enriched with cloues, but of other fruits barren and poore. One <sup>q</sup> tree they haue, which out of the cut braunches yeeldeth a white, holesome, and sauourie liquor for drinke, they call it *Tuaca*, and the pith thereof affoordeth them meate called *Sagu*, tasting in the mouth like sowre Curds, melting like Sugar, whereof they make certaine Cakes, which will endure good for foode tenne yeares. The cloue-trees not onely sucke vp all the moysture of the Earth, where they grow, disdaining any other plant should grow neere them (like our Inclosers) sodainely drinking vp all the heauens liberality in showers, but with their thirstie appetite intercept the running waters that descend from the Mountaines, before they can betake them to their mothers lappe, the Oceans refuge. In this Iland <sup>r</sup> are men hauing anckles with spurres, like to Cockes; here are hogges with hornes: a riuer stored with fish, and yet so hote, that it flaieth off the skinn of any creature which entreth it: there are Oysters so large, that they christen in the shells: Crabbes so strong, that with their claws they will breake the yron of a picke-axe: stones which grow like fish, whereof they make lime.

In Ternate <sup>s</sup> is a mountaine, which (as it were) angry with Nature, for being fastned to the earth, doth not onely lift vp his high head aboue the airy regions of clouds, but endeuoreth also to conioync it selfe with the fiery Element, where with it seemeth to hold some entercourse, with dreadfull thunders belching out light flames mixed with a darke smoake, like prowd Greatnesse, wasting it selfe with it owne flames, and filling the neighboring-valley with ashes, It is not much aboue a hundred yeres, since first the Sect of *Mahumet* entred the Moluccas. But now <sup>t</sup> both heere and in Amboino the Iesuites haue their residences, and haue perswaded many to their Catholike faith. *Stephen* <sup>u</sup> *ab Hagan* in the yeare 1605. wanne this Iland of Amboino, and the fort of the Portugalls, to the States: it is a cloue-Iland.

Much conflict was sometime betweene the kingdomes of Spaine and Portugall, about these Ilands: and some warre since betwixt the Portugalls and Hollanders, ended with the Hollanders losse. These Moluccians are treacherous, faithlesse and ielous: they suffer no man to see their wiues; yea themselves see not their wiues vntill they be contracted.

In Ternate <sup>x</sup> Theft is neuer suffered vnpunished: the Hollanders sawe a boy of e-

<sup>m</sup> *Mas. Transl.*

<sup>n</sup> *Pigafetta.*

<sup>o</sup> *Got. rthus*  
*pag 396.*

<sup>p</sup> *Sir Fr. Drake.*

<sup>q</sup> *Maff. libr. 5.*

<sup>r</sup> *Galuan.*

<sup>s</sup> *Jac. Neccius.*

<sup>t</sup> *Lud. Fernand.*  
*La. Masomius.*  
<sup>u</sup> *Got. Artibus*  
*pag 403.*

<sup>x</sup> *Holland Na-*  
*nig. 1598. & 99.*  
*per Bilibald.*  
*Sirobeum.*

y *Gaf. Ensl. l. 1.*  
ca. 5.

Ieu en or twelue yeares, for stealing a leafe of Tabacco, led vp and downe with his hands bound behinde him, for a publique ſpectacle and deriſion to other boyes. They maintaine deadly warres with the Portugalls, and ſpare none of them that they can get. If an Eclipse of the Sunne or Moone happen, they howle and make piteous lamentation, perſwading themſelues, that their King, or ſome great man amongſt them will die. Experience thereof was the ſixt of Auguſt 1599. when the Moone was eclipsed about eight of the clocke at night, they euery way by crying out, by ſtrange geſtures, praying, and beating their baſons and drummes, expreſſed a lamentable paſſion of grieſe, for the feare aforeſaid. And the Eclipse being paſt, when they ſee, that neither the King, nor any other is dead, they obſerue the next day ſolemnly feſtiuall with publique Proceſſion of old and yong, of all ſorts. They eſteemed it a Miracle when the Hollanders told them that there were in their Country which could prognosticate of Eclipses long before. *Columbus* v<sup>s</sup> ſiſed the ſimplicity of the Iamaicans to his preſeruati- on: for when they forſooke him he threatned vnto them the anger of God, where- of they ſhould ſee an euident token in the darkening of the Moone within two daies, which according to the naturall reuolution of the Heauens (knowne to *Columbus*) comming to paſſe, the Ilanders with dread and feare ſhewed all readineſſe to his ſer- uice.

The water about Ternate is ſo cleare, that they fiſh by the cie, and can ſee the An- kers in the bottome of the water, at ſixteene or ſeuenteene ſadome depth, as if it were but a foote: and eſpie euerie fiſh which paſſeth, to no ſmall aduantage of their fiſhing.

When the King goeth to the Meſquit, a boy goeth before, which beareth his Sword on his ſhoulder, and in the other hand a Kidde: after him follow the Kings ſouldiors. After them another with a Cenſer. Next to whom commeth the King with a Tireſol ouer his head, to keepe off the Sunne. When they are come to the dores, there are Veſſels of water to waſh their hands and feete, before they enter; and then the floore is couered with white Cloth, whereon they proſtrate them- ſelues, with their faces to the Earth, ſoftly mumbling their *Mumſimus*-deuotions. In the middeſt is a Pulpit, ſpread with white Cloth. Inſtead of a Bell they haue a great Drumme hanged vp, which they beat with clubbes: They haue in euery Tem- ple alſo one Bell, but without a Clapper. All come at that Peale, or Sound, with their weapons armed.

z *Iac Niccy*  
*Nauig. in eſtana*  
*part. Ind. orient.*  
*de Ery.*

The Moluccians <sup>z</sup> are better proportioned then other Indians, haue more beard (which the elder men nourish and weare long for their greater authoritie) browne of colour, and meane of ſtature. For valour they haue not their like in all India, eſ- pecially thoſe of Ternate, chuſing rather to die then flee, and eſteeming it a great credit to fight againſt greater multitudes. Their ſhields are of Wood, two ſpannes broad, and foure foote long. They are exceedingly addicted to ſlouth and eaſe, none working in any handicraft; their houſes are of timber and reedes, without one naile in them, which their ſlaues build, and doe alſo their other labors. They haue no mo- ney, and the ſiluer which they haue is employed to veſſels of plate. Their riches are their Cloues, wherewith they prouide them of other neceſſities. They neuer ſee their wiues till they be married; nor the wiues them. *Makian* and *Moher* are now ſubiect to the king of Ternate: Tidore and Batian haue their peculiar kings. This people haue the power to elect their king, ſo that they chooſe one of the royall and ancient fami- lie. The king of Ternate calleth himſelfe king of Golilo, whereof he hath but a part, and that by conqueſt. The Birds of Paradife (ſaith this Author) haue two feet, as well as other Birds; but as ſoone as they are taken, they are cut off, with a great part of their body, whereof a little is left with the head and necke, which being hardned and dried in the Sunne, ſeeme to be ſo bred. The Moores <sup>a</sup> made the Ilanders beleue that they came out of Paradife, and therefore call them *Manucodiata*, or holie Birds, and haue them in religious accompt: They are very beautifull, with variety offethers and colours.

a *Pigafetta.*

Amboyna bringeth forth Orengeſ, Citrons, Limons, Cloues, Coquos, Bonana's, ſugar-canes, and other fruits, being a very fertile Iland. The Inhabitants are ſimple,  
liue



line sparingly, and are attyred like other the Moluccans. They spend much Rice, whereof they make loaves like Sugar-loaves. They have Gallies<sup>b</sup> after their manner, formed like Dragons, which they row very swiftly: they call them *Karkollen*. The Admirall came to the Hollanders with three of these, full of armed men, which rowed round about them, expressing manifold signes of ioy with Songs and Drummes: the slaves singing as they rowed. They had three pieces of Ordinance in euerie Galley, which they discharged, answered in that kinde by the Hollanders. But two of the Holland-shippes not finding sufficient store of commodities for them all, went to Banta, passing by Poel Setto, an Island not inhabited, bearing Northwest from Banta five Dutch myles. They say it is inhabited of Devils, and whosoener must passe by, maketh all possible hast to be gone, much affrighted either by selfe-fancies or deuillish impostures.

<sup>b</sup> *Nauij. Holland. 1598. per B. Strobacum. De Bry, part. 5. Ind. Or.* hath the pictures of these Gallies, &c.

Banta is foure and twentie Dutch myles from Amboyna, and diuided into three parts, which comprehend five myles. The chiefe Citie is Nera. In this Island are more store of Nutmegs then elsewhere in the Moluccas: for which cause they resort hither from Iaua, China, and Malacca. They professe Mahumetisme so deuoutly, that they neuer goe to their Watches before they haue prayed in the Mesquit, whereinto they enter, being first washed (after the Mahumetane manner) but pray so loud, that they may be heard a great distance: their wordes of Prayer are *Stofferolla, Stofferolla; Ascehad an la, Ascehad an la; Ylla, Ascehad an la; Yll lolla, yll lolla, Mahumed die Rosulla*: At the pronouncing of which last wordes, they stroke their hands ouer their face; in which gesture they thinke is much holinesse. Other prayers they mutter ouer very softly, with little mouing their lippes. They stand vpon Mattes, and lift vp their eyes twice or thrice to Heauen: after which, they kneele downe, bowing their head twice or thrice to the earth. Thus they doe often euerie day, both at home and in the streets. They haue their publike Meetings and Bankets in their Temples very often, euery one bringing his part of the cheere: which sometimes they doe in the Woods, a hundred in a companie. At these times they consult of publike affaires.

They haue ciuill Warres, Nera and Lontoor holding together against three other Townes. Two little Islands, Pollerviin and Poelvuay take part with Nera, and when occasion requireth, come thither with their Boats to consultation, where they are entertained in publike Feasts: the manner whereof is, that they sit downe in order; in stead of a Table euery one hath a piece of a leafe of the Bonanas Tree: then is set before each a piece of Sagu bread, after that, a dish made of the leafe of another Tree, with a little sodden Rice and Flesh-pottage, which they hurle by handfulls into their mouthes, deuouring rather then eating the same. In the meane while the Gentlemen arise with their weapons, and exercise themselues in martiall Games, with Daunces. The quarrell betwixt these Islanders grew about the cutting of certaine Trees, from whence it is come to cut and kill one another with cruell butcheries.

They exercise Sea-fights in their Caracoræ, or Galeots, with great dexteritie, with great shouts and cries, the Gentlemen dauncing on the Hatches very actiuelly. They are very bloudie and barbarous, yet burie the heads of their enemies with sweet odours.

If any of their friends die, the women made a shrill and loud crie to call him againe; which not effected, they prouide a great Feast, whereunto all the kindred and friends are inuited.

They burie them almost after our fashion, in a white sheet, the corpes being carried on mens shoulders, the men first, and women after, following. A Censer is there left fuming all the day and night; and in the night they keepe a light burning in a little House, which they haue set ouer the Graue. In the morning and euening all of all sorts come and say their Prayers a long while together at the Graue: and being asked wherefore? they said, That the dead should not arise againe.

They haue a play with the ball,exercised by many of them, not as amongst vs with the hand, but with their feet, tossing the same vp into the Ayre, and taking it one of another with admirable sleight.

Before we leaue these Moluccas and their dependant Islands, we may conclude with a Tragedie, wherein blinde Superstition, and beastly crueltie, were principall Actors. When *Menesius*<sup>c</sup> was Gouvernour of the Portugall Fort in Ternate, he kept a Sow, which some of the deuouter Mahumetans killed. He getting the chiefe Priest (accessorie to the fact) into the Castle, at his deliuerie made his face be greased with Bacon by the Taylor, which caused the people to offer abuse to some Portugalls. *Menesius* in reuenge cut off the hands of two of them, the third had his hands bound behind him, and was baited with two dogges on the Sea-shore: which his implacable enemies transported him into like dogged humour (though he were not with *Hecuba* transformed into the shape) insomuch, that fastening with his teeth on one of their eares, he held fast, till his strength failing, he sunke into the Sea with the dogge, and was drowned.

In Celebes they<sup>d</sup> eate mans flesh. <sup>c</sup> The King of the Moluccas was wont to send condemned persons to Celebes, to be deuoured. *Castrus* conuerted the King. Southward of Celebes is situated a little Island, where Sir *Francis Drake* graued his shippe. This Island is througly growne with Woods, in which euery night certaine fierie Flyes made such a light, as if euery twigge or tree had beene a burning Candle. Here they found Battes as bigge as Hennes, and plentie of Cray-fishes so great, that one would suffice foure men to their dinner: they digged themselues holes in the Earth, like Conies.

From hence they sayled to Iaua; of which name *M. Paulus* and *Nic. di Conti* reckon two great Islands, ascribing to the one two thousand, and to the other three thousand myles in circuit. The lesse is neere to the firme Land of the South Continent, where Beach, and some other Prouinces, are named by *Paulus* and *Vertomarinus*, of Heathenish Superstitions. The lesse Iaua had in the dayes of *M. Paulus* eight Kingdomes, in six of which himselfe had beene, which he nameth Felech, wherein the rurall inhabitants were Idolaters, the Citizens Moores: the Idoll-worshippers eate any flesh whatsoeuer, of man, or beast, and obserue all day what they first see in the morning.

*Basma*<sup>f</sup>, the second, acknowledged the great *Chams* Soueraigntie, but payed him no tribute. Here were certaine Vnicornes, headed like a Swine, footed like an Elephant, with one horne on their foreheads (with which they doe not hurt any, but to that end vse certaine prickles that grow on their tongues:) They delight also in the Myre like Swine. Here are little Apes, much resembling men in their countenance, which they vsed to preferue with certaine Spices, hauing slayed off their skinnies, and left the haire growing in those parts, where Nature causeth men to be hairie, and sell them to Merchants, to be carried ouer the world as the bodies of little men; happily the onely true Pygmies the world yeeldeth.

In Samara, the third of those Kingdomes, none of the North-starres can be scene. They are Man-eaters, and Idolaters; but not so brutish as in Dragoian, the next Kingdom: where, if a man be sicke, his kinsmen consult with their Sorcerers, who enquire of the Deuill, Whether he shall escape, or no? And if the answer be Negatiue, they send for certaine men, specially designed to that villanous Mysterie, which strangle him; and then they dresse and eate him amongst the kindred, euen to the very marrow in his bones. For (say they) if any flesh should remaine, it would putrifie, and wormes would breede thereof, which after (for want of sustenance) would perish, whereby the soule of the dead partie would be much tormented. The bones they burie safely, that no Beast should touch them: such dread haue they of Beasts and crueltie in a more then beastly crueltie, and such a care to obserue humanitie and pietie in a most impious inhumanitie.

Lambri, the next Kingdom, hath in it some men with tayles, like dogges, a spanne long.



The last is Fanfur, where they liue of bread made of the pith of Trees, the wood whereof is heanie, and sinketh to the bottome, if it be put in water, like yron, and therefore they make Launces thereof, able to pierce Armour: for it is three-fingers thicke betwixt the hollow and the barke.

To let passe Pentan, Sondar, and other idolatrous Islands, and come to Iaua Maior: This Countrey is very rich, but in times past of most abhominable custome. *Nic. Conti* N. di Conti. sayth, That they feede on Cats, Rats, and other vermine, and were most vile murthe-  
rers, not sticking to make tryall of the good cutting or thrust of their blades on the  
next bodie they met with, and that without punishment, yea (if the blow or thrust  
were deliuered with fine force) with much commendation. *Vertomannus* g Ver. l. 6. affirmeth  
of them, That some obserue Idols, some the Sunne or Moone, others an Oxe, and ma-  
ny the first thing they meet in the morning, and some worship the Deuill. When men  
were old, and not able longer to work, their children or parents carried them into the  
market, and sold them to others, which did eate them. And the like they vsed with the  
younger sort in any desperate sicknesse, preuenting Nature with a violent death, and  
esteerning their belies fitter sepulchres then the earth, accounting others fooles which  
suffered the wormes to deuoure so pleasant foode. For feare of these man-eaters they  
stayed not long there. It seemeth that they haue much left these bruitish customes,  
since wonne to more ciuilitie by the trading of Moores and Christians; especially such  
as are of the Arabian Law: although, as our owne countrey men report, which haue  
there liued, a mans life is valued to the murtherer at a small summe of mony. They are  
a proud Nation: <sup>h</sup> If a man should come in where they are set on the ground after their  
manner, & should sit on a Chest, or high thing, it were as much as his life were worth.

When they are sicke, <sup>i</sup> they vow vnto God, vpon their recouerie, a more honoura-  
ble death, which they performe after their recouerie, by the murtherous hand of some  
other vpon them. They are <sup>k</sup> great Inchanters, and obserue houres, and sitting minutes  
and moments of time, for composing their Blades and Armour, of which they are con-  
ceited, that, being tempered with their Charms and Superstitions, with the least  
drawing blood of another, they will kill him; themselves, in their enchanted Armour,  
safe from others blowes. They abide in expectation of these Martiall minutes, for  
their coniuured Armours, sometimes eight or tenne yeares, before they can finish them.  
The Iauans <sup>l</sup> say, That their auncestors came from China, which Countrey they for-  
sooke, because of the tyrannie wherewith they were oppressed, & in great multitudes  
peopled this Island. They weare their haire and their nailes long. They are dutifull to  
their superiors. The great men stirre not forth, without a great troupe of followers.  
They are seldome idle, much busied about their Scabberds and Weapons, which they  
use to poyson. They are not without their weapons night or day, which they will not  
suffer another man to touch. They are so eager of reuenge, that they will presse on  
their aduersaries weapon, drawing it through their owne bodie, to kill him that hath  
wounded them. They haue Mahumetane Temples, where they doe their deuotions  
with great silence. They acknowledge I E S V S, *Mahomet*, *David*, and *Moses*, foure  
Prophets. They obserue their houres, and two Fast, or Lents. The great mens wiues  
neuer goe out of the dores to be seene. Their Cities are Ballambua, and Panarucan, (a  
little from whence is a burning Hill, which first brake forth 1586, and oppressed infinit  
numbers of men, and cast great stones into the Citie, for three daies space making one  
continued night of darknesse) Passarua, the King whereof married the King of Ballam-  
buas daughter, and the second night after he had lyen with her, slew her and her atten-  
dants, because she would not turne Mahumetan. Ioartam, Surrabaia, Tuban, Matara,  
are also royall Cities, as are Daunia, Taggal, Charabaon, and many others. But Bantam  
is of most trafficke, frequented by Portugalls, Dutch, and English, in which euery day  
are three feuerall Markets. Here Merchants, when they come, may buy a woman for  
their fleshly & worldly businesse (you may adde the Deuill too, to make vp the nuber)  
which at their departure they sell againe. Publike affaires are treated and handled by  
night, at which time the Counsellors of State meet, & ascend some tree, or the roofof  
the house, viewing the heauens till the Moon arise, & then goe into the Senat-house.

in Io. I. ac. Pon-  
tan. Hist. Am-  
stelodam.  
Nau. Batav.  
1594. ap. De  
Bry, part. 3. c. 33.

Not farre from Bantam<sup>m</sup> liue certaine of the Passarrans, which being there oppressed by their King, came hither, and here obtained a piece of ground, to build them a Citie, which is called Sura. They haue a King, or Gouverneur, and liue quietly, following Husbandrie: they eate nothing that hath life (a common Superstition of the Indians) weare white Clothes of Paper, made of the leaues of Trees, and neuer marrie (herein resembling the Iewish Escees) yet neuer want succeeding generation: Many of the Iauans daily consecrating themselues vnto their Societie. The Chinois in Iaua doe sometimes bring vp Crocodiles, and eat them.

n Bilib. Strob. 115

The King of Tuban<sup>n</sup> is the richest King, and mightiest in all Iana. They haue many Horses, and make great account of them, decking them with gallant furniture of Gold, Siluer, and the counterfeits of Dragons and Deuils on their Saddles: they ride and manage their Horses with great skill.

Madura is North from Iana, a fertile Island of Rice, the soyle whereof is so moist and waterish, that their Buffalls and men goe almost knee-deepe, when they sow it. Arosbay is the chiefe Citie. They are theeuish, and giuen to spoyle, and captined many of the Hollanders, which went thither on shiore, to buy commodities; which they were forced to redeeme at a deere rate. In these parts are Battes as bigge as Hennes, which the people rost and eate.

o Nauig. Bat.  
1594. c. 39.

The Island Bali is very populous, containing (as is thought) fixe hundred thousand inhabitants; they are Ethnikes, and worship that which they first meete in the morning. Here and in Pulo Rosla the women are burned with their dead husbands: one man is said<sup>o</sup> to haue had fiftie of his wiues (for they marrie as many as they please) burned with him, whiles the Hollanders were there. The Island hath many Buls, Buffals, Goats, Swine, Horse, with many kindes of Fowles, Fruits, and Mettalls: The chiefe men are carried by slaues on seats borne on their shoulders, or else in Chariots drawne with Buffalls.

p Th. Candish.  
Hak. 10. 3.  
pag. 812.

In the Voyage of M. Thomas Candish<sup>p</sup> is mention made of a Iauan King, called *Raia Balombam*, very aged, which had a hundred wiues, and his sonne had fiftie. Their custome is, that when the King dieth, they burne the bodie, and preferue the ashes. Fiue dayes after the wiues of the dead King goe to a place appointed, and there shee which was deereft in his fauour, throweth a ball from her; and where that ball resteth, thither they goe all, and turning their faces Eastward, stabbe themselues with a *Crise* or Dagger to the heart. They are very resolute people, and dread no attempt which the King shall enioyne them, be it neuer so dangerous. All the race of this King *Ballamboam* was rased and vterly destroyed by the Passarvan, after a long siege: which Warre was begun in the bloud of the King of *Ballamboams* daughter, whome hee slew, as is before sayd, and added this *Drunkenesse vnto his thirst*.

q Nauig. Oliver  
Noort.

Iortam, or Ioartam<sup>q</sup>, containeth about a thousand households. The inhabitants are Ethnikes, and haue their Temples in Woods, to which they resort to say and doe their Holies at noone, before their deformed Deuill-formed *Pagodes*. In this Citie dwelleth the chiefe Pope, or High-Priest, of that Superstition, whose authoritie is great in all those parts. He was a hundred and twentie yeares old, and had many wiues which nourished him with their milke, being not able to take o-ther sustenance: a deadly enemy to the Christians, whome the King did yet with some Priuiledges fauour.



## CHAP. XVII.

## of Samatra, and Zeilan.



Amatra is esteemed by some <sup>a</sup> the greatest of the Easterne Islands, stretching it selfe almost seuen hundred miles in length, in breadth aboue two hundred. The Ayre is not very holesome, by reason of the situation vnder the Line, and the multitude of Lakes and Riuer, whereout the Sunne drinketh more then hee can well concoct, and therefore (as it were) belcheth out here continually such crude and vndigested vapours. Their foode is Millet, Rice, *Sagu*, and Fruits. Their riches are Pepper, Ginger, Cassia, Silke, *Benioyn*, Gold, Tinne, Yron, &c. The Kingdome of Campa is full of Trees, whose pith or marrow is *Aloe*, which is prized in India at the like weight (some say) of Gold; the Barke is called *Aquila*. In the Sea-coast they are Moores in Religion, and so haue beene about these last two hundred yeares: vp within Land they are Pagans, and in many places, as in the Kingdomes of Andragiri and Aru, they are Man-eaters. They were diuided, before the Portugalls entred India, into nine and twentie Kingdomes, whereof the chiefe was Pedir, after that Pacem, and now Acem. For *Abram*, sometime a slaue, since King of Acem, hath conquered almost all the North part of the Island, and with helpe from the Turke and the Arabians distresseth sometimes the affaires of Malacca. This King <sup>b</sup> gaue in marriage with his daughter, to the King of Ior, a peece of Ordinance, such as for greatnesse, length, and workmanship can hardly be matched in all Christendome. Here is a <sup>c</sup> Hill, called *Balavannus*, which continually burneth; and a Fountaine (as is reported) which runneth pure Balsame. Others <sup>d</sup> thinke, that this was *Chersonesus Aurea*, of the Aun-  
tients.

*Galvanus* <sup>e</sup> writeth, That the *Bacas*, or Man-eaters, in the Mountaines of Samatra, gild their teeth, and esteeme the flesh of blacke people sweeter then of the white. The flesh of their Kine, Buffes, and Hennes, is as blacke as Inke. They say, That there are certaine people there called *Daraqni Dara*, which haue tayles like to Sheepe. Here is said also to grow a Tree, the iuice whereof is strong poyson, and if it touch the bloud of a man, killeth him, but if a man drinke of it, it is a soueraigne Antidote. As for those tailed-people (a slander by *Beckets* Legend <sup>f</sup> reported of some *Kentish* men, iniurious to that angrie Saint, and after applyed to our whole Nation; many indeede esteeming the English to be tailed) *Galvano* affirmeth, That the King of Tidore told him, that in the Islands of Batto-China there were some which had tayles, hauing also a thing like vnto a dugge betweene their coddles, out of the which there came Milke.

*Nicolo di Conti* <sup>g</sup> sayth, in his time the Samatrans were all Gentiles, and the Man-eaters amongst them used the skulls of their eaten enemies in stead of money, exchanging the same for their necessities; and he was accounted the richest man, which had most of those skulls in his house. In *Vertomannus* time they had money in Pedir, marked on the one side with a Deuill, on the other with a Chariot, drawne with Elephants. Their <sup>h</sup> Religion (hee sayth) is the same with those of Tarnasseri, burning their wiues in like manner. The inhabitants are cunning Artificers, Marchants, and Saylers: their Shippes haue at each end a Prow, which with maruellous agilitie they can dispose forwards, or backwards, making vse of the same, according to the diuersitie of Winde and Channell, which there are verie changeable.

In Acen <sup>i</sup> are Mesquits of Timber and Reede, with the Vessells of Water at the entrie for them to wash, according to the Arabian custome. The King comes little abroad, nor may any goe to him, except hee bee sent for by an Officer with a gilded Staffe, or Dagger.

<sup>a</sup> Gi. Bot. Bex.  
Muff. l. 4.  
G. Artibus Hist.  
Indie Orient.  
cap. 40.

<sup>b</sup> Linschop.

<sup>c</sup> P. Bertins  
Tab.

<sup>d</sup> Ortel.  
Maff. l. 4.

<sup>e</sup> Discoueries  
of the world.

<sup>f</sup> See Lamberts  
perambul.

<sup>g</sup> N. di Conti.

<sup>h</sup> L. Vert.

<sup>i</sup> Herman. de  
Bree.  
Artibus pag. 359

To his Palace they passe through seuen Gates one after another, garded with women, expert at their weapon, and vsing both Peeces and Swords. Hee hath none other gard for his person. In saluting the King, they lay their hands foulded on their head, which in other salutations they lay on the forehead. It is thought, that the present King was sometime a Fisherman. He is a Mahumetan.

In Macazar (an Island not farre from the former) the most are Ethnickes, some also Moores, and some Christians. They vse the Malaican, or Malaian, Tongue, which is generall through the Indies. Their Arrow-heads are of Fish-bones, enuened with incurable poyson. In Macazar the Priests conforme, or rather deforme, themselves to the fashion of women, nourishing their haire on the head, and plucking it out of the face: they guild their teeth, and vse broken, wanton, and effeminate gestures. They are called *Becos*; they marrie one another. For them to lye with a woman, is capitall, and is punished with burning in Pitch. These Men-monsters, Women-Deuills, were great impediments to the Portugalls, in drawing them to Christianitie.

*k M. Paul lib. 3.* Zeilan (which some call Seylon, other Ceilan) is by *Barrim* auerred to be *Ta-probana*: sometimes (according to *M. Paul* <sup>k</sup> his Reports) thought to haue comprehended three thousand sixe hundred myles in circuit; since much impaired by his ouer-mightie neighbour the Sea, which hath now left not aboue two hundred and fiftie myles in length, and a hundred and fortie of breadth vnto it. <sup>l</sup> The Indians call it *Tenarism*, or the delicious Land, and some are of opinion, that this was Paradise. So iust are the iudgements of the *Highest*, that, when as man wandered from him, caused him also to wander from himselfe, and from his habitation: yea, the place it selfe hath also wandered, in mens wandering conceits, ouer the World, yea, and out of our habitable World altogether, as before is shewed; men now seeking it as vainly as before they lost it. It is in fashion <sup>m</sup> resembling an egge, by a shallow channell separated from the *Cape Comori*. The Heauens with their deawes, the Ayre with a pleasant holesomenesse and fragrant freshnesse, the Waters in their many Riuers and Fountaines, the Earth diuersified in aspiring Hills, lowly Vales, equall and indifferent Plaines, filled in her inward Chambers with Mettalls and Iewells, in her outward Court and vpper face stored with whole Woods of the best Cinnamon that the Sunne seeth, besides Fruits, Oranges, Leimons, &c. surmounting those of Spaine; Fowles and Beasts, both tame and wilde (among which is their Elephant <sup>n</sup>, honoured by a naturall acknowledgement of excellence, of all other Elephants in the world.) These all haue conspired and ioyned in common League, to present vnto *Zeilan* the chiefe of worldly treasures and pleasures, with a long and healthfull life in the Inhabitants, to enioy them. No maruell then, if sense and sensualitie haue here stumbled on a Paradise. There, wooddie Hills (as a naturall Amphitheatre) doe encompasse a large Plaine: and one of them, as not contenting his beetle-browes with that only prospect, disdaineth also the fellowship of the neighbouring Mountaines, lifting <sup>o</sup> vp his steepe head seuen Leagues in height; and hath in the toppe a Plaine, in the midst whereof is a stone of two Cubits, erected in manner of a Table, holding in it the print of a mans foote, who (they say) came from Deli thither, to teach them Religion. The Iogues and other deuout Pilgrims resort thither, from places a thousand Leagues distant, with great difficultie of passage both hither and here. For they are forced to mount vp this Hill by the helpe of nailes and chaines fastened thereto, Nature hauing prohibited other passage. *Massius* and *Boterus* could persuaade themselves, that this foot-steppe is a relike and memorie of the *Ethiopian Eunuch*: others will haue it farther fet, and father it on *Adam*, the first father of mankind, of whom the Hill also is named, *Pico de Adam*. The Moores <sup>p</sup> call it *Adam Baba*, and say, That from thence *Adam* ascended into Heaven. The Pilgrims are clad in their Palmers-weed, with yron chaines, and skinnes of Lyons, and other wilde Beasts. Vpon their armes and legges they weare buttons with sharpe points, that cut the flesh, and draw bloud, which (they say) they doe in *Gods* seruice.



Before they come at the mountaine, they passe by a fenny valley full of water, wherein they wade vp to the waste, with kniues in their hands, to scrape from their legges the bloud-leeches, which else would end their pilgrimage and life before the time. For this durty and watery passage continueth eighteene miles, before they come at the hill, whose proud top would disdain climbing, if *Ar* did not captiue *Nature*, and binde the hill with chaines of iron, as is said. When they are mounted, they wash them in a lake or poole of cleere springing water, neere to that foote-stone, and making their prayers, doe thus account themselues cleane from all their sinnes. This holy journey is generally performed by the Ilanders (saith *Vertomannus*) once a yeare. He addeth that a Moore told him, that his foot-print was two spannes long: ¶ *Vert. li. 3. c. 4.* and that *Adam* heere a long time bewailed his sinne, and found pardon. But *Odo-*  
*ricus* affirmeth, that they reported this mourning to haue beene for *Abel*, and to haue lasted three hundred yeares, and of the teares of *Abel* and *Eue* this purifying water to haue proceeded: which *Odericus* ¶ *Odericus.* proued to be a tale, because he saw the water springing continually, and it runneth thence into the sea. He saith that this water had in it many precious stones; and the King gaue leaue at certaine times of the yeare to poore men to take them, that they might pray for his soule; which they could not doe, but first annointed with Limons, because of the horseleeches in that water. *Adams* hill is supposed to be seuen leagues in height. In Candy were statues artificial-  
 ly wrought five or sixe fathomes high, which these Symmetrians proportioned to the stature of *Adam*, gathered by that print of his foot. ¶ *Her. de Bree.*

In Vintane, is a *Pagode* or Idol-temple, the compasse whereof is an hundred and thirtie paces: it is very high, and all white except on the toppe, which hath the spires thereof gilded, in so much that men are not able, when the Sunne shineth, to looke thereon. It hath a Tower or square Steeple of excellent workmanship. There are many other Temples, and a Monasterie also of Religious persons, which are attired in yellow, haue their crownes shauen, with Beads in their hands, and alwayes seeme to mumble ouer somewhat of their deuout orisons, being in high estimation of sanctitie with the vulgar, and freed from publike labours and burthens. Their Monasterie is built after the manner of the Popish, being also gilded with gold. In their Chapells are many Images of both sexes, which they say represent some of their Saints: they are set on the Altars, and are cloathed with garments of gold and siluer. Before them are the Images of Boyes, which beare vp great Candle-stickes, with waxe-candles burning therein night and day. Euery houre they resort to these Altars to their *Mumpsimus*. They held a solemn Proceffion, whiles the Hollanders were there, in which their Abbot rode on an Elephant richly attired, lifting vp his hands over his head, with a golden rodde therein: the Monkes went two and two before him in order, partly bearing, and playing on many Instruments of Musicke, partly bearing wax-lights and torches: the men also, and after them the women and maids, followed in like order: and the fairest Virgins were busied with games and dances, being naked from the nauell vpwards, beneath couered with smockes of diuers colours, their armes and eares adorned with gold and iewels. Any man that should see it (saith our Author) would thinke, our Westerne Monkes had hence borrowed their Ceremonies. Their Images are in euery corner of the way, which they adorne with flowers. In Candy, the chiefe Citie of that Kingdome, were *Pagodes* innumerable. The houses or Temples were of stone, like the Temples in these parts: some statues were as high as the mast of a shippe. The people heere, if they haue once touched meate, which for quantitie or qualitie they cannot eat, they cast it to the dogges: neither will any man (be he neuer so meane) eat that which another hath touched. The women goe naked from the waste vpwards. They marry as many wiues as they can keepe.

The King makes vse of their superstition: For pretending to build Temples, hee after leaues them vnperfect, excusing himselfe, that they had not contributed sufficient summes of money, and therefore exacteth a new. There is one statue of great stature, with a sword in his hand, which by illusion of the Diuell (if it be not the delusi-

on of fabulous reports) made as though he would strike the King with his sword, as he was entering the Temple, and put him in great feare, whereas before he had made a mocke of it. The *Singales* or Native Inhabitants say that the world shall not perish as long as that Image continueth safe. When any one is sicke, hee sacrificeth to the Diuell, hauing a boxe hanging in his house to that end, therein to gather somewhat for his offering. Some pray vnto the Image of an Elephants head, made of wood or stone, that they may obtaine wisdom (whereof this prayer argues their great want): some eat no quicke creature. They eat no beefe, nor drinke any wine; they worship whatsoeuer first meeteth them in the morning.

*u Herman. de Brer. ap de Bry. part. 8. Ind. Or.* George Spilberge was bountifully entertained of the King of Candy, <sup>u</sup> but *Sebald de Weert* was with diuers of his companions slaine, after he had receiued much kindness of the King; his importunitie to get the King into his ship, making him suspect some treacherie.

The King of Motecalo had eares adorned with iewels, and hanging downe (the lappets of them were so stretched) to his shoulders. He was kinde to the Hollanders: but they incensed him against them by killing certaine Kine; for some of them said, that the soules of Kine slaine after that manner, were hurled forthwith into hell. Hee obserued one *Pagade*, to whose feast he went while the Hollanders were there, the solemnitie whereof was to continue ten dayes, till a new Moone, with great concourse of deuout persons.

*\* Chap. 10. x G. Bot. Ben.* Of the superstitions of Perimal, and the worshippe of the Apes tooth, celebrated in this Iland; we haue already shewed in the Chapter <sup>\*</sup> of *Narisinga*. The Cingalan language which they speake in this Iland, is <sup>x</sup> thought to haue bene there left by the Chinois, sometimes Lords of Zeilan. Yet in *M. Paulus* his dayes the Tartarians had not pierced thus farre. For the King then reigning, refused to sell to *Cublai Can* (then the greatest Monarch in the world) at a price, a Ruby which hee had left him by his Ancestours, esteemed the richest iewell in the world, being (as he saith) a spanne long, and as bigge as a mans arme, cleere and shining, as if it had bene a fire. In this Iland were reckoned nine Principalities or Kingdomes, but <sup>z</sup> not long since their chiefe King was murdered by a Barber, who draue the other Kings out of the Countrey, and vsurped the Monarchie to himselfe, practising hostilitie against the Portugalls.

*y Paull. 3. c. 19. z Lincolnen.* The *Cingalas* are very cunning Artificers in all mettalls. One of them presented the Arch-bishoppe of Goa with a Crucifix, so cunningly wrought, as if he had giuen life to the Image of one dead. Hee sent it to the King of Spaine as a rare iewell, not to be equalled in Europe.

The Inhabitants heere are active and expert in Iugling, both men and women, traueilling through India with their strange Hobby-horses, to get money by this vanitie. The Sea-coast (as in other Indian Ilands) is inhabited with Moores, the Inland with Pagans.

*a Od. Barboza.* The Portugalls haue a fortresse at Colombo. The Ilanders <sup>a</sup> are not warriours: they giue themselues to pastime and pleasure: they goe naked from the girdle vppward: they make wide holes in their eares, which they stretch out with the waight of their iewels to their shoulders.

*b Plin. l. 6. c. 22.* The Hollanders found exceeding, both good and bad, entertainment with the King of Candy. Now for that question, whether Zeilan or Samatra be that Taprobane of the Ancient is very doubtfull. Yet that report in *Pliny* <sup>b</sup> of Taprobane seemes more to encline for Zeilan. For hee saith, that in *Claudius* time, <sup>a</sup> a seruant of *Annius Plocamus*, which was Customer for the Red-sea, was carried from the Coast of Arabia, besides Carmania, in fiftene dayes, which I thinke could not possibly be done to Samatra. Likewise the excellencie of the Elephants beyond all the Indian agrees to Zeilan: and had Samatra bene so knowne at that time, the other parts of India (it is like) had bene better discovered then they were in those times. This Taprobane was discovered to bee an Iland, by *Onesicritus*, *Alexanders* Admirall



mirali of his Fleet in these parts. It was then accounted another world, and therefore shall be the Period of our PILGRIMAGE, and Perambulation in this Part of the World: which (by the gracious goodnesse of his Almighty guide) the Pilgrime hauing passed: before he venture vpon the Monster-breeding Africa, he thinkes it not amisse to repose himselfe in so pleasant an Island; where he may at leisure looke backe, and view the ruines of so many mightie Monarchies, puissant Kingdomes, stately Cities, and renowned States, which by the wise, iust and prouident hand of the *Disposer of Kingdomes*, haue had their fatall Periods, and giuen place; some to Barbarisme, and some to their succeeding heires (sprung out of their ashes) flourishing in greater glorie then their predeceffours.

Heere may he likewise behold many beautilous Nymphes (daughters of Asia) lifting vp their Virgin-lookes to view the world: which, putting off their maskes (that haue heretofore veiled their beauties from the bright eye of fairer Europe) doe giue good hope of future discoueries in those parts, which yet lurke vnder that obscure curtaine of *Terra Incognita*. Acknowledging both in the one and the other (as the Almighty power of him that brings all this to passe, so) his bountifull mercie to that land, which he hath separated from the rest of the world; not so much by a sea of waters, as by that boundlesse Ocean of his grace and fauour, from whence flow those eternall waters of life, which this Nation aboue other Nations enioyeth. Heere hath he built a Temple for his TRUTH, and planted Oliues round about it. Heere hath he crowned that TRUTH, with prosperitie and plentie of all things. Heere hath he decreed to establish that TRUTH, to be a faithfull witnesse on Earth, so long as the Sunne shall endure in Heauen; if the ingratitude of such people, so fauoured, doe not compell him to turne away his face in displeasure. Which fearefull Curse to auert, the Pilgrime doth againe betake him to his Beads: beseeching the LORD of *Heauen and Earth*, who doth whatsoever he will both in *Heauen and in Earth*, to turne away that wrath (which by manifold examples he hath warned vs of in other parts) which wee haue as deeply deserued as any. And that hee would still be pleased to *lift vp the light of his louing countenance* vpon vs, in vouchsafing vs that Saint (his *Vna Veritas*) to be our guide for euer. To that Saint is this voyage intended: which (after a \* *Domine est terra*, and a *Gloria Patri*, for the conclusion of his Orisons) the Religious Traueller shall be readie to prosecute.

\* *Psalme 24. 1.*





# RELATIONS OF THE REGIONS AND RELIGI- ONS IN AFRICA.

## OF ÆGYPT, BARBARIE, NVMI- DIA, LIBYA, AND THE LAND OF NEGROS; AND OF THEIR RELIGIONS.

### THE SIXTH BOOKE.

#### CHAP. I.

*of AFRICA, and the Creatures therein.*



Herther this name *Africa*, bee so called of <sup>a</sup> *Gen. 25. 4.*  
<sup>a</sup> *Epher* or *Apher*, the sonne of *Midian*, and  
<sup>b</sup> *Antiq. l. 1. c. 15*  
Nephew of *Abraham*, by his second wife  
<sup>c</sup> *De his etymis &*  
*Keitrah* (as *Iosephus* <sup>b</sup> affirmeth, alleadging  
<sup>d</sup> *alys consule F.*  
witnesses of his opinion, *Alexander Poly-*  
<sup>e</sup> *Luys de Vvreta*  
<sup>f</sup> *l. 4. c. 1. Boteros*  
<sup>g</sup> *Dom. Nig.*  
<sup>h</sup> *G. Arthus hist.*  
<sup>i</sup> *Indie Orien. c. 4.*  
<sup>j</sup> *c. 10. Leo. lib. 1.*  
<sup>k</sup> *f Pom. Mela.*  
<sup>l</sup> *lib. 1. cap. 9.*  
<sup>m</sup> *g Many of the*  
<sup>n</sup> *Ancients, and*  
<sup>o</sup> *Leo ascribe all*  
<sup>p</sup> *beyond Ni-*  
<sup>q</sup> *lus to Asia: so*  
<sup>r</sup> *Pol. hist. l. 3. c. 37.*  
<sup>s</sup> *Africa intra Ni-*  
<sup>t</sup> *lum & columnae*  
<sup>u</sup> *Herculis sita est.*

red himselfe: or if any other s can giue more probable Etimologie of the Name, I list  
not to contend. Nor is it meet for me to be religious in these *questions of names*, in this  
quest

i Oc. Atlanti.  
cus.

alwayes on his huge and high toppes vnmolten snow, whence sometime it is dispersed as from a store-house, in such incredible quantitie, that it couereth carts, Horses, and the toppes of trees, to the great danger of the inhabitants : and the fountaines are so cold, as a man is not able to endure his hand in them. Mount *Atlas* aforesaid stretcheth from the Ocean, i bearing name of him almost to Egypt. Other Mountaines of name are those of *Sierra*, *Leona*, and the *Mountaines of the Moone*, &c.

One Lake *Zembre*, yeeldeth three mightie Riuers, disembling themselues into three seuerall seas: *Nilus*, which runneth Northwards fortie degrees from hence, in Astronomicall reckoning; *Cuama* which runneth into the Easterne; and *Zaire* into the Westerne seas: of which Riuers, and of other like, the Reader shall finde more in due place spoken.

k Io. Leo, lib. 1.

The Romans reckoned fixe Prouinces in Africa: *Ptolomey* numbereth twelue. But then was not Africa so well knowne as now. *John Leo*<sup>k</sup> (a Moore, both learned and experienced) hauing spent many yeares in trauell, diuiderh Africa into foure parts; *Barbaria*, *Numidia*, *Lybia*, and the Land of *Negros*. *Numidia* he calleth *Biledulgersid*, or the Region of Dates: and *Lybia*, he calleth *Sarra*, for so the Arabians call a desert. But he thus excludeth Egypt, and both the higher and lower *Aethiopia*, which others<sup>l</sup> adde hereunto, and make vp seven parts of Africa.

l *Maginus*.

Pory.

m Jo. Leo lib. 9.

Many are the<sup>m</sup> Creatures which Africa yeeldeth, not vsuall in our parts. Elephants are there in plentie, and keepe in great herdes together. The *Grassa* or *Camelopardalis*; a beast not often seene, yet very tame, and of a strange composition, mixed of a Libard, Hart, Buffe, and Camell,<sup>n</sup> and by reason of his long legges before, and shorter behinde, not able to grase without difficultie, but with his high head, which he can stretch forth halfe a pikes length in height, seemeth to feed on the leaues and boughes of trees. The Camels in Afrike are more hardie then in other places; and will not onely beare great burthen, but continue to trauell fiftie dayes together, without carrying with them any corne to giue them, but turne them out at night to feed on thistles, boughes, and the little grasse they finde: And no lesse patient are they of thirst, being able to endure fiftene dayes without drinke vpon necessitie, and fide dayes ordinarily. The Arabians in Africa count them their greatest wealth: for so they describe a mans riches, saying, *Hee hath so many thousand Camels*: and with these they can liue in the deserts without dread of any Prince.

n P. Bellon. l. 2.  
cap. 49. doth  
largely de-  
scribe him.

Of Camels, they haue three sorts: the first called *Hugum*, of great stature, and strength, able to carry a thousand pound waight: the second lesse, with two bunches on the backe, fit for carriage and to ride one, called *Bechets*, of which they haue onely in Asia. The third sort, called *Ragnahul*, is meagre and small, able to trauell (for they are not vsed to burthens) about an hundred miles in a day. And the King of *Tombuto* can send messengers on such Camels to *Segelmesse* or *Darha*, nine hundred miles distant in seven or eight dayes, without stay or change by the way.

Their Camels also are docile: they will more be perswaded to hold on a iourney further then ordinary by songs, then blowes. In the spring they are mare-wood, & mad of copulation,



copulation, in which time they are very ready both to hurt their followers, and to kill their maisters, or any that haue whipped or hurt them. Of horses they haue both wilde (which they entrap by subtiltie) and tame: of which the Barbary horse is famous, in Europe and Asia highly prized. The *Lant* or *Dant* is a kinde of wilde Kine, but swifter then almost any other beast. They haue also wilde Kine, and wilde Asse. The *Adimmain* is as bigge as an Asse, otherwise resembling a Ramme. They haue other sheepe, whose Tails weigh twenty pound, and sometime fourescore or more, carried on little Carts behinde them. But those *Adimmain* are found in the Deserts and kept to profit, yeelding them Milke and Cheese. The Females onely haue hornes. The Lyons in cold places are more gentle, in hotter are more fierce, and will not flee the on-set of two hundred horsemen armed. Mr. *Iohn Vassall* (a friend & neighbour of mine) tolde mee that he brought once out of Barbary a Lyons skinne, which from the snoute to the top of the Taile contained one and twenty foote in length. Strange it is that a Lionesse by shewing her hinder parts to the Male, should make him run away. In time of their coupling, eight or ten will follow one Female, with terrible & bloody battels amongst themselves.

o Of Eastwood  
in Essex.

They engender backward, as doe the Camel, Elephant, Rhinoceros, Ounce, and Tyger. They spare such men as prostrate themselves, and prey rather on men then women, and not at all on Infants, except compelled by hunger. *Plinie* tels that *Alexander* set thousands on worke by hunting, hauking, Fishing, or other meanes, to take and learne the Natures of creatures, that *Aristotle* might by them bee informed thereof, who wrote almost fiftie Treatises of that Subiect, wheteof it seemeth most are lost. He citeth out of him, that Lyons bring forth small deformed lumpes, at the first time siue, and (every yeare, after) one lesse, after the first burthen remaining barren. It cannot stirre till it be two monethes old, nor goe till it be six, if you beleue him. The Lybians beleue that the Lyon hath vnderstanding of prayers, and tell of a Getulian woman, which lying at the Lyons mercy besought him so Noble a beast not to dishonour himselfe with so ignoble a prey and conquest as shee a weake woman was. The like is told of a Spanish Dogge, of one *Didacus Salazar* a Spaniard. This man, according to the bloody practise of that Nation, minding to fill his Dogges belly with an olde womans flesh which was his Captiue, gaue her a Letter to carry to the Gouvernour, and so soone as shee was a little past, loosed his Maistrise, who presently had ouer-taken her. The woman terrified, prostrates her selfe to the Dogge, and sues for her life; Good Maister Dogge, Maister Dogge (saith she) in her language, I carry this Letter to the Gouvernour (and shewes it him.) Be not fierce on me Maister Dogge. The Dogge (hauing changed, it seemes, with his maister his doggednesse for the others humanitie) made a stay, and lifting vp his legge onely pissed on her and departed, to no small wonder of the Spaniards that knew him.

p *Plin.* l. 8. c. 16.  
*Solinus* c. 36.

q *Aristot. histor.*  
*animalium.*

r *Ovid. hist. Ind.*  
l. 16. c. 11.  
*Urban. Calaneo*  
in *Benzon* l. 3.

But to returne to the King of beastes. His Taile seemeth to be his Scepter, whereby he expresseth his passion. He shrinkes not at danger, except some couert of Woods shroude him from witnesses, and then he will take the benefit of flight, which otherwise he seemes to disdaine. *Mentor*, a man of Syracuse, was encountred with a Lyon, which in stead of tearing him, fawned on him, and with his dumbe eloquence seemed to implore his aide, shewing his diseased foote, wherein *Mentor* perceiued a stubbe sticking, which hee pulled out. The like is reported by *Gellius*, out of *Polyhistor*, of a Fugitiue seruant, who hauing performed this kinde of office to a Lyon, was by him gratified for a long space with a daily portion of his prey, But after the man was taken and presented to his Maister (a Roman Senatour) who exhibited games to the Romanes, wherein seruants and condemned persons were exposed to the fury of the beasts, amongst whom he placed this seruant; and by a wonderfull Fate, this Lyon also was a little before taken & bestowed on him for this solemn spectacle. The beasts running with violence to their bloody encounter, sodainly this Lyon stayed, and taking a little better view fawned on this his guest, and defended him from the assault of the other beasts: whereupon, by the peoples entreatie (who had learned the Storie of him) he was freed, and the beast giuen him: which followed him with a Line in

s *A Gellius*  
*Noct. Attica*



c Arist. hist.  
animal. l. 6. 32.

y Plin. L. 8. c. 30.  
Whitney Embl.  
Solinus.  
x Marbodius  
de Gemmis.

y Solin c. 33.  
callecth them  
Celpbos.

z Satyres (if  
there be any  
such) are  
thought to be  
conceiued of  
humane copu-  
lation with  
Goates. Drau-  
dus in Solin.  
a Congo tran-  
lated by A. H.

the streetes, the people pointing and saying; *Hic est homo Medicus leonis*, *hic est Leo hospes hominis*. One *Elpis* a Samian performed a cure on another Lyon, pulling a bone out of his throate, at the Lyons gaping and silent mone: and in remembrance hereof built a temple (at his returne) to *Bacchus* at Sango, whom before he had inuoked, being in feare of a Lyon. *Pliny* and *Solinus* among other African beasts mention the *Hyæna*, which some thinke to be Male one yeare, and Female another, by course: This *Aristotle* denies. This beast hath no necke-joint, and therefore stirres not his necke, but with bending about his whole body. He will imitate humane voice, and drawing neere to the sheepe-coates, hauing heard the name of some of the shepherds wil call him, and when he comes, deuoure him. They tell that his eyes are diuersified with a thousand colours, that the touch of his shadow makes a dogge not able to barke. By engendring with this beast, the Lionesse brings forth a *Crocota*, of like qualities to the *Hyæna*. Hee hath one continued tooth without diuision throughout his mouth. In Africa also are wild *Asses*, among which, one Male hath many Females: a jealous beast, who (for feare of after encroching) bites off the stones of the yong Males, if the suspicious female preuent him not by bringing forth in a close place where he shall not finde it. The like is told of *Beners*, which being hunted for the medicinable qualitie of their stones, are said to bite them off when they are in danger to be taken, paying that ransome for their liues. It cannot be true that is reported of the *Hyæneum*,\* a stone found in the *Hyæna*'s eye, that being put vnder the tongue of a man, he shall foretell things to come, except he fore-tell this, That no man will beleue what our Authour before hath told.

The *Libard* is not hurtfull to men except they annoy him: but killeth and eateth Dogges. *Dabuh* is the name of a simple and base creature like a Wolfe, saue that his legges and feete are like to a mans: y so foolish, that with a song, & a Taber, they which know his haunt will bring him out of his denne, and captiue his eares with their musicke, while another captiuateth his legges with a Rope.

The *Zebra* of all creatures for beauty and comelineffe is admirably pleasing: resembling a horse of exquisite composition, but not all so swift, allouer-laide with partie coloured Laces, and guards, from head to Taile. They liue in great heards, as I was told by my friend *Andrew Battle*, who liued in the Kingdome of Congo many yeares, and for the space of some monethes liued on the flesh of this Beast, which hee killed with his peece. For vpon some quarrell betwixt the Portugales (among whom he was a Sergeant of a band) and him, he liued eight or nine monethes in the woods, where he might haue view of hundreds together in heards both of these, and of Elephants. So simple was the *Zebra*, that when he shot one, hee might shoote still, they all standing still at gaze, till three or foure of them were dead. But more strange it seemed which hee told mee of a kinde of great Apes, if they might so be termed, of the height of a man, but twice as bigge in feature of their limmes, with strength proportionable, hairie all ouer, otherwise altogether like men and women in their vhole bodily shape. They liued on such wilde fruites as the Trees and woods yeelded, and in the night time lodged on the Trees: Hee was accompanied with two Negro-boyes: and they carried away one of them by a sudden surprize: yet not hurting him, as they vse not to doe any which they take, except they then looke vpon them. This slaue after a monethes life with them conuayed himselfe away againe to his Maister. Other Apes there are store, and as *Solinus* reporteth,<sup>z</sup> Satyres with feete like Goates, and Sphynges, with breasts like women, and hairie, whereof *Pierius* saith hee saw one at Verona, and a kinde of Conies also at the same time, foure times as bigge as the ordinarie. & (which is more incredible) had each of them foure genitall members. *Philippo Pigafetta* speaketh in his Relation<sup>a</sup> of Congo, of other beastes in Africa, as of the Tyger as fierce and cruell as Lyons, making prey of man and beast, yet rather deuouring blacke men, then white: whose Mustachios are holden for mortall poison. and being given in meates, cause men to die madde. The *Empalanga* is somewhat like to an Oxe. Their sheepe and goates neuer bring forth lesse then two, and sometimes three or foure at a time. They haue Wolues, Foxes, Deere, (Red and Fallow) Robuckes, Ciuet-Cats, Sables and Marterns. They haue Snakes and Adders, whereof some are called



called *Imbumas* five and twenty spannes long, living in Land and water, not venomous but ravenous, and lurke in trees (for which taking purpose, Nature hath given it a little horne or claw within two or three foote of the Taile) waiting for their prey, which having taken, it deuoureth hornes, bootes, and all, although it be a hart. And then swollen with this to huge a meale, it is as it were drunke and sleepeie, and vnweldie for the space of five or six daies. The Pagan Negroes roste and eat them as great dainties. The people doe eat them. The biting of their Vipers killeth in foure & twenty howers space. Africa for monsters in this kinde hath beene famous, as in the Roman Historie appeareth. *Attilius* <sup>b</sup> *Regulus* the Romane Consul in the first Punike warre, at the Riuer *Bagrada* encountred with a huge Serpent, and planted his Engines and Artillerie against the same, whose skinned, sent to Rome for a Monument, was in length a hundred and twenty foote, as *Gellius* out of *Tubero* reporteth. The Scales <sup>c</sup> armed it from all hurt by darts or Arrowes, and with the breath it killed many, and had eaten many of the Souldiours before they could with a stone out of an Engine destroy the destroyer. The Riuer of Niger, Nilus, Zaire, and others, haue store of Crocodiles, whereof some are of incredible bignes and greedy deuourers. Mount *Atlas* hath plenty of Dragons, grosse of bodie, slow of motion, and in biting or touching incurably venomous. The Deserts of Lybia haue in them many Hydras. *Dubb* is the name of a kinde of great Lizard, not venomous, which neuer drinketh, and if water bee put in his mouth hee presently dieth. He is counted dainty meat, and three daies after hee is killed, at the heate of the fire hee moueth as if he had life. In Congo is a kinde of Dragons like in bignes to Rammes, with wings, hauing long Tailles, and Chappes, and diuers iawes of Teeth, of blew and greene colour, painted like scales, with two feete, and feede on rawe flesh. The Pagan Negroes pray to them as Gods, for which cause the great Lords keepe them to make a gaine of the peoples deuotion, which offer their gifts and Oblations. The Chameleons are knowne among vs, admirable for their aerie sustenance, (although they also hunt and eat Flies) and for the changeableness of their colours. <sup>d</sup> The *Tarandus*, a beast somewhat resembling an Oxe, living in Aethiopia, is of like fearefulness and changeableness. An other Serpent hath a rundle on his Taile like a Bell, which also ringeth as it goeth. But if any desire to know the varietie of these Serpents, *Solinus* in his thirteenth chapter will more fully satisfie him: and *Bellonius* in his obseruations.

b *A Gell. l. 6. c. 3*c *Oros. l. 4. c. 8.*d *Solinus c. 23.*

Manifold are these kindes of Serpents in Africa, as the *Cerafiter*, which hath a little Coronet of foure hornes, whereby he allureth the birds vnto him (lying hidden in the sands all but the head,) & so deuoureth them. The *Iaculi* dart themselues from trees on such creatures as passe by. The *Amphisbena*, hath two heads, the Taile also onerated, (I cannot say honoured) with a head, which causeth it to moue circularly with crooked windings: a sic Embleme of popular sedition, where the people will rule their Prince, needes must their motion bee crooked, when there are two heads, and therefore none. The Scythale is admirable in her varied iacket. The *Dipsas* killeth those whom shee stingeth, with thirst. The *Hypanale* with sleepe, as befell to *Cleopatra*. The *Hemerois* with vnsanchable bleeding. The *Prestler* with swelling. And not to poison you with names of many other of these poisonfull creatures, the *Basiliske* is said to kill with her sight or hissing. *Galen* describes it: and so doe *Solinus* and others. It is not halfe a foote long, and hath three pointells (*Galen* saith) on the head, or after *Solinus*, strakes like a Mitre. It blaseth the ground it toucheth, the Heatbes, and trees, and infecteth the ayre, that birds flying ouer fall dead. It frayeth away other Serpents with the hissing. It goeth vpriight from the belly vpwards. If any thing be slaine by it, the same also proueth venomous to such as touch it. Onely a Weasill killeth it. The *Bergameni* bought the carkasse of one of them at an incredible summe, which they hung in their Temple (which *Apelles* hand had made famous) in a Net of Golde, to preserue the same from birds and Spiders. The *Catoblepas* is said to bee of like venomous nature, alwaies going with her head into the ground, her sight otherwise being deadly. As for the monsters, that by mixt generations of vnlike kindes Nature vnnaturally produ-

e *Gallen. lib. de Theriaca.*

Pliny saith it is twelue fingers long, and nine inches.

l. 8. c. 21.

f 10. Baptista  
Porta, &c.  
g Lemnius de  
occulis. lq. c. 12.

ceth<sup>f</sup> I leaue to others discourse. *Lemnius* & *Lemnius* tels, that of the marrow in a mans backbone is engendred a Serpent; yea of an Egge which an old Cock will lay after he is vnable to tread Hennes any longer, is (saith he) by the same Cockes sitting, produced a basiliske: and tells of two such Cockes at Zirizea, killed by the people, which had found them sitting on such Egges.

Ostriches keepe in companies in the Deserts, making shewes a far off as if they were troupes of Horsemen: a ridiculous terrour to the Carauans of Marchants: a foolish Bird, that forgetteth his Nest, and leaueh his Egges for the Sunne and Sands to hatch, that eateth any thing, euen the hardest Iron: that heareth nothing: They haue Eagles, Parots, and other Fowles. But none more strange then that which is tearmed *Nisr*, bigger then a Crane, preying vpon Carrion, and by his flight burieth his greatbody in the clouds that none may see him, whence he espyeth his prey: and liueth so long that all his fethers fall away by age, and then is fostered by his yong ones.

Other fowles they haue too tedious to relate. Grasshoppers doe here often renew the Egyptian plague, which come in such quantitie that they intercept the shining of the Sunne like a cloud, and hauing eaten the fruits and Leaues, leaue their spawne behinde (worse then their predecessors) deuouring the very barks of the Lease-lesse Trees. The old depart none knowes whither: and sometime with a South-East winde are carried into Spaine. The Arabians, & Lybians eate them before they haue spawned, to that end gathering them in the morning, before the Sunne haue dried their wings, and made them able to flye. One man can gather foure or fiue bushels in a Morning. *h P. Orosius* tells that once they had not onely eaten vp Fruits, Leaues, and Barke, while they liued, but being dead, did more harme: for beeing carried by a winde into the Sea, & the sea not brooking such morsels, vomiting them vp againe on the shore, their putrified carkasses caused such a plague, that in Numidia died thereof eight hundred thousand: and on the Sea coast neere Carthage and Vtica, two hundred thousand: and in Vtica it selfe thirtie thousand souldiours, which had beene mustered for the Garrisons of Africa. In one day were carried out of one gate one thousand & fiue hundred carkasses. They are said to come into Barbary seuen yeares together, & other seuen not to come, at which times corne before so deare, is sold for little, and sometimes not vouchsafed the reaping, such is their soile and plenty. The iuice of the yong is poison. *Aluarez* in his 32. and 33. Chapters, tells of these Grasshoppers in Aethiopia, that in some places they made the people trusse vp bagge and baggage, and seeke new habitations where they might finde victuall: The Countrey all desert and destroyed, and looking as if it had snowed there, by reason of the vnbarkeed Trees, and the fields of Mais, the great stalkes whereof were troden downe, and broken by them: and in another place a Tempest of raine and Thunder left them more then two yards thicke, on the Riuer banks. This he saw with his eyes.

But the studious of Natures rarities in these parts may resort to *Leo*, and others, as also for their further satisfaction in the Fishes and Monsters of the water; as the *Hypopotamus*, in shape resembling a horse, in bignes an Asse: The Sea Kine, lesser then the land Kine, the Tartarua a tortuise, which liueth in the Deserts, of huge bignes, &c.

The people which inhabite Africa are Arabians, Moors, Abissines, Aegyptians, and diuers sorts of the Heathens, differing in rites from each other, as shall follow in our discourse. The Monsters which *Pliny* and others tell of, besides *Munster* and *Sabellions* out of them, I neither beleue, nor report.



## CHAP. II:

*Of Egypt and of the famous Riuer Nilus: and her first Kings,  
Temples, and Monuments, according to Herodotus,  
Diodorus, and others.*



After our generall view of Africa, Egypt may iustly challenge the principall place in our African discourse, as being both in situation next to Asia (whence wee are lately come) and consequently from thence first peopled; besides that *Religion*, our Load-Starre, hath here found the soonest and solemnest entertainment. And not in Religion alone, but in Politie, Philosophie, and Artes, the Grecians<sup>a</sup> which would seeme the first Fathers of these things haue been Disciples to the Egyptians, as<sup>b</sup> *Am. Marcellinus* and *D. Siculus*, *Plutarch*, and many others affirme. Hence *Orpheus*, *Musæus*, & *Homer* fetched their Theologie; *Lycurgus* and *Solon* their lawes; *Pythagoras*, *Plato*, *Anaxagoras*, *Endoxus*, *Democritus*, *Dadalus*, here borrowed that knowledge for which the world hath euer since admired them. Let it not then be imputed to me as a tedious officiousnesse, if I longer detain the Reader (otherwise delighted with the view of those rills which hence haue flowed among the Greeke and Latine Poets and Philosophers) in surveying these Egyptian Fountaines and well-springs, whence haue issued especially a deluge of Superstition, that in elder times drowned all the neighbouring parts of the world. Nor let it bee tedious vnto vs to behold (in this historicall Theater) those Egyptian Rarities; the sight whereof hath drawne not Philosophers alone, but great Princes too, and mighty Emperours, to the vndertaking of long and dangerous journeyes: As<sup>c</sup> *Seuerus*, who though hee forbade Iudaisme and Christianitie, yet went this Pilgrimage, in honour of *Serapis*, and for the straunge sights of *Memphis*, *Memnon*, the *Pyramides*, *Labyrinth* &c. *Vespasian* also and others did the like.

The name of Egypt (saith<sup>d</sup> *Iosephus*) is *Mesre*, of *Misraim*, the sonne of *Cham*, and the Egyptians of themselves *Mesrei*. So the Arabians at this day call it (as *Leo*<sup>d</sup> affirmeth) but the inhabitants they call *Chibth*. This *Chibth* they say was hee which first ruled this Countrey, and built houses therein. The inhabitants also doe now call themselves thus: yet are there not now left any true Egyptians, saue a few Christians; the Mahumetans hauing mingled themselves with the Arabians and Africans. The Turkes<sup>f</sup> call both the countrey it selfe, and principall Citie (*Cairo*) by the name of *Misir*. The name Egyptus is deriued from *Egyptus* brother of *Danaus* after the common account: as others say, of *g Ai* and *Copti*.

Egypt hath on the East, the gulfes, & some part of Arabia; on the South the falles and mountaines of Aethiopia; on the West, the Deserts of Libya; on the North, the Mediterranean Sea: all which Nature hath set not onely as limits, but as fortifications also to this Countrey. Nilus runneth through the middest thereof, threescore miles from *Cairo* making by diuision of himselfe that *Delta*, to which some appropriated the name of Egypt, refuted by *Iupiter Ammon*, whose Oracle (saith *Herodotus*) reckoned all that Egypt, which Nilus ouerflowed. *Ptolomæus*<sup>h</sup> numbred three of those *Deltas*. Touching the head of Nilus; *Bredenbachius* (as *Adrichomius* citeth him) affirmeth, that many Soldans haue sent men on purpose furnished with skill and prouision for the Discouery, who, after two or three yeares, returning, affirmed that they could finde no head of this Riuer, nor could tell any certainty, but that it came from the East, and places not inhabited: both of like truth. For indeede this Riuer ari-

<sup>a</sup> *Iamblichus*.  
<sup>b</sup> *Am. M. l. 22.*  
*D. S. l. 1.*  
*Plin. de Os. & l. f.*  
*Vol. l. 12.*  
*Last. l. 4. c. 9.*  
*Hieron. ad Paul.*

<sup>c</sup> *Ælian. Spart. Seuerus.*

<sup>d</sup> *Antiq. l. 1. c. 6.*  
*Broughtons*  
*Concent.*  
<sup>e</sup> *Io. Leo l. 2.*

<sup>f</sup> *D. Chytr.*  
<sup>g</sup> *Ai Copti*, the land of *Copti*, (a chiefe Citie of Egypt) so *Lydiat* and some others.

<sup>h</sup> *Ptol. li. 4. c. 7.*

k Ph. Pigafetta.  
l. 2. c. ult. apud  
Ram.  
l Gorop. in Ecce-  
ses. Niloscopium.

m Acosta. hist.  
Ind.

n P. Pigafetta.  
l. 1. c. 2.

o Historia dela  
Etiopia. l. 1. c. 28.

p Leo Lib. 8.

q Raine is in-  
fectious if at  
any time it fall  
in Egypt:  
except in  
and about  
Alexandria,  
where Pigafet-  
ta saith it rai-  
neth.

Terra suis con-  
tenta bonis, non  
indiga mercis,  
Aut iouis, in so-  
lanta est fiducia  
Nilo. Lucã. Bel.  
Sac. l. 19.  
Nilus solus ex  
amnis uniuersis  
nullas expirat  
auras. Solim.  
r Isay 11. 15.

seth (as by late discoueries is found) out of a Lake in twelue degrees of Southerly Latitude, out of which not onely this Riuer runneth Northwards into the Mediterranean, but *Naire* also, Westward, *Zuama*, and *Spirito Santo* Eastward into the Ocean, as is said: all ouer-flowing their Territories in the same time and from the same cause. What this cause should be, many both old and later writers haue laboured to search. *Herodotus*, *Diodorus*, *Pliny*, and *Solinus*, haue lent vs the coniectures of Antiquitie herein: <sup>k</sup> *Fracastrinus* and *Ramusius*, haue bestowed their discourses on the Subiect, as *Goropius* also and others of later yeares haue done. The most probable cause is the raynes, which *Gorop.*<sup>l</sup> in his *Niloscopium*, deriueth from a double cause. For the Sunne, in places neere the line, doth shew more mighty effects of his fierie presence, exhaling abundance of vapours, which in terrible showers he daily repaieth, except some Naturall obstacle doe hinder (as in some places of *Peru* where it seldome or neuer raineth:) And hence it is, that the Indians both East and West, and the Africans, reckon their Summer and Winter otherwise then in these parts of the world: for this time of the sunnes neere presence with them they call Winter in regard of these daily stormes: which hee seemes to recompence them with other six monethes continuall serenitie and faire weather; not then raising (by reason of his further absence) any more exhalations then are by himselfe exhausted and consumed, which time for that cause they call Summer. *Goropius* therefore out of his coniectures telleth vs of a two-fould Winter, vnder both Tropikes at the same time; vnder *Cancer* the rainie Winter, which in manner (as yee haue heard) attendes on the same; vnder *Capricorne* the Astronomicall Winter in the Sunnes absence, where also he supposeth it to raine at that time by reason of the high hills there situate, & the great Lakes, which minister store of moisture, besides that *Cancer* is then in the house of the Moone. Againe, the Windes<sup>n</sup> *Etesij* (that is to say *ordinaris every yeare*) in their annuall course, euery Winter lift vp the cloudes to the toppes of the hilles, which melt them into raine, wherby all the Riuers in *Ethiopia* are filled: and cause those ouerflowings, which in Nilus is strangest, because it is in Egypt, furthest off from the raine that cause it. The like ouerflowing is common to many other Riuers; as to *Niger*, in Africa; to *Menan* of *Pegu*; and the Riuer of *Siam* in Asia; and to the Riuers of *Amazones*, and *Guiana* in America. *Frier Lays*<sup>o</sup> *de Vvretta* ascribeth the ouerflowing to some secret passages and pores, whereby the Ocean and the Mountaines of the Moone hold mutuall commerce. This increase of Nilus beginneth about the middest of *Iune*, continuing forty daies, after which followeth the decrease as long. In the middle of Nilus, (saith *P Leo*) ouer against the olde Citie of *Cairo*, standeth the Ile *Michias*, or the measuring Ile, containing one thousand, and five hundred Families, and a Temple, and a foure-square Cisterne of eightene cubits depth, whereinto the water of Nilus is conuaid by a certaine sluice vnder the ground, in the middest whereof is a pillar marked also with eightene cubits, to which Officers for the purpose resort daily from the 17. of *Iune*, to obserue the increase, which if it amount to fiftene Cubits, and there stay, it doth portend fertilitie, and how much ouer or vnder, so much lesse abundance. In the meane time the people deuoutly exercise prayer and almes-giuing: And after, the price of victuals, (especially of Corne) is proportionably appointed for the whole yeare. The Cities and Townes of Egypt, whiles this inundation lasteth, are so many Ilands. And thus saith *Herodotus*, The land of Egypt doth not onely owe the fertilitie, but her selfe also, vnto the slimie encrease of Nilus: for a raine is a stranger in this Countrie seldome scene, and yet oftner then welcome; as vnholseome to the inhabitants. But *Goropius* reasoneth largely in confutation of the opinion of *Herodotus*. The mouthes or falles of Nilus, numbred by the Prophet *Esay* and other in olde times, seuen, and after *Pliny* (who reckoneth the foure smaller) eleuen: are now (as *Willislmus Tyrius* out of his owne search testifieth) but foure, or, as other writers, but three worthy of consideration, *Rosetto*, *Balbitina*, *Damiata*, where the saltnes of the earth, and shelles found in it, may seeme to confirme *Herodotus* opinion, that Nilus hath wonne it from the Sea. Egypt was anciently diuided



ded into *Thebais*, *Delta*, and the region interiacent: and these subdivided into six and thirtie *Nomi*, which we may call shires, whereof *Tante* and *Heliopolite* were the assignement of *Iacobs* familie: then called *Goshen*, from whence *Moses* after conducted them into *Canaan*, as *Strabo* also witnesseth. The wealth of *Egypt*, as it proceedeth from *Nilus*, so is it much encreased by the fit conueyance in the naturall and hand-laboured channells thereof. Their harvest beginneth in Aprill, and is threshed out in Maie. In this one Region were sometimes (by *Herodotus* and *Plinies* report) twenty thousand Cities: *Diodorus* x *Siculus* saith eightene thousand: and in his time, three thousand. He also was told by the Egyptian Priests, that it had bene governed about the space of eightene hundred yeares, by the Gods and *Heroes*; the last of whom was *Orus*: after whom it was vnder kings vntill his time, the space almost y of fiftene hundred yeares. To *Herodotus* they reported of three hundred and thirtie kings from *Menas* to *Sesostris*.

The Scripture, whose Chronologie conuinceth those lying Fables, calleth their Kings by one generall name, *Pharao* (which some z interpret a Sauour, *Iosephus* saith signifieth Authoritie) and maketh auncient mention of them, in the dayes of *Abraham*. Some beginne this royall Computation at *Mizraim*. If our *Berosus* which *Annius* hath set forth were of authoritie, a he telleth, that *Cham*, the sonne of *Noah*, was by his father banished for particular abuse of himselfe, and publique corruption of the world, teaching and practising those vices, which before had procured the Deluge, as sodomy, incest, buggery: and was therefore branded with the name *Chemisenwa*, that is, dishonest *Cham*, in which the Egyptians followed him, and reckoned him among their Gods, by the name of b *Saturne*, consecrated him a Citie called *Chem Min*. The Psalmes c of *Dauid* doe also thus entitle Egypt, the land of *Cham*: which name was retained by the Egyptians themselues in *Ieromes* d dayes. *Chemmis* after *Diodorus* was hallowed to *Pan*, and the word signifieth *Pans* Citie: in *Herodotus* his time it was a great towne in *Thebais*, hauing in it a Temple of *Persens*, square, and set round with Palme-trees, with a huge Porch of stone, on which were two great statues, and in it a Chappell, with the Image of *Persens*. The Inhabitants want not their miraculous Legend, of the Apparitions of their God, and had a relique of his, a sandale of two cubites which he sometimes ware. They celebrate festiuall games in his honour, after the Greek maner. *Herodotus* also mentioneth an Iland called *Chemmis*, with the Temple of *Apollo* in it.

*Lucian* e sayth, the Egyptians were the first that had Temples, but their Temples had no Images. Their first Temples are reported f to haue bene erected in the times of *Osiris* and *Isis*, whose parents were *Iupiter* and *Inno*, children to *Saturne* and *Rhea*, who succeeded *Vulcan* in this Kingdome. They built a Magnificent Temple to *Iupiter* and *Inno*, and two other golden Temples to *Iupiter Caelestis*, and *Iupiter Ammon*, or *Cham*, which we before spake of, instituting vnto them Priests and golden Statues. *Menas* is reckoned the first King after those Demi-gods g, who built a Temple to *Vulcan*, and taught the people to sacrifice, and other rites of Religion. Long after him, *Busiris* built Thebes, which was said h to haue a hundred Gates, and many stately erections of Temples, Colosses, Obeliskes; by the one Name they call their more then Giantly Images; by the other, their Pillars of one stone, fashioned like a Needle. Of foure Temples, there was one containing in circuit thirteene furlongs, in height fise and fortie cubits, the wall foure and twentie foot thicke. *Cambyfes* robbed it. Amongst the seuen and fortie Sepulchres of their Kings, that of *Simandius* was reckoned most sumptuous, the gates whereof were two hundred foot long, and fise and fortie cubits high: within was a square Cloyster, containing in each square foure hundred foot, borne vp with Statues of Beasts in stead of Pillars, of sixteene cubits, the Roofs made of stones, of two paces broad, beautified with Starres. Then was there another gate like to the former, but fuller of worke, with three huge Statues to himselfe, his mother, and daughter. Within this was another Cloyster, more beautifull then the former. This cost, although it might happily be enlarged in the telling, yet doth not disagree to that Egyptian opinion, esteeming their houses their

D. Chytr.  
t Sir. lib. 16.

u Sesostris,  
Ptolomei, Tra-  
iani fuisse.  
x Diod. lib. 1.

y Olymp. 180.

z Morn. de ver.  
Jof. Antiq.  
lib. 3. ca. 2.

a Pseudo-Bero-  
sus.

b Xenoph. de  
equinoctiis, cal-  
leth Cham Sa-  
turnus Aegyptius.  
c Psalm. 75. v.  
108.

d Hier. in Gen.  
Brought. Cont.

e Lucian. Dea  
Syr.

f Diod. Sic. li. 1

g Morn. de vera  
Christ. rel. ca. 26.  
h Herodot. li. 2.



c In 69. 51. &  
29. 50

their Innes, and their Sepulchres their etern all Habitations. Of the race of *Simandines* was *Ogdous*, that built <sup>c</sup> Memphis (called in the Scripture *Noph*) compassing a hundred and fiftie furlongs, at the parting of Nilus, into that *Delta*-diuision, where the succeeding Kings abode, forsaking Thebes, till Alexandria was after built by *Alexander*.

d St. lib. 17.

Thebes was called *Diospolis*, or *Iupiters* Citie, where (as *Strabo* <sup>d</sup> reporteth) was consecrated to *Iupiter* a beautifull Virgin of noble birth, who, vntill the time that shee had her naturall purgation, had the carnall companie of whomsoever she pleased, and at this her menstruous accident was bewailed as dead, and after married. Such Virgins the Greekes (sayth he) called *Pallades*. Many yeares after *Ogdous*, succeeded *Sesofstris*. *Iosephus* <sup>e</sup> is of opinion, That *Herodotus* erred in the name, and ascribed the deeds of <sup>f</sup> *Shishak* to *Sesofstris*; to which also the computation of *Herodotus* doth agree reasonably in the time. <sup>g</sup> Others account him the same with *Sesachis* in *Diodorus*. The huge Conquests of this *Sesofstris* are beyond all that euer *Alexander* atchieued, if we credit Authors. At his returne he builded in every Citie of *Egypt* a Temple to their chiefe God at his owne costs; and offered a shippe of Cedar, two hundred and eighty cubites in length, siluered on the in-side, guilded on the out-side, to the chiefe god at Thebes, and two Obeliskes one hundred and twenty cubits high, wherein were ingrauen the greatnes of his Empire and reuenues. At Memphis in the Temple of *Vulcan* he dedicated Statues of himselfe and his wife, thirty cubites high, of his children twenty. And when he went to the Temple, or through the Citie, his Chariot was drawne by Kings, as *Lucan* singeth:

e Antiq. lib. 8. 4.  
f 2. Chron. 12. 9.  
g Volater. lib. 12.  
Lud. Reg. lib. 4.

*Venit ad Occasum mundi q̄, extrema Sesofstris;  
Et Pharios currus Regum cernicibus egit.*

*Sesofstris* in the Westerne World, by warre  
Compelled Kings to draw his Memphian Carre.

h Mat. Westm.  
Fox Ast. & Mo-  
nument.  
i Stow chron. & c.  
i Anna. 2. 15.

Thus we reade in our owne Chronicles <sup>h</sup> of *Edgarus Pacificus*, sometimes King of England, rowed in a Boate by eight Kings, himselfe holding the Sterne.

*Tacitus* <sup>i</sup> telleth of *Rhamfes* an *Egyptian* King, who conquerd the East and South parts of the world, helped heerein, (as the Priests tolde *Germanicus*) with the forces of Thebes, who had then seuen hundred thousand fighting men. This was written in Egyptian Characters at Thebes, interpreted by one of the Priests, together with his reuenues not inferiour to the Roman or Parthian Empires. *Pheron*, the sonne and successour of *Sesofstris*, enraged at the rage of Nilus, swelling aboue eighteene cubits, cast a dart against the streame, <sup>k</sup> and thereupon lost his sight, which by the aduice of the Oracle in Butis, was restored by the vrine of a woman, which had neuer knowne man but her husband: which caused him to burne his owne wife and many other, failing in this new experiment, and to marry her whom at last he found by this prooffe to be honest. He set vp in the Temple of the Sunne two Pillars, each of one stone of 100 cubits high, and eight broad. After, succeeded *Memphites*, *Rhamfinitus*, and *Cheopes*. This last shut vp all the Temples in Egypt, and busied them in his owne workes, one hundred thousand by course ten yeares together, in building a Pyramis for his Sepulchre. The least stone was thirtie foote, and all grauen. Nilus passeth vnder it by a trench. It was reckoned among the Wonders of the World. His daughter and brother made two other; odious therefore to the Egyptians, who will not once name them. <sup>l</sup> *Bellonius* out of his owne sight reporteth, that the *Pyramides* (yet remayning) doe exceed that which Histories haue related of them. Hee measured one of the foure squares of one of them, which contained three hundred and foure and twenty large paces. This was hollow, the other solid. They did it (saith hee) in hope of the resurrection. For they would not interre their dead bodies, because of the worms; nor burne them, because they esteemed Fire a liuing creature, which feeding thereon, must together with it perish. They therefore with nitre and cedar thus preferue them. Some also re-

k Her. lib. 2.

l Bellon. l. 2. c. 42

port



port,<sup>m</sup> That they vsed hereunto the slimie Bitumen of the dead Sea, which hath preserved an infinit number of Carkasses in a dreadfull Caue (not farre from these *Pyramides*) yet to be seene, with their flesh and members whole, after so many thousand yeares, and some with their haire and teeth. *Belonius* thinketh the fables of *Lethe* and *Styx* to haue flowed from that Lake, by which the dead bodies were brought hither. Of these is the true *Mumma*. Not farre hence is that *Sphynx*, a huge Colosse, with the head of a Maid, and bodie of a Lion, supposed by *Belonius* to be the monument of some Sepulchre. It yet continueth all of one stone, and is a huge face, looking toward Cairo. The compasse of the head, sayth *P. Martyr*<sup>n</sup>, an eye-witnesse, is 58. paces. *Pliny*<sup>o</sup> numbrellh 8. *Pyramides*, and saith, That the compasse of this *Sphynx*, about the head, was 107. foot, the length 143. 36000 men were 20. yeares in making one of the *Pyramides*, and three were made in 78. yeares and foure moneths. The greatest (saith he) conereth eight acres of ground; and *Belonius* affirmeth, That the *Pyramides* rather exceede then fall short of the reports of the Ancient, and that a strong and cunning Archer on the toppe is not able to shoot beyond the fabricke of one; which *Villamont* being there, caused to be tried and found true. But I would be loth to burie the Reader in these sumptuous Monuments, the witnessses of vanitie and ostentation; of which, besides the Ancient, *Martyr*, *Belonius*, *Euesham*, *Villamont*, and other eye-witnesse haue largely written.

*Mycernus* is reckoned the next King, better beloued of his subiects, whose daughter was buried in a wooden Bull in the City Sai; to which euery day were odors offered, & a light set by night. This Oxe once a yeare was brought out to the people. Next to him was *Asychis*, who made a Pyramis of bricks; and these bricks were made of earth, that claue to the end of a pole for this purpose, in a vaine curiositie thrust into a lake. Yet were all these wonders exceeded by the Labyrinth, the worke (say some) of *Psammetichus*, or (after *Herodotus*) of the twelue Peeres which reigned in common as kings, partly aboue ground, partly beneath, in both containing 3500 roomes. *Herodotus* saith he saw the vpper roomes, the lower he might not, as being the Sepulchres of the Founders, & of the sacred Crocodiles: all was of stone, and grauen. The lake of *Mæris* was not lesse wonderful, compassing 3600. furlongs, & 50 fadom in depth, made by *Meris*, whose name it beareth. In the midst were 2. *Pyramides* 50. fadom aboue, & as much beneath water, one for himselfe, the other for his wife. The water flows 6 months out, & 6 months in, from *Nilus*. The fish were worth to the kings coffers twety of their pounds a day the first 6, & a talent a day the last 6 months. Of *Necus* whom the Scripture calles *Pharaoh Necho*, & of his victory against the Syrians in Magdolo, or Magiddo, where he slue king *Iosiah*. He also makes this *Necus* author of that trench, from *Nilus* to the red sea, which *Strabo* ascribes to *Sesostris*. *Pli.*<sup>t</sup> makes *Sesostris* first author, seconded by *Darius*, who in this busines was followed by *Ptol.* 100. foot broad, 37. miles long; but forced to leaue the enterprife, for feare of the red sea ouerflowing Egypt, or mixing his water with *Nilus*.

*Tremellus* thinks it to be the labour of the Israelites, in that seruitude, from which *Moses* freed them. He consumed in this work 120000. Egyptians. After him reigned *Sammi*, & then *Apries*. About these times *Nabuch*, conquered the Egyptians, according to *Ezech.* prophecy, *Ezec.* 30. But they had also ciuil wars. *Amasis*<sup>t</sup> depriued *Apries*, who, being of a base birth, of a great bason of gold in which himselfe & his guests had vsed to wash their feet, made an Image, & placed it in the most conuenient part of the city; & obseruing their superstitious deuotion thereunto, said that they ought now no lesse to respect him, notwithstanding his former base birth and offices. When hee was a priuate man, to maintaine his prodigall expenses, he vsed to steale from others: and when they redemaunded their own, he committed himselfe to the censure of their oracles. Such oracles as neglected his thefts, he being a king, did neglect. He brought from the city Elephantina 20 daies sailing, a building of solid stone, the rooffe being of one stone, 21 cubits long, 14 broad, and 8 thicke, and brought it to the Temple at Sai. He ordained, that euery one should yerely giue account to the Magistrate, how he liued, & maintained himself. *Psammetus* his son succeeded, whom *Cambyses* depriued.

CHAP.

<sup>m</sup> *Gi. Bol. oen*<sup>n</sup> *Leg. Bab lib. 3*<sup>o</sup> *Lib. 36. ca. 12.*<sup>p</sup> *Hont. Cos. li. 3.*<sup>q</sup> *Reg. 23. 29.*<sup>r</sup> *Plin. li. 6. c. 29*<sup>s</sup> *Anton. Galua.*<sup>t</sup> *Philostrat. de**vita Apollon. lib.**5. ca. 15. saith**that Apollonius,**seeing a Lion**(which one**had tamed) of-**fer to tawn on**him, with all,**vittering cer-**taine mur-**murings; inter-**preted that**speech of the**Lion to the**people, saying,**that he some-**time had been**Amasis the Æ-**gyptian King;**whereupon he**was sent with**ponpous pro-**cession of the**Priests, to Le-**ontopolis, and**there placed in**the Temple.*

## CHAP. III.

Of the Egyptian Idoles, with their Legendary Histories  
and Mysteries.

If we stay longer on this Egyptian Stage, partly the varietie of Authors may excuse vs which haue entreated of this subiect, partly the variety of matter, which, adding some light to the Diuine Oracles, (not that they neede it, which are in themselves a light & shining in a darke place; but because of our need, whose owly eyes can not so easily discern that light) deserue a larger relation. For whether the Histories of the Old Testament, or the Prophecies of the New be considered, both there literally we reade of Egyptian rites practised, and heere mystically of like superstitions in the Antichristian Synagogue reuiued, therefore <sup>b</sup> called *spiritually Sodome and Egypt*. No where can Antiquitie pleade a longer succession of error; no where of superstition more multiplicitie; more blind zeale, in prosecuting the same themselves, or cruelty in persecuting others that gaine said. Oh Egypt! wonderfull in Nature, whose *Heauen is brasse*, and yet thine *Earth not Iron*, wonderfull for Antiquitie, Arts and Armes, but no way so wonderfull, as in thy Religions, wherewith thou hast disturbed the rest of the world, both elder and later, Heathen and Christian; to which thou hast beene a sinke and mother of Abominations. Thy *Heathenisme* planted by *Chaan*, watered by *Iannes*, *Iambres*, *Hermes*, ouerflowed to Athens and Rome: Thy *Christianisme*, famous for many ancient Fathers, more infamous for that *Arrian heresie*, which rising heere, eclipsed the Christian light; the world wondring and groning to see it selfe an Arrian: I speake not of the first Monkes, whose egge, here layd, was faire, and beginnings holy: but (by the Deuills brooding) brought forth in after-ages a dangerous serpent: Thy Mahumetisme entertayned with like lightnes of credulity, with like eagernes of deuotion, no lesse troublesome to the Arabian Sect in Asia and Africke, then before to the Heathens or Christians in Europe. The first Author (it seemeth) of this Egyptian, as of all other false Religions, was *Cham* (as before is sayd) which had taken deepe rooting in the dayes of *Ioseph* the Patriarch, and in the dayes of *Moses*; their Priests <sup>c</sup> Wisemen and Soothsayers, confirming their deuotions with lying miracles, as the Scriptures testifie of *Iannes* and *Iambres*; and <sup>d</sup> *Hermes Trismegistus*, of his grandfather and himselfe. The Grecians ascribe these deuotions to *Osiris* and *Isis*: of whom the Historie and Myserie is so confused; that *Typhon* neuer hewd *Osiris* into so many peeces, as these vaine *Theologians*, and *Mythologians* haue done. They are forsooth in the Egyptian throne, King and Queene: in the heauens, the Sunne & Moone: beneath these, the Elements: after *Herodotus*, they are *Bacchus* and *Ceres*: *Diodorus* maketh *Osiris* the same with the Sunne, *Scrapis*, *Dionysius*, *Pluto*, *Ammon*, *Iupiter*: *Isis*, the Moone, *Ceres* and *Iuno*. In *Macrobius* and *Servius* she is the nature of things; he, *Adonis* and *Atis*: *Platarch* addeth to these Interpretations *Oceanus* and *Sirius*, as to *Isis*, *Minerva*, *Proserpina*, *Thetis*. And if you haue not enough, *Apuleius* will helpe you, with *Venus*, *Diana*, *Bellona*, *Hecate* *Rhamnusia*: and *Heliodorus* nearer home, maketh *Osiris* to be *Nilus*, the Earth *Isis*. So true is it that <sup>e</sup> *an Idoll is nothing in the world*, and Idolaters worship they know not what.

But to search this fountaine further, you may reade the Egyptian opinion in *Diodorus*, <sup>f</sup> how that the world, being framed out of that *Chaos*, or first matter, the lighter things ascending, the heauier descending, the Earth yet imperfect, was heated and hardned by the Sunne, whose violent heate begat of her slimie softnesse certaine putride swellings, couered with a thinne filme, which beeing by the

<sup>a</sup> 2. Pet. 1. 19.

<sup>b</sup> Apoc. 11. 8.

<sup>c</sup> Gen. 41. 8.

Exodus 17.

<sup>d</sup> Her. Asc. lep.

<sup>e</sup> 1. Cor. 8. 4.

Jo. 4. 12.

<sup>f</sup> Diod. Sic. li. 1.



same heate ripened, brought forth all manner of creatures. This *muddy generation* was (say they) first in Egypt, most fit, in respect of the strong soile, temperate ayre, Nilus overflowing, and exposed to the Sunne, for to beget and nourish them: and yet retaining some such vertue. at the new flaking of the riuer, the Sunne more desirous (as it were) of this Egyptian Concubine, whom the waters had so long detained from his sight, ingendring in that lustfull fit many Creatures, as mice and others, whose forepartes are seene mouing before the hinder are formed. These newly-hatched people could not but ascribe Diuinitie to the Author of their humanity, by the names of *Osiris* and *Isis*, worshipping the Sunne and Moone, accounting them to be Gods, and euerlasting: adding in the same Catalogue, vnder disguised names of *Iupiter*, *Vulcan*, *Minerva*, *Oceanus*, and *Ceres*, the fve Elements of the world, Spirit, Fire, Aire, Water, & Earth. These eternall Gods begot others, whom not Nature, but their owne proper merite made immortall, which reigned in Egypt, and bare the names of those celestiaall Deities. Their Legend of *Osiris*, is, that he hauing set Egypt in order, leauing *Isis* his wife gouernour, appoynting *Mercurie* her Counsellour (the inuenter of Arithmerike, Musicke, Physicke, and of their superstition) made an expedition into farre countries, hauing *Hercules* for his Generall, with *Apollo* his brother, *Anubis* and *Macedon* his sonnes, (whose Ensignes were a Dogge and a Wolfe, creatures after for this cause honored, and their counterfeits worshipped) *Pan*, *Maron*, and *Triptolemus*, and the nine Muses attending with the Satyres. Thus did hee inuade the world, rather with Arts, then Armes; teaching men husbandry in many parts of Asia and Europe, and when Vines would not grow, to make drinke of barley. At his returne, his brother *Typhon* slew him, rewarded with like death by the reuenging hand of *Isis* and her sonne *Orus*. The disperfed peeces, into which *Typhon* had cut him, she gathered and committed to the Priests, with iniunction to worship him, with dedication vnto him of what beast they bestlied, which also should be obserued with much ceremonie, both alieue and dead, in memory of *Osiris*. In which respect also<sup>h</sup> they obserued solemnely to make a lamentable search for *Osiris* with many teares, making semblance of like ioy at his pretended finding, whereof *Lucan* singeth, *Nunquamq; satis quasiuis Osiris*; alway seeking (saith *Lactantius*) and alway finding. To establissh this *Osirian* Religion she consecrated a third part of the land in Egypt for maintenance of these superstitious rites and persons: the other two parts appropriated to the King, and his souldiours. This *Isis*, after her death, was also deified in a higher degree of adoration then *Osiris* telfe. One thing is lacking to our tale, which was also lacking a long time to *Isis* in her search. For when shee had with the helpe of waxe made vp of six and twenty parts, which she found so many Images of *Osiris*, all buried in seuerall places: his prinities, which *Typhon* had drownd in Nilus, were not without much labor found, & more solemnity interred. And that the deuill might shew how far he can besot men, the Image<sup>i</sup> hereof was made and worshipped; the light of this darkenesse shining as farre as Greece, whose *Phallus*, *Phallogogia*, *Ithiphalli*, *Phallophoria*, and *Phallophon* issued out of this sincke, together with their membrous monster *Priapus*. *Athenians* telleth of *Ptol. Philadelphus* in a solemnitie wherein he listd to shew to the world his madnesse; or (as it was then esteemed) his magnificence (a place worth the reading to them, who are not heere glutted with our tedious Egyptian banquet) hee among many sumptuous spectacles presented a<sup>l</sup> *Phallus* of gold, painted, with golden Crownes, of one hundred and twenty cubites length, hauing a golden starre on the top, whose circumference was six cubites. This was carried in a Charriot, as in others the Images of *Priapus*, and other Idoles.

Of the Iliacall rites,<sup>m</sup> that brazen Table (supposed to haue been some Altar-couer) after possessed by *Card. Bembus*, full of mysticall Characters, explained by *Laurentius Pignorius* in a Treatise of this Argument, may further acquaint the desirous Reader. *Diodorus* thinketh this the cause why they consecrated Goates, and erected Images of Satyres in their Temples; affirming that their Priests are first initiated in these bawdie rites. Their canonized beasts, of which the Egyptians and Syrians, (sayth<sup>n</sup> *Tully*) con-

<sup>g</sup> Some think that this *Osiris* was *Mizyaim* the sonne of *Cham-Morn*.

<sup>h</sup> *Lactant. lib. a*

<sup>i</sup> *Arnob. contra Gent lib. 5. aliam refert causam obscenissimam. Natalis Com. li. 5. ca. 3. aliam. k Athen. l. 5. c. 5 l Phallus is the Image of a mans yard.*

<sup>m</sup> *Laur. Pig. Mens. Iliac. exposit.*

<sup>n</sup> *De Nat. Deorum lib. 1.*

ceiued

o Philo. Jud.  
de decem præc.  
10f. cont. App.

p Iuuenal.

ceiued stronger opinions of Deuotion, then the Romans of their most sacred Temples, were o Dogges, Cattes, Wolves, Crocodiles, *Ichneumons*, Ramines, Goates, Bulles, and Lions, in honour of *Isis*: their sacred Birds were the Hawke, *Ibis*, *Phenicopterus*: besides Dragons, Aspes, Beetles, amongst things creeping; and of fishes, whatsoeuer had scales; and the Eele. Yea their reason did not onely to sensible things ascribe Diuinitie, but garlike and onions were free of their Temples, deuoted therefore by *Iuuenal*,

*Porrum & cæpenses violare & frangere morsu:  
O sanctas gentes quibus hæc nascuntur in hortis  
Numina.*

Onions or Leekes by old Egyptian Rite,  
It was impiety to hurt or bite:  
Oh holy people! in whose gardens grow  
Their Gods, on whom deuotion they bestow.

q Trem. & Iun.  
in Genes 43.  
Exod. 8.

For this cause some q thinke the Hebrewes were in such *abomination to the Egyptians*, that they would not eate with them, as eating and sacrificing those things, which the other worshipped. Example whereof *Diodorus* an eye-witnesse telleth, that when *Ptolemy* gaue entertainment to the Romans, whose friend he was declared; a Roman, at vnawares hauing killed a Cat, could not by the Kings authority, sending Officers for his rescue, nor for feare of the Romans, be detained from their butcherly furie. For such was their custome for the murther of those sacred creatures, to put to death by exquisite torments him that had done it wittingly, and for the Bird *Ibis* and a Cat, although vnwittingly slaine. And therefore if any espie any of them lying dead, hee standeth aloofe lamenting and protesting his owne innocencie. The causes of this blinde zeale, were the metamorphosis of their distressed Gods into these shapes; secondly, their ancient Ensignes; thirdly, the profit of them in common life. *Origen* addeth a fourth, because they were vsed to diuination, and therefore (saith he) forbidden to the Israelites as vncleane. *Eusebius* out of the Poet citeth a fift cause, namely, the Diuine Nature diffused into all creatures, after that of the Poet:

*Denm namq; ire per omnes  
Terraq; tractusq; maris cælumq; profundam.  
God goes through Sea, and Land, and lofty Skies.*

r Tusc. Qu. li. 5.  
f Orig. contra  
Cælum lib. 4.

I might adde a sixt, that *μετεμύχως* or transanimation which *Pythagoras* (it seemeth) here honoured. If I might, with the Readers patience, I would adde somewhat of their *Mysterie of iniquitie*, and the mysticall sense of this iniquitie. For, as many haue sweate in vnfoldeing the mysteries of that Church, which *spiritually is called Sodome and Egypt*, as *Ambrosius de Armariolo*, *Amalarins*, *Durandus*, *Durantis*, and others: so heere haue not wanted mysticall Interpreters, *Porphyrius*, *Iamblicus*, *Plutarch* and the rest. Such is the deepnesse of *Satan* in the shallownesse of humane both reason and truth. Water and Fire they vsed in all their Sacrifices, and do them deuoutest worship (saith *Porphyry*) because those Elements are so profitable to mans vse: and for this vse sake they adored so many creatures: at *Anubis* they worshipped a man. But especially they held in veneration those creatures which seemed to holde some affinitie with the Sunne. Euen that stinking Beetle or Scarabce did these more blinde then Beetles in their stinking superstitions obserue, as a liuing Image of the same, because forsooth, all Scarabees are of male sex, and hauing shed their seede in the dung, do make a ball thereof, which they rowle to and fro with their feet, imitating the Sunne in his circular journey. *Eusebius* followeth this Argument in the seuerall beasts which they worship; but to auoid tediousnesse, I leaue him, to looke on *Plutarchs* paines in this Argument. He maketh *Isis* to be deriued of the verb *εἰδέναι* to know, as being the Goddesse of Wisedome and Knowledge: to whom *Typhon* for his ignorance is an enemie. For without Knowledge Immortalitie it selfe could not deserue the name of Life, but of Time.

t Apud Euseb.  
de Præp. li. 3. c. 3

u De Os. & Is.



Their Priests shaued their owne haire, and ware not woollen but linnen garments, because of their professed puritie, to which the haire of man or beast being but an excrement, disagreed: and for this cause they reiected Beecues, Mutton and Porke, as meats which cause much excrements. Yea their *Apis* might not drinke of Nilus, for this riuers fatning qualitie, but of a fountaine peculiar to his holinesse. At Heliopolis they might not bring wine into the Temple, holding it vnseemely to drinke in the presence of their L O R D. They had many purifications wherein wine was forbidden. Their Kings, which were also Priests, had their sacred stints of wine; and did not drinke at all before *Psametichus* time, esteeming wine to be the bloud of them, which sometime warred against the gods, out of whose slaine carkasses Vines proceeded, and hence proceedeth drunkenness, and madness by wine. Their Priests abstaine from all fish: they eate not Onions, because they grow most in the wane of the Moone, they procure also teares and thirst. Their Kings were chosen also either of the Priests, or of the souldiours; and these also after their election, were presently chosen into the Colledge of Priests. *Osiris* signifieth many eyes, in the Egyptian language. *Os*, is much, and *Eri*, an eye. The Image of *Minerva* at *Sai*, had this inscription, *I am all, which is, which hath bene, which shall be, whose shining light no mortall man hath opened.*

*Ammon* \* they call *Am* (the same as is before said with *Ham* or *Cham* the sonne of *Noah*) in the vocatiue case, as inuocating him, whom they hold the chiefe G O D of the world, to manifest himselfe. They esteemed children to haue a diuining facultie, and obserued the voices of children playing in the Temples, and speaking at aduventure, as Oracles, because *Isis* seeking after *Osiris*, had enquired of children. They interpret Astronomically the Dog-starre to belong to *Isis*; the Beare, to *Typhon*; Orion, to *Horus*.

The Inhabitants of Thebais acknowledged nothing for G O D which was mortall; but worshipped *Cneph*, which they said, had neither beginning nor ending. So many are the interpretations in their mysticall Theologie, that Truth must needs be absent, which is but One: and these may rather seeme suble fetches of their Priests, to gull their people, then the true intents of their first authors of Idolatrie. Because *Typhon* was of red colour, they consecrated red Bulls, in which yet there might not be one haire blacke or white. They esteemed it not a sacrifice acceptable to the gods, but contrarie, as which had receiued the soules of wicked men: and therefore they cursed the head of the sacrifice, which they hurled into the riuer: and since haue vsed to sell to strangers. The diuell happily would teach them an apish imitation of that sacrifice of the red Cow, *Numb.* 19. The Priests abhorre the sea, as wherein Nilus dieth; and salt is forbidden them, which they call *Typhons* spittle. In *Sai*, in the Porch of *Mineruaes* Temple, was pictured an Infant, an oldman, a Hauke, a Fish, and a Sea-horse. The mystery was, O yee that are borne, and die, G O D hateth shamelesse persons. The Hauke signified G O D, the Fish hatred, the Sea-horse impudencie.

By their *Osiris* and *Typhon*, they signified the good and euill, whereof we haue not onely vicissitudes, but mixtures, in all these earthly things. And heere *Plutarch* is large in shewing the opinion of these wise-men, which when they saw so much euill, and knew withall that good could not bee the cause of euill, they imagined two beginnings, one whereof they called G O D, the other Deuill: the good, *Orimazes*; the bad, *Arimanizus*. This opinion is fathered on *Zoroastres*, Betwixt these two was *Mithres*, whom the Persians called a Mediator. So the Chaldeans had among the Planets, two good, two bad, three of middle disposition. The Grecians, their *Iupiter* and *Dis*, and *Harmonia* begotten of *Venus* & *Mercury*. *Empedocles* called the one Friendship, the other Discord: the Pythagoreans call the good, *One*, bounded, abiding, right, square, &c. The other, *Duplicite*, infinite, moued, crooked, long, &c. *Anaxagoras*, the minde and infinitenesse; *Aristotle*, Forme and Priuation. *Plato*, the Same, and Another. Hence appeareth how true it is, that *the Naturall men perceiue not the things of G O D, nor can know them*: and hence grew the Manichæan heresie.

All the deformitie and defect of things, *Plutarch* ascribeth to *Typhon* (whome they also called *Seih*, *Bebon*, and *Smy*, saith *Pignori*) that which is good, to *Osiris*,

T

and

x *A. 1. 1. 1.*  
Opifex intelle-  
ctus qui verita-  
tis est dominus  
& sapientie,  
quatenus in ge-  
nerationem pro-  
grediens occul-  
tam latentium  
rationem produ-  
cit in lucem, A-  
mum, *Egyptiacæ*  
lingua vocant:  
quatenus autem  
sine mendacia  
peragit omnia  
Pit a nuncupa-  
tur: quatenus  
effector bonorum,  
Osius aliasque  
denominationes  
habet propter  
potentias action-  
esque differen-  
tes. *Jamblichus*  
de *Mysterijs*.

y *Vid. Soc. lib.*  
1. cap. 17.

z 1. Cor. 2. 14:

a *Nat. Com. lib.*  
6. & 8.



b The hornes of *Iſis* (for ſo they picture her) are by *Suidas* aſcribed to that fable of *Io*, which ſome ſay is *Iſis*.

c *M. Fic. in Iamb. tranſlated according to Proclus.*

d *Gen. Dier. lib. 2. cap. 8.*  
e *Laſt. lib. 1. c. 6.*

*Fran. Patricij Zoroaſter.*

*F. P. Her. Trifmegiſt. Græcolat.*

*Aſclepius de ſole & demonib. l. 1.*

f *Aſclep. cap. 9.*

g *Cap. 13.*

h *Origen. cont. Celſum lib. 4.* ſaith, that among other ſpels they uſed to adire ciuels in the name of the God of *Iſrael*, God of the *Hebrewes*, God that drowned the Egyptians in the red ſea.

and *Iſis*<sup>b</sup>, to this the matter, to him the forme. In the Towne of *Idithya* they burned liuing men, whom they called *Typhonians*, ſcattering their aſhes, and bringing them to nothing. This was openly done in *Dog-daies*. But when they ſacrificed any of their ſacred beaſts, it was done cloſely, and at vncertaine times. He that would further be acquainted with theſe myſteries, let him reſort to *Eusebius* and *Plutarch*. *Iamblichus* hath written a large Treatiſe, *De Myſterijs*, where the more curious Reader may further ſatiſſie himſelfe. Hee muſtereth in their rankes and order, firſt the Gods, then Arch-angels, next Angels, then *Damones*, after them *Heroes*, Principalities and Soules in their ſubordinate orders. *Marsilius* c *Ficinus* doth thus diſpoſe his Egyptian myſteries, or myſticall opinions of *G o d*. The firſt in order is, *Vnum Super Ens*. The ſecond, *Vnum Ens*, or *Vnitas Entis*. The third, *Intellectus Intelligibilis*, *Prima Icthon*. The fourth, *Emeph*, the Captaine of the heauenly Deities. The fift, Captaine of the workmen of the world, the vnderſtanding of the ſoule of the world, called *Amun*, *Phtha*, *Vulcan* *Osiris*. But theſe wayes are too rough, cragged and thornie for a daintie trauellier: they that will, may reade *Iamblichus*, *Proclus*, *Porphyrus*, tranſlated by *Marsilius Ficinus*.

*Mercurius Trismegistus* (ſo called, d becauſe he was thrice greateſt King, Prieſt, and Philoſopher) was (ſaith c *Lactantius*) called *Thoth* or *Thoyth*, of whom they named their firſt moneth, acknowledging to haue receiued their lawes and letters from him. He built the Citie *Hermopolis*, and of the *Saits* was honored for a god. Of him alſo *Auguſtine De Cinit. Dei. lib. 8. cap. 26.* illuſtrated by the Annotations of *Vines*, will further acquaint you.

*Franciscus Patricius* (as he hath taken great paines, out of *Pſellus*, *Ioannes Picus*, and others, for the opening of the *Aſſyrian*, and *Chaldaean* opinions, and hath collected three hundred and twenty Oracles, and ſacred ſentences of *Zoroaſter*, ſo he) hath with no leſſe induſtry publiſhed twenty bookes of *Hermes* or *Mercury Trismegistus*. He affirmeth that there were two of that name, the one Grand-father to the other: the elder of which was counſellour and inſtructor of *Iſis*, and the ſcholler of *Noah*. He had a ſon named *Tat*, which begate the ſecond *Hermes*, which *Hermes* had a ſon alſo called *Tat*, by which likenes in name great confuſion and vnlikelihoods haue happened in hiftorie. This ſecond *Hermes* (hee ſuppoſeth) liued in the dayes of *Moſes*, but was ſomewhat more ancient. Both the elder and yonger were writers, as he ſheweth out of their workes: and called *Trismegistus*, not for that he was greateſt King, Prieſt, and Philoſopher, as *Ficinus* ſaith, nor for their cleare ſentences touching the *Holy Trinity*, but (as the French uſe the word *thrice*, for the Superlatiue) as men thrice or moſt excellent in learning. The ſame *Patricius* hath ſet forth three Treatiſes of *Aſclepius*: of which name were three learned *AEgyptians*, *Aſclepius Vulcani*, inuenter of *Phyſike*, *Aſclepius Imuthes*, inuenter of *Poetry*, and another which had no ſur-name, to whom *Hermes* dedicated ſome of his bookes; and the ſame *Aſclepius* in the beginning of his firſt booke, calls himſelfe the ſcholler of *Hermes*. In the writings of theſe *AEgyptians*, tranſlated into Greeke, and explained by the *AEgyptian* Prieſts, the Greeke Philoſophers, eſpecially the *Platonikes* and *Pythagoreans*, learned their Diuine, Morall, and Naturall Philoſophy. Antiquitie and Learning hold vs longer in theſe mens companie; the more curious may haue recourſe to their owne workes. Twenty thouſand bookes are aſcribed to *Hermes*: ſome ſay thirty ſix thouſand ſiue hundred twentie ſiue.

He in his *Aſclepius*, f tranſlated by *Apuleius*, thus writeth. *AEgypt* is the Image of heauen, and the Temple of the whole world. But the time ſhall come when the *AEgyptiã* deuotiõ ſhall proue vaine, & their pietie fruſtrate: for the Diuinitie ſhall returne to heauen, and *AEgypt* ſhall be forſaken of her gods. And no maruell, ſeeing that theſe gods were Idols, the workes of mens hands, as himſelfe ſ after ſheweth: and when as they could not make ſoules, they called, h or coniured into them the ſoules of diuels or angels, by which the Images might haue power to doe good or euill. For thy Grand-father, O *Aſclepius*, ſaith he was the firſt inueter of *Phyſike*, to whom is a Temple conſecrated in a mountaine of *Libya*, where his worldly man (his body) reſteth: for the reſt

or



or rather his *whole selfe* is gone to heauen, and doth now heale men by his Deitie, as then by his Physike. The same doth <sup>i</sup> *Mercury* my grandfather, preserving all such as resort to him. Much may the willing Reader learne further of their superstitions, which he thus freely confesseth in that Author, whose prophecie, *G O D* bethanked, *by the bright and powerfull Sunne-shine of the Gospell*, was long since effected.

<sup>i</sup> This might be that *Merc.* of whom Tully saith, *Quem Ægypti nescius parent nominare.* De N. D. lib. 3.

## CHAP. IIII.

*Of the Rites, Priests, Sects, Sacrifices, Feasts, Inuentions; and other observations of the Egyptians.*



Hus farre haue we launched out of their History, into their Mysteries.

To returne to the relation of their Beasts and bestiall superstitions. *Lucian* <sup>a</sup> saith, That this *Apis* represented the Celestian Bul, and other beasts which they worshipped; other signes in the Zodiake. They that respected the Constellation of *Pisces*, did eate no fish, nor a Goat, if they regarded *Capricorne*. *Aries* a heauenly Constellation, was their

<sup>a</sup> *Lucian. de Astrologia.*

heauenly deuotion: and not heere alone, but at the Oracle of *Impiter Ammon*. <sup>b</sup> *Strabo* saith, That they nourished many, which they accouëted sacred, but not gods. This nourishment, after <sup>c</sup> *Diodorus*, was in this sort: first they cōsecrated vnto their maintenance sufficient lands. Such Votaries also as had recovered their children from some dangerous sicknesse, accustomed to shaue their haire, and putting it in gold or siluer, offered it to their Priests. The Haukes they fed with gobbets of flesh, and birdes caught for them. The Cats and Ichneumons, with bread, and milke, and fish: and likewise the rest.

<sup>b</sup> *Strabo lib. 17.*

<sup>c</sup> *Diod. Sic. l. 1.*

When they goe their Processions, with these beasts displayed in their Banners, euery one falleth downe and doth worshipping. When any of them dieth, it is wrapped in fine linnen, salted and embalmed with Cedar and sweete oyntments, and buried in a holy place, the reasonlesse men howling and knocking their breasts, in the exequies of these vnreasonable beasts. Yea, when famine hath driuen them to eate mans flesh, the zeale of deuotion hath preserved vntouched these sacred Creatures. And if a Dogge die in a house, all in that household shaue themselues, and make great lamentation. If Wine, Wheare or other food be found, where such a beast lieth dead, superstition forbidderh further vse of it. Principall men, with principall meats, are appointed to nourish them in the circuit of their Temples.

They bathe and annoint them with odoriferous oyntments. And they prouide to euery one of them a female of his owne kinde. Their death they bewaile no lesse, then of their owne children: In their funeralls they are exceeding prodigall. In the time of *Ptolomæus Lagi*, theis *Apis* or Bull of Memphis being dead, the Keeper bestowed ou his funerall, ouer and aboue the ordinarie allowance and offerings, fiftie talents of siluer borrowed of *Ptolomey*. And in our age, saith *Diodorus*, an eye-witnesse of these his relations, some of these Nourishers haue bestowed an hundred talents on this last expence. After the death of this Bull, which they call *Apis*, was made a solemnne and publike lamentation, which they testified by shauing their heads, although their purple lockes might compare with those of *Nisus*, saith <sup>d</sup> *Lucian*: and after his buriall <sup>e</sup> were an hundred Priests employed, in search of another like the former; which being found, was brought to the Citie Nilus, and there nourished fortie dayes. Then they conueyed him into a close shippe, hauing a golden habitacle, in which they carried him to Memphis, and there placed him in the Temple of *Vulcan* for a god. At his first comming <sup>f</sup> onely women were permitted to see him, who I know not in what hellish mysterie, lifting vp their garments, shewed him Natures secrets, and from thence-forth might neuer be admitted the sight of him. At his first finding, the people cease their funerall lamentations. At his solemnne receiuing into Memphis, they obserue a seuenth dayes festiuall, with great concourse of people. His consecration was done by one wearing a Diadem on his head. They made the people

<sup>d</sup> *Luc. de Sacrd.*  
<sup>e</sup> *Solin.*  
*Am. Marc.*

<sup>f</sup> *Euseb. prepar. Euang. lib. 2. c. 1.*

- <sup>B</sup> *Strabo* l. 17. beleene he was conceived of lightning. He s had a Chappell assigned to him, and called by his name. He was kept in a place enclosed, before which was a Hall; and in that another enclosed roome, for the Daine or Mother of *Apis*. Into this Hall they brought him, when they would present him to strangers. *Psammetichus* was the founder of this building, borne vp with collosses, or huge statues of twelve cubits, in stead of Pillars, and grauen full of figures. Once a yeare<sup>h</sup> he had sight of a female, chosen by especiall markes, and slaine the same day. On a set day, which he might not outliue, according to their rituall bookes, they drowned him in the bottome of a sacred fountaine: and then buried him as aforesaid, with much mourning. After this solemnitie it was lawfull for them to enter into the Temple of *Serapis*. *Darius* to curry fauour with the AEgyptians, offered an hundred talents to him that could find out a succeeding *Apis*. Of this *Apis*, thus writeth <sup>i</sup> *Augustine*. *Apis* was the King of the Argiues, who sailing into AEgypt, and there dying, was worshipped by the name of *Serapis*, their greatest god. This name *Serapis* was given him (saith *Varro*) of his funerall Chest called in Greeke *σπῆς*, and from thence *Sorapis*, as if one should say, *Sorosapis*, after *Serapis*. It was enacted, that whosoeuer should affirme, that he had beene a man, should be done to death. Hence it is, that in the AEgyptian Temples *Harpocrates*, an Image holding his finger on his mouth, is ioyned a companion to *Isis* and *Serapis*, in token of concealing their former humanitie. *Suidas* <sup>k</sup> saith, that *Alexander* built vnto him a magnificent Temple, of which, and of this *Serapis* we shall largely declare in the next Chapter. *Viues* out of *Nymphodorus* saith, that this carkasse in that Chest, whereof the name *Serapis* was diuided; was of a Bull, not of a man. *Ensebius* <sup>l</sup> nameth two Kings called by this name *Apis*, one a Sicyonian, the other of Argos: the first more ancient; the other the son of *Iupiter* and *Niobe*, called after *Serapis*. But *Apollodorus* affirmeth him the son of *Phoroneus*, and brother of *Niobe*. And therefore the Sicyonian King is more likely to be the AEgyptian *Apis*, builder of Memphis: for the other (saith <sup>m</sup> he) died in *Peloponnesus*, which of him was called *Apia*. The markes <sup>n</sup> of the next *Apis* were these; All his body was blacke, with a white starre in his forehead, after *Herodotus*, or in his right side, saith *Pliny*, like vnto a horned Moone. For he was sacred to the Moone, saith *Marcellinus*. On his back he had the shape of an Eagle, a knot on his tongue like a Beetle. If such an one, might seeme to some impossible to be found, as no doubt it was rare, and therefore costly; *Augustine* <sup>o</sup> attributeth it to the diuels working, presenting to the Cow in her conception such a fantastical apparition, the power of which imagination appeareth <sup>p</sup> in *Iacobs* example.

But what a beastly stirre haue we heere (me thinkes I heare some whining Reader say) about beasts <sup>q</sup> and Bulls. I answer that it deserueth the more full relation, both for the multitude of Authors, which mention something of this History, for the antiquitie, and especially for the practise of the same superstition, <sup>r</sup> in *Aarons* & *Ieroboams* Calnes, after their returne from AEgypt, the schoole of this Idolatrie. Besides this *Apis* of Memphis, they in other places obserued others, as *Muenis* a blacke Bull, consecrated to the Sunne, as *Apis* was to the Moone: with his haire growing forward, worshipped at Heliopolis. *Bacis* <sup>s</sup> another that was fained to change colour euery heure, at Hermunthus besides Onuphis, and Menuphis other where. Thus by sinne beastes became gods, men became beasts, if this be not a baser degree of basenesie to worship beasts, and in them diuels: to content themselues with meane houses, and neuer to be contented with the magnificence and sumptuousnes of their Temples to beasts. <sup>t</sup> *Splendida fana cum lucis, & templa cum vestibulis & porticibus admirandis: introgressus autem videbit adorari felera, &c.* That is, They haue glorious Chappels, with Groues: and stately Temples, with goodly gate-ways and porches: but when you are within once, ye shal see nothing but a Cat (or some such Carrion) worshipped, &c.

We are further to know, that although AEgypt worshipped beasts, yet not, all the same: These <sup>u</sup> only were vniuersally receiued: three beasts, a Dog, a Cat, a Bull: two fowles; the Hauke & the Ibis: two fishes; *Lepidotus* and *Oxyrinchus*. Other beasts haue their sects of worshippers; as a Sheepe among the Thebans and Saits; the fish called *Latus* among the Latopolitans: a *Cynocephalus* at Hermopolis (which is a kind of great Ape

<sup>h</sup> *Solinus*.  
*Plutarch*.

<sup>i</sup> *De Ciuit. Dei*.  
*lib. 18. cap. 5.*

<sup>k</sup> *Suidas*.

<sup>l</sup> *Euseb. Chron.*

<sup>m</sup> *Scal. in Euf.*  
<sup>n</sup> *Viu. in Aug.*  
*de Ciuit. Dei. lib.*  
*18. cap. 5.*

<sup>o</sup> *Vbi supra.*

<sup>p</sup> *Gen. 30. 39.*

<sup>q</sup> *Varijsq. coloribus* *Apis*.  
*Ouid. Met. 9.*  
<sup>r</sup> *Bulling. Orig.*  
*Error.*

<sup>s</sup> *Macrob.*

<sup>t</sup> *Orig. cont. Cel.*  
*sum. lib. 3.*

<sup>u</sup> *Strabo lib. 17.*  
*Stuckius de sacrificijsq.*  
*Gentilium, de his fufus.*



Apē or Monkie naturally circumcised, and abhorring from fish) a Wolfe at Lycopolis. The Babylonians neere to Memphis, worshipped a beast called *Cepus*, resembling in the face a Satyre, in other parts, partly a Dog, partly a Beare: likewise other Cities, other beasts, which caused great dissention, whereof \* *Iuuenal.*

*Ardet adhuc Ombos & Tentyra, summus utrinq;*

x *Iuuen. Sat. 15.*

*Inde furor valgo quod numina vicinorum*

*Odit uterq; locus-----*

*Ombos* and *Tentyra* doe both yet burne

With mutuall hate, because they both doe spurne

At one anothers gods, &c.

*Strabo* saw, in the *nomus* or shire of *Arfinoe*, diuine honor giuen to a Crocodile, kept tame in a certaine lake by the Priests, and named *Suchus*, nourished with bread, wine, and flesh, which the Pilgrimes that came to visite him offered. Now the Tentyrites, and those of Elephantina killed Crocodiles. And in the Citie of *Hercules* they worshipped an *Ichneumon*, a beast that destroyeth Crocodiles and Aspes, and therefore euen at this day of much estimation, as *Bellonius* y obserueth, where you may see his description. These imagined that *Typhon* was transformed into a Crocodile. At Hermopolis they worshipped a Goat: and Goats had carnall mixture with women. z The *Ombites* (more beastly) esteemed themselues fauoured of their Crocodile god, if he filled his paunch with the flesh and blood of their dearest children. King *Menas* built a Citie called *Crocodile*, and dedicated the neighbour-fenne to their food. They were as scrupulous in the vse of meates: some a abstained from Cheefe, some from Beanes, some from Onions, or others after their owne fancie. This multiplicitie of sects is ascribed to the policie of their ancient Kings, according to that rule, *Diuide and Rule*. For it was not likely they would ioyne in conspiracie, whom Religion (the most mortall make-bate) had disioyned.

y *P. Bell. ob.*

z *Volat.*

a *Diodor. Sic. lib. 1.*

They held Serpents in so sacred account, b that *Osiris* is neuer painted without them: and *Iosephus* c saith, That it was reckoned a happines (which I thinke few would enuy them) to be bitten of Aspes, as also to be deuoured of Crocodiles. Venemous was that *old Serpent*, which both heere, and in other Nations, then, and at this day, hath procured diuine honor to this first instrument of Hell: As if he would thus exalt this trophee of his ancient conquest, in despite both of G o d and Man, in that Creature whereby man perished, and which G o d had cursed: except we will rather attribute it to a diuellish malice, or apish imitation of that *brassen Serpent* set up by M o s e s d in the wilderness, the figure of C H R I S T crucified, who brake this Serpents head. *Ieremy* the Prophet was stoned (some e say) at Tanis in Egypt, and was after worshipped of the Inhabitants there (such was their difference of Sects) for his present remedying the Stings of Serpents.

b *L. Pig. mens. 7 fac. exp.*  
c *Ios. cont. Ag. lib. 2.*

d *Iohn 3. 14.*  
e *Vines in Ang. 2.*

I thinke by this time, either my relation, or their superstition is tedious: and yet I haue not mentioned other their gods, both stincking and monstrous. Loath am I to search the waters for their deified Frogges, and *Hippopotami*, or play the scauenger, to present you with their Beetle-gods out of their priuies: yea their priuies f and farts had their vsauoury canonization, and went for Egyptian Deities; lettice futable to such lippes. Lesse brutish, though not lesse Idolatrous, was it in *Ptolomeus Philopator*, g to erect a Temple to *Homer*, in which his Image was placed, comely fitting enuiroed with those Cities which challenged him for theirs.

f *Ortel. ex Clement. & Min. Felice.*  
g *Æl. Var. lib. 13. cap. 22.*

Their sacrifices were so diuersified in their kinds, that *Peucer* h saith, They had six hundred threescore and six seuerall sorts of them: some they had peculiar to speciall gods, i as to the Sunne, a Cocke, a Swanne, a Bull; to *Venus*, a Doue; to the celestiall signes, such things as held correspondent similitude. Besides their sacrifices of red men to *Osiris*. *Busiris* k is said to haue offered *Thrafsius* (first author of that counsell, worst to the counsellor) thereby to appease angry Nilus, that in nine yeares had not ouerflowed. They offered euery day three men at Heliopolis, in stead of which bloudie Rites *Amasis* after substituted so many waxen Images.

h *Peuc. de Diuinat.*  
i *Sard. lib. 3. 15.*

k *Tristeph. Busiris ar.*

Thus were their gods beastly, their sacrifices inhumane, or humane rather too much:



Other things they obserued of their owne inuention, framing to themselues deformed and compounded shapes, whose Images they adored. Such were their *Canopi*, swaddled as it were in clouts (so resembling *Orus*) with heads of Dogges or other creatures. *Osiris*<sup>1</sup> is sometime seene with the head of a Hauke, *Isis* with the head of a Lion, *Anubis* alway with the head of a Dogge, and contrariwise beasts pictured with the heads of *Osiris* and *Isis*: monstrous mishapen figures, of mishapen monstrous mysteries.

They borrowed of the Iewes abstinence from Swines-flesh and circumcision of their males, to which they added excision of their females, still obserued of the Christians in those parts. They so abhorre Swine, <sup>m</sup> that if one by the way touch them, he presently washeth himselfe and his garments. Neither may a Swineheard haue access to their temples or marry with their daughters. Yet doe they offer wine to the Moone and *Bacchus* (*Isis* and *Osiris*) when the Moone is at full. In this sacrifice they burne the taile, milt and leafe: and (which on another day would be piacular) on that day of the full they eat the rest. The Egyptians <sup>n</sup> sware by the head of their King, which oath, whosoeuer violated, lost his life for the same, without any redemption.

Their Priests in old time renowned for their learning, in *Straboes* time were ignorant & vnlearned. No woman <sup>o</sup> might beare Priestly function. These Priests might not eat egges, milke, or oile (except with sallads) they might not salute mariners, nor looke vpon their children or kinsfolks. They <sup>p</sup> washed themselues in the day-time thrice, & in the night twice: they were shauen, ware linnen garments alwayes new washed, were daily allowed sacred meats. <sup>q</sup> Of their ancient Priests, thus *Du Bartas* singeth in *Syluesters* tune; The Memphian Priests were deepe Philosophers,

And curious gazers on the sacred Stars;

Searchers of Nature, and great Mathematickes,

Ere any letter knew the ancient <sup>r</sup> Attickes.

When they sacrificed, they made choice of their Beastes by certaine religious markes: (a Cow they might not sacrifice, as consecrated vnto *Isis*;) they kindled a fire, and sprinkling water ouer the sacrifice, with inuocation of their God killed it, cut off the head, which either they sold to the Græcians, if they would buy it, or cast into the Riuer, with imprecation, That whatsoeuer euill was imminent to them or their countrey, might be turned vpon that head. This ceremonie <sup>r</sup> seemeth to haue come to them with many other from the Iewes. And they haue been as liberall of their rites since to the Catholikes (for so they will be called) as appeareth both by this relation, and by the testimony, not only of *Morestinus* <sup>s</sup> a Protestant, but *Maginus*, <sup>t</sup> *Polidorns*, *Boemus* and *Beroaldus*, Popish writers, although daubed ouer with new mysticall significations, as in *Bellarmino* and other the purest Catholikes is seene. Their Priests <sup>u</sup> were their Iudges, the eldest of which was chiefe in pronouncing sentence. He ware <sup>x</sup> about his necke a Sapphire-iewel, with the Image of *TRUTH* therein ingrauen. The Priests <sup>y</sup> of *Isis*, besides their shauings and linnen garments, had paper-shoes; on their heads, *Anubis*; in their hands, a Timbrell, or a branch of seawormewood, or a Pine-apple. They had one chiefe Priest, or Primate of Egypt, as appeareth <sup>z</sup> by *Iosephus* and *Heliodorus*, who maketh *Thyamis* to succeed his father *Calassius* in this high Priesthood at Memphis. *Manetho* also enioyed this Pontificall Hierarchy, as appeareth by his Epistle to *Ptolomæus*, which after shall follow. *Philostratus* <sup>a</sup> speaketh of Gymnosophists, which some ascribe to India; *Heliodorus* to Aethiopia; he to Aethiopia & Egypt. These, saith he, dwelt abroad without house, on a hil a little off the banks of Nilus, where grew a Groue, in which they held their general Assemblies, to consult of publike affaires, hauing otherwise their studies & sacrifices apart, each by himself. *Thespesion* was the chief of this monkish Colledge, when *Apollonius* after his visitation of the Babylonian *Magi*, and Indian *Brachmanes* <sup>b</sup> came thither. These held the immortality of the soule, and accounted *Nilus* for a god. If a man at Memphis had by chance-medly killed a man, he was exiled till those Gymnosophists absolved him.

*Hercules* Temple at Canopus was priuiledged with Sanctuary, to giue immunity to fugitiues, and malefactors: thus elswhere *Osiris*; *Apollo*, in Syria; *Diana*, at Ephesus; euerie Cardinals house (saith <sup>c</sup> a Pope) in Rome; Saint *Peter*, at Westminster; and other Popish Oratories, priuiledged dennes of theeues.

Their

1 Tab. *Jfaca*  
*Bemb.*

m *Herod. lib. 2.*

n *Drus. de 3.*  
*scetis lib. 2.*

o *Io. Boem. lib. 1.*  
*cap. 5.*

p *Sard. l. 3. c. 18.*  
*Herod. lib. 2.*

q *Du Bartas*  
*Colonies.*

s *Grammay.*

Asi.

t *Morestin Dep.*  
*rel.*

r *Magini. Ptol.*  
*Pol. de inuentio-*  
*ribus.*

u *Beroal. in Aph-*  
*elcium.*

v *Dravidius in*  
*Solinum.*

x *Ælian. Var.*  
*hist. lib. 13.*

y *Alex. ab Alex.*  
*Gen. dier. l. 2. c. 8.*

z *Jos. cont. Ap.*  
*lib. 1. is quis super*

*Ægyptiacæ sacra*  
*erat constitutus.*

*Hel. hist. Actib.*  
*lib. 7.*

*Herod. lib. 2.*

saith that they  
had 341. Priests  
and as many  
Kings before  
his time.

a *Philost. de vit.*  
*Apoll. lib. 6. c. 3.*

b *Domitiano*  
*imperator.*

c *Pius 2. Afa.*

d *Pol. Vir. l. 3.*



Their Feasts were many : of which, <sup>c</sup> *Herodotus* reckoneth one at Bubastis, in honour of *Diana*. To this place the men and women, at this festiuall solemnitie, fayed in great multitudes, with Minstrelsie and shoutings; and as they came to any Citie on the waters side, they went on shore, and the women, some daunced, some played, some made a brawle with the women of the place: and thus resorting to Bubastis, they there offered great sacrifices, spending in this Feast more Wine then in all the yeare besides. Hither resorted of men and women, besides children, seuen hundred thousand. In Busris was solemnized the Feast of *Isis*, in which, after the sacrifice, many thousands beat themselves: but with what they did beat themselves, was not lawfull to relate. The Carians that inhabited Egypt did also cut their foreheades with swords, signifying thereby, that they were foreiners. This Citie was in the middest of the Egyptian *Delta*, and in it, a very great Temple of *Isis*. A third Feast was at Sai, in honour of *Minerva*, where assembling, by night they lighted candles full of Salt & Oyle, & therewith went about the walls of the Citie: This solemnitie was called <sup>f</sup> *Light-burning*, or if you will, *Candlemasse*. This night they which came not hither, yet obserued the setting vp of lights throughout Egypt. A fourth was at Heliopolis, in honor of the Sunne. A fift at Butus, of *Latona*, wherein only sacrificing was vsed. At Papremus was obserued the solemnitie of *Mars*, with sacrifices, but till Sunne-set, only a few Priests were busied about the Image: a greater number of the stood before the dores of the Temple with wooden clubbes, & ouer-against them about a thousand men that payd their vowes, each with clubbes in their hands, who the day before caried the Image out of a gilded Chappell of Timber into another sacred roome; those few which were chosen for the Idoll-seruice, drawing a Wagon with 4. wheelles, on which the Chapell & Image were carried. Those that stood at the Porch, forbad these to enter; but the Votaries, to helpe their God, beat & draue them backe. Here began a great clubbe-fray, in which many were wounded, & many (although the Egyptians concealed it) died of the wounds. The cause (forsooth) was, because here was shrined the mother of *Mars*, to who her sonne, at ripe age, resorted to haue lyen with, but was repelled by her seruants: whereupon, he procuring helpe elsewhere, was reuenged of them. Hence grew that solemnitie.

On the 7. day of the moneth *Tybis* (which answereth to our Ianuarie & December) <sup>g</sup> *Hospin. de Fest. c. 7.* was solemnized the coming of *Isis* out of Phenicia; in which many things were done in despight of *Typhon*. The *Coptes* then hurled downe an Asse fro a steepe place, & abused ruddie men for this cause. They had <sup>h</sup> also, in their Bacchanall-solemnities, most filthy Rites, in which being drunken, they carried Images of a cubit length, with the priuie member of a monstrous size, with Musicke, accompanied with the elder Matrons. This yerd, which they called *Phallus*, was vsually made of Figge-tree. *Herodotus*, l. 2. saith, That besides their Swine-Feast they obserued another to *Bacchus*, without Swine, in like sort as the Grecians: in which, they had cubitall Images made of sinews, or, as *Caelius* <sup>i</sup> readeth it, made to be drawne to and fro with sinewes or strings, carried by women. <sup>i</sup> *Cael. Rhod. l. 7. 16.* In the moneth *Thoth* (which most-what agreeth to September) the 19. day <sup>k</sup> was holy to *Mercurie*, in which they did eate Honey and Figges, saying withall, *Truth is sweet*. On the 9. day of this moneth they obserued another Feast, wherein euery man before his dore did eate roasted Fish: the Priests did not eate, but burne the same. Before was mentioned the seeking of *Osiris*, alway sought (sayth *Lactantius*) and alwaies found. This was an Egyptian Feast obserued in the moneth *Athyr* (which answereth some what to Nouember) from the seuenteenth day (in which they imagined that *Osiris* perished) foure dayes were spent in mourning: the causes were foure; Nilus flaking, the Windes then blowing, the Dayes shortening, the Winter approaching. Here is the mysterie vnfolded. On the nineteenth day they went by night to the Sea, and brought forth a sacred Chest, in which was a golden Boxe, into which they poured water, and made a shout, That *Osiris was found*. Then they mingled the Earth with Water, adding Spices and costly Perfuines, and made an Image of the Moone, applying these mysticall Rites to the nature of the Earth and Water. About the Winter Solstice they carried a Cow seuen times about the Temple <sup>l</sup>, in remembrance of the Sunnes circuit, which in the 7. month would be in the Summer Solstice.

The

m M. F. Oflav.  
Arnob. contra  
gentes, l. 2.

The originall of *Isis* seeking *Osiris*, is before shewed. Some make *Typhon* the husband of *Isis*, which slew *Osiris* her sonne, or brother (as diuers diuersly esteeme him) for Incest committed with her, and cut him in pieces. *Anubis* her Huntsman, by helpe of his dogges, found out the pieces againe. This (saith *Minutius Felix*) is resembled euery yeare, *Nec desinunt annis omnibus vel perdere quod inueniunt vel inuenire quod perdunt. Hæc Egyptia quondā nunc & sacra Romana sunt.* Truly the Playes of *CHRIST* his Crucifying and Resurrection, which is obserued in all Churches of the Romane Religion yearely, might seeme to haue had this Egyptian originall. Once, *Index expurgatorius* hath cut out *Vines Tongue*, where he speaketh against them, in annot. *Aug. de Civ. Dei, cap. ult.* This Feast is also mentioned by *Iulius Firmius*, and others.

n de Osir.

They had another Feast called *Pamyliæ*, of *Pamyle* the nurse of *Osiris*, who going to fetch water, heard a voice, bidding her proclaime, That a great King and Benefactor was borne. On this holiday was carried in Procession an Image with three stones, or (as *Plutarch* sayth) with a three-fold yard, in which beastly Rite he findeth a foolish mysterie, not worth the telling. But I thinke this Feast of Feasts hath glutted euery man.

o Pencer de  
Dininat.

The Egyptians had many Oracles of *Hercules*, *Apollo*, *Minerva*, *Diana*, *Mars*, *Iupiter*, and others. The Oracle of *Latona* at Butys<sup>o</sup> told *Cambyses*, That he should die at Ecbatana, whereby he secured himselfe for Syria, and yet there died, in an obscure village of that name, whereas he had interpreted it of the great Citie in Media. Their *Apis* and *Serapis* were also esteemed Oracles. *Annibal* was deceived by the Oracle of *Serapis*, telling him of his death, which he construed of Libya, and fell out in a place of the same name in Bithynia. At Memphis a Cow, at Heliopolis the Bull *Mneus*, at Arsinoe the Crocodiles were their Oracles. But it were too tedious to relate the rest.

p Laur. Corv.  
q Ios. Ant. l. 1. 8.  
r Dom. Nig.  
Aph. Com. 3.  
Cic. de div. l. 1.  
A. Thevet. de  
mundo nouo, c. 4.

Somewhat of the Egyptian inuentions. Husbandrie by some is ascribed to them, but falsely, *Adam*, *Cain*, *Noah*, and others were in this before them. Astronomie also is not their inuention, but taught them by *Abraham*. Geometrie is more like to be theirs, driuen to seeke out this Art by Nilus ouerflowing. Idolatrie to the Starres was first here practised (sayth *Lactantius*) for lying on the roofes of their houses (as yet they doe) without any other Canopie then the Azure Skie, first they beheld, then studied, lastly adored them. Magicke is also ascribed to them; of whose timely professors *Iannes* and *Iambres* are an instance. Physicke is fetched also from hence; and Writing, both after the vulgar sort, as also that of the Priests, Hieroglyphicall, whereof *Horopallo* an Egyptian, *Pterius*, *Goropius*, besides *Mercerus* and *Hoeschelms*, with others, haue written. *Ælianus* accounteth *Mercurie* the first inuenter of their Lawes. The women in Egypt did performe the offices which belonged to the men, buying, selling, and other businesse abroad; the men spinning and performing household-taske. This Elogie or commendation is giuen them by *Martial*:

f L. 14. 34.

*Niliacis primum puer hic nascatur in oris,  
Nequitias tellus scit dare nulla magis:*

From Egypt (sure) the boyes birth may proccede,  
For no Land else such knauerie can breede.

And *Propertius*: *Noxia Alexandria dolis aptissima tellus,*

The place where Alexandria doth stand,  
Is noysome, and a Conny-catching Land.

t Flav. Vopisc.  
Saturninus.  
Trebell. Pollio  
testifieth the  
like in his Tri-  
ginta Tyrans.

We may here adde out of *Flavius Vopiscus* a testimonie of the qualities of the Egyptians. They are (saith he) inconstant, furious, braggarts, iniurious; also vaine, licentious, desirous of nouelties, euen vnto common Songs and Ballads, Versifiers, Epigrammatists, Mathematicians, Wisards, Physicians both for Christians and Samaritans; and alway things present, with an vnbridled libertie, are distastfull to them. He bringeth also, for witness of this assertion, *Ælius Adrianus*, who in an Epistle to *Servianus*, affirmeth thus.

I haue



I haue learned all Egypt to be light, wauering, and turning with euery blast of fame. They which worship *Serapis*, are Christians, and euen they which call themselves Bishops of *C H R I S T*, are deuoted to *Serapis*.

No Ruler is there of the Iewish Synagogue, no Samaritan, no Christian Priest, which is not a Mathematician, a Wizard, a Chirurgion (or annointer of Champions.) This kinde of men is most seditious, most vaine, most iniurious: The Citie (Alexandria) rich, wealthie, fruitfull, in which none liues idle. Goutie men haue somewhat to doe, blinde men haue somewhat to doe, or haue somewhat which they may make; nor are the goutie-fingered idle. They haue *one* *G O D*; him doe the Christians, him doe the Iewes, him doe they all worship. I wish them nothing else, but that they may be fedde with their owne Pullen, which how they make fruitfull, I am ashamed to tell. Thus much *Adrianus*.

The Pullen he speaketh of, it seemeth, are such, as euen to this day they vse to hatch (not vnder the Henne, but) in furnaces of dung and ashes, wherein thousands of Egges are layd for that purpose. That which hee speaketh of the Christians, is either of some Heretikes, or luke-warme Time-seruers to be vnderstood: or else remember, that it was *Adrian*, an Ethnicke, whose intelligence was from such as himselfe, in those times hating the Christians; of whome, through blinde zeale of their Idolatrie, what did they? What did they not faine and deuile? Euen more odious then here is expressed, as Ecclesiasticall Histories shew. The Iewes had giuen *Adrian* cause, by their Treasons, to hate them, and flatterers opportunitie to be-lye them. Let him that loues me, tell my tale.

But a man would maruell to heare *Adrian* blame the Egyptians so much for that, for which himselfe in Authors is so much blamed; namely, Superstition and Sorcerie. For hee made Images of *Antinous*, which hee erected almost in all the World, sayth *Dion*. This *Antinous* was in high estimation with him (some thinke, his minion:) He died in Egypt, either drowned in Nilus, as *Adrian* writeth, or (which is the truth) was sacrificed. For whereas *Adrian* was exceeding curious, and addicted to Diuinations and Magicall Arts of all kindes (in the hellish Rites whereof was required the Soule of such a one as would die voluntarily) *Antinous* refused it not, and therefore was thus honoured, and had a Citie in Egypt newly repaired from the ruines, and dedicated in his name. Yea, \* hee reported hee saw a new Starre, which (forsooth) was the Soule of this *Antinous*. The Greekes made a God of him, and a giuer of Oracles.

*Ammianus Marcellinus* y ascribeth to the Egyptians a contentious humour, y *Am. Marc.*  
addicted to lawing and quarrells, *assuetudine perplexius litigandi semper latissimum.* l. 22.

Their vanitie and superstition may further appeare by that which *Diophantes* z recorderth of one *Syrophantes*, a rich Egyptian; who doring on his sonne yet liuing, dedicated an Image in his house vnto him, to which the seruants at any time, when they had displeased their Master, betooke themselves, adorning the same with Flowers and Garlands, so recouering their Masters fauour. Some a make the Egyptians first inuenters of Wine (which, they say, was first made in the Egyptian Citie Plinthis) and of Beere, to which end they first made Mault of Barley, for such places as wanted Grapes.

When a man proued more in shew then in substance (as hypocrites, whome the Truth it seife calleth Whited Tombes) the Prouerbe tearmed him an Egyptian Temple, because those buildings were sumptuous and magnificent for matter and forme to the view, but the Deitie therein worshipped, was a Cat, Dogge, or such other contemptible creature.

The naturall furie b and crueltie vsed amongst the Egyptians, hath also made them infamous among Authors, both Prophane and Diuine. But least I also should impose too cruell a taske on my more willing Readers, I will proceede to other obseruations. I haue here, in this Egyptian Relation of their Rites, Manners, and Mysteries, beene the larger, both because Authors are herein plentifull, and

u *Dionis Nicæi*  
*Adr.*

x *Ælius Spartianus* in *Adriano.*

y *Am. Marc.*  
l. 22.

z *Diophantes*  
*Lacedem. apud*  
*Struckum de sacris.*

a *Cælius Rhodig.*  
*Lectionum antiqu.* l. 16. 3.

b *Polyb. Hist.*  
l. 15. c. 31.  
*Exod. 1. &c.*

c Pro. 7. 10.

d Dion. Cass. l. 54

and especially because *Egypt* hath beene an old storer and treasurer of these my-  
sticall Rites for that later vpstart, the *Myssicall Babylon*, in the West; which, as she is  
spiritually called *Sodome* and *Egypt*, so, like that strumpet mentioned by *Salomon*,  
hath not a little decked her bed with the Ornaments, Carpets, and Laces of *Egypt*.  
Wiser were the Romans<sup>d</sup> of old, which made diuerse Lawes to expell the *Egyptian*  
Rites out of their Citie, which the later Popes entertaine.

## CHAP. V.

*Of the manifold alterations of State and Religion in Egypt by the Persians,  
Gracians, Romans, Christians, Saracens, and Turkes: with the  
Egyptian Chronologie, since the beginning of  
that Nation till our Times.*

a Herod. l. 3.



He last *Egyptian Pharao* was *Psammenitus*, vanquished by *Camby-  
ses*, sonne of *Cyrus* the Persian, who quite extinguished that *Egypt-  
ian* Gouvernement, and much eclipsed their superstitious solemnities.  
For<sup>a</sup> *Cambyses* proclaimed defiance, not to the persons onely of the  
*Egyptians*, but to their Gods also: yea, he set their sacred Beasts in  
the forefront of his battaile, that being thus shielded by their owne  
deuotion, he might easily ruinate the Kingdome. Such a disadvantage is Superstition  
to her followers, being indeede but a life-lesse carkasse of true Religion, which alway  
breedeth true Fortitude; as *Ptolomey* and the Romanes vsed the like stratageme a-  
gainst the Iewes on their Sabbath, which (in it selfe a diuine Commaundement) they  
construed to a superstitious Rest, a Sacrifice without *Mercie*, wherein they might  
helpe their Beasts, but suffer themselues, like Beasts, to be ledde to the slaughter.

b Iustin. l. 1.

*Cambyses* hauing pulled downe their Temples in *Egypt*, intended<sup>b</sup> as much to  
the Oracle of *Iupiter Ammon*, in which Exploit he employed fiftie thousand men,  
which (as the Animonians report) were ouerwhelmed with a tempest of Sand. O-  
ther newes of them was neuer heard. Himselfe meane-while, meanelly prouided of  
viactuall for such an Enterprise, made an Expedition against the *Ethiopians*; in which,  
Famine making her selfe Purueyor for the Armie, fedde them with the flesh of each o-  
ther; euery tenth man being allotted to this bloudie seruice.

c Strab. l. 17.  
describeth the  
forme of their  
Temples.

Thus with a double discomfiture altogether discomfited, he retyreth to Mem-  
phis, where he found them obseruing their festiuall solemnitie of the New-found  
*Apis*, and interpreting this ioy to haue proceeded from his losse, hee slew the Ma-  
gistrates, whipped the Priests, commaunded to kill the Citizens that were found  
feasting, and wounded their *Apis* with his Sword, vnto death. Hee practised no  
lesse hostilitie vpon their Obeliskes, Sepulchres, and Temples: The Sepulchres  
they esteemed Sacred, as their eternall Habitations: (and no greater securitie  
could any *Egyptian* giue vnto his Creditour, then the dead bodies of their Pa-  
rents:) The Temples<sup>c</sup>, euery where accounted holy, here were many, and those  
magnificent.

At Memphis they had the Temples of *Serapis*, *Apis*, *Venus*, and the most anti-  
ent of them all, of *Vulcan*, with the Pigmei-Image of *Vulcan* in it, which *Cam-  
byses* derided: of *Serapis* at Canopus, where Pilgrims by dreames receiued Oracles:  
at Heraclium, Sai, and Butis, to *Latona*; at Mendes to *Pan*; at Momemphis to *Venus*;  
at Necropolis, Nicopolis, and other places, to other supposed Deities. *Cambyses* also  
burned the Images of the Cabyrans, and the Temple of *Anubis* at Heliopolis, whose  
stately building and spacious circuit *Strabo* describeth, as likewise at Thebes.

They



They write, That after, as he was taking Horfe, his sword, falling out of the Scabberd, wounded him in the thigh (where he before had wounded *Apis*) and slew him. <sup>d</sup> In the time while the Persians enioyed *Egypt*, the Athenians, by instigation of *Inarus*, King of Libya, inuaded *Egypt*, wonne Nilus and Memphis: but after six yeares lost all againe.

*Ochus*, one of his successours (called of the *Egyptians*, *Asse*) killed their *Apis*, and placed an *Asse* in his roome, which kindled such indignation in *Bagoas* an *Egyptian* (one of his Eunuches) that he murdered *Ochus*, whome hee hurled to be rent and torne of Cats, that this Beast, sacred to *Isis*, might reuenge the indignitie offered to *Apis*. But this Eclipse of the *Egyptian* Superstition, caused by this Persian interposition, had an end, together with that Monarchie. For *Alexander* <sup>e</sup> did not onely leaue them to their wonted Rites, himseife <sup>f</sup> sacrificing to their *Apis*, and solemnizing Games in his honour, but added further glorie to their Countrey, by erection of that famous Citie, named of himseife *Alexandria* (where, as some <sup>g</sup> thinke, the Citie *No* had before stood, destroyed by *Nabuchodonosor*) second in reputation to Rome, the <sup>h</sup> recepracle of Iewish, Græcian, and *Egyptian* Religions, adorned with many Temples and Pallaces, his Successours, *Ptolomæus Lagi* (of whome the following Kings were all called *Ptolomæus* and <sup>i</sup> *Lagide*) *Philadelphus*, *Euergetes*, *Philopator*, *Epiphanes*, *Philomator*, *Euergetes* the second, *Physcon*, *Lathyrus*, *Auletes* the father of *Cleopatra*, whome *Iulius Cæsar* made Queene of *Egypt* (the price of her honestie) and *Antonie* his wife, whome, together with her selfe, her ambition overthrew, adding to the greatnesse of *Alexandria*. As for the deuotion there <sup>k</sup> practised, wee may reade in *Ruffinus* of the Temple and Image of *Serapis*, in his time destroyed by *Theophilus*, successour to *Athanasius*, Bishop of *Alexandria*.

This Temple was borne vp with Vault-workes, with great lights and secret passages, the space of an hundred steppes: on the toppe whereof, round about, were loftie Roomes, in which the keepers of the Temple, and they which made themselues chaste (*ἀγνέουρες*) remained. Within these were Galleries, or Cloysters, in squared ranks, and in the midst of all was the Temple, lifted vp on costly Pillars, and built of Marble. *Post Capitolium nihil orbis terrarum cernit ambitiosius*, sayth <sup>l</sup> another: Except the Capitoll, the world hath not a statelier Peece. Here was the Image of *Serapis*, reaching with his right hand to the wall on one side, with his left hand vnto the other, being framed of all kindes of Wood and Mettalls. It had on the East a little window so fitted, that when on a solenne day the Image of the Sunne was admitted to salute this *Serapis*, the iuggling Priests so obserued the time, that euen then the Sunne-beames, through this window, should seeme to kisse *Serapis*. They had also another tricke, by a Load-stone placed in the Roofe, to draw vp the yron Image of the Sunne, as if it did then bidde *Serapis* Farewell.

The superstitious Ethnickes had a Tradition among them, That if euer mans hand did offer violence to that Image, the Earth should presently returne, and resoluẽ it selfe into the first Chaos, and the Heauens would suddainely fall. All this notwithstanding, a Christian souldior dismembred the same, and burned *Serapis* openly, the Mice running out of his diuided trunk.

Some (sayth *Ruffinus*) esteemed this *Serapis* to be *Iupiter*, and that hee ware a Measure (*Modius*) on his head, as hee which gouerned all thinges in measure, or else did liberally feede men with the Fruites of the Earth. Others coniectured him to be Nilus; others, *Ioseph* <sup>m</sup>, that fedde *Egypt* in the seuen deare yeares.

Others thought him to be one *Apis*, (a King in Memphis) who in the time of famine, with his owne store, supplied the peoples want: for which benefit they built a Temple to him after his death, wherein they nourished an Oxe, in remembrance of him, whose Husbandrie and Tillage had nourished them. This Beast they called also *Apis*.

<sup>e</sup> Curt. l. 4.  
<sup>f</sup> Arrian. l. 2.  
<sup>g</sup> Adrichom.  
Theat. T. San.  
<sup>h</sup> Elydaz. Em.  
Temp.  
<sup>i</sup> Herodian. l. 7.

<sup>j</sup> Lagidarum  
imperium &  
regum series:  
Strab. lib. 17.  
<sup>k</sup> Niceph. patr.  
Eutrop. l. 6 & 7.  
<sup>l</sup> Ruff. l. 2. c. 23.  
Theod. l. 5. c. 22.

<sup>l</sup> Am. Marcell.  
l. 32.  
inter Serapidis  
templa celeberrimum apud  
Alexand. Vettustiss. Memphi.  
hoc sanum subire nec hospitibus  
nec sacerdotibus  
licet priusquam  
Apis sepelirent.  
Panfan. At.

<sup>m</sup> Oros. l. 1. c. 8.  
affirmeth, that  
of Iosephs act  
Egypt is still  
witness vnto  
his time, continuing  
the payment of  
the fift part of  
their profits to  
the King.

He

\* Storie of  
*Tyrannus*, Sa-  
turnes Priest.

He \* mentioneth the Temple of *Saturne*, whose Priest called *Tyrannus* (vnder pre-  
sence of *Saturnes* commaundement) would demaund the companie of what Ladie  
he liked, to beare the God companie at night: which the husband did not much  
sticke at, esteeming it an honour to haue a God his corriuall. But *Tyrannus* shut-  
ting the woman into the Temple, by secret passages conueyed himselfe thither, in-  
to the hollow Image of *Saturne*, in which he held conference a while with the wo-  
man, and after by a deuise putting out the lights, satisfied his lust in committing  
those workes of darknesse, which after being brought to light, caused the Temples  
destruction.

n *Socrat.* l. 5.  
c. 16.  
o *Sor.* l. 7. c. 15.

p *Niceph.* l. 12.  
26.  
*Theodor.* l. 5. c. 22.  
*Hist. trip.* l. 10.  
c. 29.

They had Breast-plates of *Serapis* in euery house, in the Walls, Entries, Posts,  
Windowes; in stead whereof they after fastened Crosses. The Crosse in the *Æ-*  
gyptian Mysteries signified life to come. They had a tradition, That their Religion  
should continue, till there came a Signe, in which was Life. <sup>n</sup> And by this occasion  
many of their Priests were conuerted. *Sozomen* <sup>o</sup> reporteth the same, That in pur-  
ging of *Serapis* Temple at Alexandria, the Crosse, being found among other their  
Hieroglyphickes, was occasion of the conuersion of many vnto the Christian  
Faith. This <sup>p</sup> Temple, and the Temple of *Bacchus*, were turned into Christian  
Churches.

*Olympius* a Philosopher, with a companie of seditious Ethnickes, fortified them-  
selues in *Serapis* Temple, and caused many by force to sacrifice: and when the  
Christians burned their Images, he answered, That the Images were but corruptible  
matter, but the Vertues, or Diuine Powers, which inhabited them, were fled to Hea-  
uen. This I thought to mention for their sakes, who to their Image-worship haue  
borrowed the like Heathenish playster.

*Ruffinus* addeth, That in destroying the Temples, they found Reliques of their  
bloudie Superstition, the heads of infants cut off, with the lippes gilded. The de-  
uotion of *Canopus* was not inferior to that of Alexandria. Here, through the sub-  
tletie of the Priest, the Chaldeans were vanquished. For whereas they challenged  
their God *Fire* to be the strongest, as deuouring other Woodden and Mettall-Gods,  
he conueyed an Earthen pot full of holes, which he had stopped with Waxe, and  
filled with water, into the Image: and when the Chaldeans made their fierie tryall  
hereof, the Waxe melting, the water issued, and quenched the fire. Hence it is, that  
they made the Image of *Canopus* with feet and necke short, and a Belly like a Barrell,  
or water-Vessell.

q *Cor. Tac.* l. 4.  
c. 35.

*Tacitus* <sup>q</sup> reporteth certaine miracles wrought at Alexandria by the instigation of  
*Serapis*: the curing of a lame and blinde man, whom that God had moued to seeke  
this helpe at *Vespasians* hand; which hee also perfourmed. Hee consulting with this  
Oracle, saw sodainely behinde him in the Temple one *Basilides*, whom by present en-  
quirie he found to lie sicke foure score miles thence in his bed. The name yet was an  
ominous signe to him of the whole Empire, as deriued of *Βασίλειος*. The originall of  
this God (saith he) is by some imputed to *Ptolomeus Lagi*, who hauing in Alexandria  
erected Temples, and instituted religious rites, seemed in his sleepe to see a tall young  
man, warning him to send into Pontus, to fetch thence his Image, sodainely after va-  
nishing in a flame of fire. When the *Ægyptian* Priests could not satisfie him in the  
interpretation of these things, *Timotheus* an Athenian, whome hee had sent for to be  
chiefe Maister of Ceremonies, willed him to send to Sinope, wherein was an ancient  
Temple of *Philo*, hauing in it the Image of *Proserpina*. *Ptolomey* neglecting this; and  
with a second Vision terrified, sent to *Scydrothemis* King of Sinope for the same; be-  
ing (in the way) further hereunto encouraged by the Delphian Oracle. *Scydrothemis*  
protracting the businesse was by diseases and manifest anger of the Gods, enforced to  
assemble and persuaade his people to suffer the carrying away of their God. But whiles  
they resisted this enterprize, the ambitious Idole, without once taking leaue, conueied  
himselfe into the shippe, which also, together with himselfe, he made to arriue at  
Alexandria in three dayes, where was this Temple built to him, in the place  
wherein



wherein sometime had stood *Isis* Chappell. Some esteemed him *Æsculapius* for his cures, some *Osiris*, some *Jupiter*, some *Pluto*, but *Serapis* was his Egyptian appellation. *Ptolemæus* <sup>1</sup> *Philadelphus*, his sonne, bestowed cost in that famous Librarie at Alexandria containing teuen hundred thousand volumes, and amongst the rest he caused the Law, as *Iosephus* saith, as other hold, the Old Testament, wholly to be translated into Greeke by the threescore and twelue Interpreters. This Librarie was by *Cæsars* Souldiers casuallie burned. *Cornelius Tacitus* <sup>2</sup> telleth no lesse miracle of *Memnons* stonie Image at Thebes, or as others say, at Abidus, which being stricken with the Sunne-beame at the Sun-rising yeelded a vocall sound. This Image was halfe cut off by *Cambyses*: *Pausanias* <sup>3</sup> saith that he saw it, & largely describeth it. *Augustus*, hauing destroyed *Antonie* and *Cleopatra*, brought \* Egypt into a Province, and scowred all the Trenches of Nilus. He caused the body \* of great *Alexander* to be brought forth, which he crowned with a Crowne of Gold, and strewing with flowers, worshipped it. He built *Nicopolis* in memory of his Asian victory: instituted there Quinquenniall games: enlarged *Apollos* Temple: and consecrated the place where he had pitched his tents, to *Neptune* and *Mars*, adorning it with spoiles.

*Onias*, <sup>4</sup> one of the Iewish Priests (according to the Iewish manner) literally interpreting *Esaie* <sup>5</sup> prophecy of the altar in Egypt, built a Temple at Bubastis in fashion of that at Ierusalem, but lesse, by the permission of *Philometor*, and furnished it with Priests and Levites after the Iewish Religion. At Alexandria also the Iewes were free and had their Synagogues, as at Leontopolis likewise and other places. <sup>6</sup> *Procopius* saith; that *Dioclesian* the Emperour bestowed Elephantina and the parts adioining on the *Bleni* and *Nobata*, whose Religion was a mungrell of the Greekish, Egyptian, and their owne; but he caused them to cease humane sacrifices which they vied to offer to the Sun. And thus was the state of religion in Egypt during the conquests of the Persians, Greeks, and Romans, each rather seeking to settle heere their Empires then opinions. But when the Sunne of Righteousnes, the Sonne of God, the Saviour of man, appeared to the World, he honoured Egypt with his infancie, as after with a Religious conquest, by weapons (not carnall) casting downe the holds which these hellish spirits had heere so long possessed; thus fulfilling truely what *Esaie* had prophesied and *Mercurie* foretold. Alexandria became a Patriarchall See (the first Bishop whereof was Saint Marke) enioying in Lybia, Pentapolis, and Egypt, the same power that the Roman Bishop had in Italy, by decree of the first Nicene Council. Heere also liued the first Heremites (the first & cheefe of which was *Antony*, an Egyptian, inuenter of this order) in the sandy Deserts, by occasion of those bloody persecutions wherein many thousands lost their liues. Of these Eremites read *Io. Cassianus* and *Severus Sulpitius de vita Martin.* l. 3. But when as the Mahumetan Religion and armes began first to peepe into the World, Egypt <sup>7</sup> was made a slaue to those superstitions vnder which it groneth till this day.

These Saracens diuided Egypt into three parts; Errif, from Cairo to Rosetto; Satrid, from Cairo to Bugia; Maremma, as Nilus runneth to Damietta. It was subdued vnder the conduct of *Hamrus* the sonne of *Hafi*, Generall of the Arabian forces to *Homar* or *Aumar* the second Caliph. He onely exacted tribute, permitting freedom of their conscience to all. He built vpon the bankes of Nilus a Towne called by the Arabians *Fustato* i. Tabernacle, because that in the desert places, through which he passed, he was constrained to lie in tents. The common people call this Towne *Mesre Hatichi*, the ancient Citie: for so it is in respect of Cairo, which was after built, two miles from hence, by one *Geboar*, who of a Dalmatian slaue had been aduanced to be a Counsellour vnto *Elcain* the Mahumetan Calpha, and was Generall of his Armie about the foure hundred yeare of their Hegeira. He called it *Elchahira*, which signifieth an imperious mistresse. <sup>8</sup> He walled it round, and built in it that famous Temple called *Gemib Hahare*, as *Hamrus* had done before at Fustato. In this Towne of Fustato standeth the Sepulcher of a famous Saint of their Sect, called *Nafissa*, of the line of *Mahomet*, whose beautifull shrine the Schismaticall Patriarches of Egypt adorned with silver lampes, carpets of silke and other precious ornaments. No Mahumetan cometh to Cairo

Turkes warres at their owne charge. *Knolles.*

<sup>1</sup> Athen. l. 5. ca. 5. 6.  
<sup>2</sup> Of Ph. ladel. phus incredible pomp, and Philopators thippe read Athen. l. 5. ca. 5. 6.  
<sup>3</sup> A. Gel. l. 6. 17. Ado. Diu. t. Corn. Tac. An. 2. Of Memnons image see Ortel. in exp. d. t. Alexandri Mag.  
<sup>4</sup> Pausan. Attic. x. Sex. Har. Vir. flor. Sueton. Tran. Aug.  
<sup>5</sup> This body Ptolem. tooke from Perdiccas and buried it at Alexandria in a golden tombe. Strab. 17.  
<sup>6</sup> y. Ios. Ant. 13. 6. z. Ios. 19. 19.  
<sup>7</sup> a. Ios. ant. d. 12. 2. b. Procop. de bel. lo Persico li. 1. c. Cdn. Nic. Can. 6. d. Hist. Tripar. 1. c. 11. Paul. Diac. l. 8. e. Vincent. Spec. li. 24. f. Leo Afric. l. 8. g. The Arabians & Turkes doe call Cairo, Mesir: the reuenue whereof amounteth to about a million, and runneth into the Hafnad or priuatie Treasurie of the great Turke, and not into the publicke Treasurie. Lazaro Soranzo. h. He hath vnder him therefore 16 Sanzaekes & 100000 Timarions, or horse-mens fees, to maintaine so many horse for the

either by Water or Land but he adored this Sepulcher, and offereth thereat, inso-  
much that the yearely oblations and almes heere offered for the releefe of the poore  
kindred of *Mahomet*, and mainenance of the Priests that keepe it, (which want not  
their counterfeite miracles to delude the peoples zeale) amount to one hundred thou-  
sand *Saraffi*. And when *Zelim* conquered *Cairo*, the Janisaries rifling this Sepulcher,  
found in it five hundred thousand *Saraffi* in ready coyne besides other riches. Some  
report that this *Nafissa* being a dame of honour, yeelded her body, without reward,  
to any that required the same, <sup>i</sup> bestowing (as she said) this almes for the loue of the  
Prophet *Mahomet*. Lettuce futable to such lippes: Like Prophet, like Saint. But *Leo*  
would haue you thinke her an honest woman. Fustato is reckoned as a suburb to  
*Cairo*, containing (in *Leo's* time one thousand five hundred twentie six) five thousand  
families: besides many Sepulchers adored of the fond people, which couer the pauement  
with rich carpets. Hither resort euery Friday great multitudes for deuotion,  
and bestow liberall almes: <sup>k</sup> They heere sprinkle cold water with sweete herbes and  
leauie boughs.

Bulach is another Suburb of *Cairo* vpon the bankes of *Nilus*, of like distance, and  
hath in it foure thousand families with stately Temples and Colleges. *Beb Elloch* standeth  
a mile from *Cairo*, and hath about three thousand families. *Gemech Tailon* was  
adorned by *Tailon* sometime gouernour of Egypt with a sumptuous Temple and Pal-  
lace. *Beb Zuaila*, another Suburb, containeth twelue thousand families. *Cairo*, it selfe  
within the Walls hath not aboue eight thousand families, and is full of stately and  
magnificent Temples. Heere is an Hospitall built by *Piperis*, the first Soldan of the Ma-  
malukes race: the yearely reuenues whereof amount to two hundred thousand *Saraffi*,  
or as some reckon, five hundred ducats a day. It is open to all sicke and diseased per-  
sons, and heire to all that die there. The Plague is sometime so hotte at *Cairo*, that  
there die twelue thousand persons daily. This was the state of *Cairo* in *Leo's* time. *Sa-  
lomon's Schurveigher* affirmeth that at his being in *Cairo* *An.* a thousand five hundred  
eightie one, there died daily betweene seuen and ten thousand: nor is any place more  
plagued with the French disease. Besides that Hospitall, and *Nafissas* Sepulcher, are  
three other famous, *Zavia della Innachari*, *Imamschiafy*, and *Giamalazar*. This is the  
generall Vniuersitie of all Egypt. <sup>m</sup> In this place, *An.* one thousand five hundred three-  
score and six, in the moneth of Ianuarie, by misfortune of fire were burned nine thou-  
sand written bookes of great value, wrought with gold, worth three or foure hun-  
dred ducats a peece one with an other. This was interpreted as an ominous token of  
their ruine. They thinke also that Mecca will in short time be conquered by the Chri-  
stians, and her deuotions shall be remoued to *Rosetto*. *Neander* <sup>n</sup> his conceit is ridicu-  
lous, that *Cairo* should hold as much people as all Italy, and that there are two & twen-  
tie thousand Temples. *Iohn Evesham* out of their owne registers numbred but two  
thousand foure hundred: and though *Cairo* considered together with these suburbs is  
great, yet is it not all the way continued with houses and buildings, <sup>o</sup> but hath Gardens  
also and Orchards betweene.

Alexandria is very vnwholesome, as the graue of that Alexandria we before men-  
tioned. Vnder the foundations are great habitations, as if they were two Alexandrias  
built one vpon another. Vnder the houses of the Citie are cisterns sustained with  
mighty Arches to receiue the inundation of *Nilus*. When the Saracens had spoyled it,  
it remained long desolate vnrill a subtle Caliph proclaimed that *Mahomet* had left  
great indulgences to such as would heere inhabit. And thus hee replenished the Ci-  
tie with inhabitants, building houses for them, as hee did colleges for the Students,  
and Monasteries for the Religious. Heere yet remaineth a little Chappell, where-  
in they say that the high prophet, and King *Alexander* the great, lie buried: to  
which resort many Pilgrims that adore the same, and bestow there their Almes.  
Thebes, that sometime was so famous a Citie, containeth not now aboue three  
hundred families: and still retayneth some bones of the carcase of old Thebes,  
many Pillars, Walls, inscriptions in Latin, Greeke, and Egyptian characters.  
*Memphis*, her next successeur, is vtterly ruinate. The Mahometans entred Egypt a-  
bout

i Pilgrim to  
Mecca apud  
Hak.

k P. Mart. Leg.  
Bab. 1. 3.

l Sal. Schu.  
m Hak pilgrim.  
to Mecca.

n Nean. Or.  
Terra. Par. 3.

o P. Mart.



about Anno six hundred thirtie seuen. After, their state sinking vnder the weight of it selfe (which is the ordinarie sicknes of greatnes) they grew to dissensions and sects, as is said in our Saracen Historie. For the seate of the Saracenicall *Caliphs* beeing by *Macamut* remoued to Bagdat, which he had builded, there arose new Caliphs in Damascus; in Egypt (whose seate was after at Cairo:) in Cairoan, to whom the Africans yeelded subiection, and after at Marocco. But in *Elcaims* time, while he sought to win the East from the Caliph of Bagdat, his Lieutenant rebelled against him, and hee was faine to liue in Egypt, where *Geboar* had built Cairo. The Sect of *Hali* had before also preuailed in Egypt, for which cause *Nasiffas* father was forced to flee the Countrey, yet this Sect after was restored by *Asmulinus*, and *Solimus* his sonne, first Caliph of Egypt. But when the Westerne forces, vnder *Godfrey of Bullen*, grew terrible to the East, the Egyptians paid tribute to the Christians, which *Dargan* the Sultan detaining was by *Almericus* King of Ierusalem ouerthrowne in battell. ¶ *Noradine* of Damascus sent *Saracon* his sonne to helpe *Sanar* the Sultan against this *Dargan*, which *Saracon* was by the Caliph appointed *Sultan*, who before had slaine the *Sultan*, and *Saladine* his successor slew the *Caliph*, and rooted out his posteritie to settle his owne. This Historie is diuersly repotted. *Penacerus* maketh the Egyptian *Chaliphs* to bee Schismaticall from their first entrance, which was (as he saith) in Anno, 703. which reigned in Egypt, foure hundred fortie and seuen yeares, of the profession of *Hali*. *Curio* writeth otherwise, as in their Historie wee haue shewed. So also doth *Leo* dissenting from them both, a man learned in his owne Religion. Hee saith that the Caliph of Cairo had continued two hundred and thirtie yeares, when as *Saladine* slew him and subiected himselfe to the Caliph of Bagdet, the onely Caliph then remaining. This *Saladine* was Nephew to *Saracon*, who chased the Christians out of Syria. His Children reigned after him, of which *Melechfala* was last, who first inuented the order of the *Mamaukes*, which were Circassian slaues, bought in their youth, and trained vp to Armes, Artes, and Religion of the Saracens, whom hee made of his guard. But they slew their Maister, and vsurped the Kingdome to themselues, alwaies electing one of their company, the first of which *Mamaluke* Kings was *Turquemensus*, who was slaine of his fellow *Cothus*, and he of *Bendocader*, who was also poisoned &c. *Leo* saith, that *Saladines* Family reigned a hundred and fiftie yeares, and *Piperis* was (saith he) the first *Mamaluke* King. *Campson* *Gaurus*, and *Tomumbeius*, the last of these Kings were ouerthrowne by *Zelim* the Turke. Anno 1517. whose successors still hold Egypt, and haue a *Bassa* resident at Cairo, from whence vvas carried by water many ornaments to Constantinople. The Caliph as at Bagdet, so here retained some spirituall preheminance. So saith *P. Mart.* that the Caliph sells the Soldan this dignitie at a price, and ascending the Throne, doth giue vnto the Soldan, there standing on foote, the absolute power of life and death, and then descending disrobeth himselfe, attiring the Soldan with the same robes. So it appeareth, that the name & power of the Caliph, all the time of the *Mamalukes* (as the Ghost of it selfe) had some almost breathlesse shadow left: the life & substance being in the Soldan. There is (saith *Leo*) in Cairo, & in all Egypt 4 Sects, differing frō each other in Canon & Ciuill laws, all Mahumetans. He which professeth one of these sects, cannot at his pleasure betake him to another, except being learned hee shew reasons therefore. Each of these Sects hath his peculiar Iudge, from whom yet lieth an appeale to a higher Iudge, being gouernour of the Sect called *Essafichia*. Whosoever attempteth ought against the precepts of his owne Sect, is secretly punished by the iudge thereof: And although the Priests of these seuerall Sectes vse differing Liturgies and rites, yet doe they not take one the other for enemies, with hatred or mutinies: but if any question arise, learned men by conference debate the same. No man vpon paine of grieuous punishment may reproch any of the foure Doctores, first authors of those foure sects. There is one Sect of religious men in Cairo, called *Chenesia*, which liue vpon horse-flesh: therefore are lame Iades bought & set vp a farthing, & sold to these *Chenesians*, which sect is rise in all Asia. There goe certaine women vp & down the citie crying, whose office is to excise

The first succession of the Egyptian *Caliphs* vncertaine

p Car Chron. l. 4. 10. 11. 53.  
q Knolles T. H.

t Peuc Car. Chro.

s Read. l. 3. c. 2.

t Leg. Bab. 3.

u Example for Christians, in ending Controversies of Religions

x Good works  
among Turkes.

or circumcise the women, which is obserued in Egypt and Syria, both by the Mahumetans and Iacobite Christians. Neither haue the Turkes (although in superstition by themselves acknowledged short of the Arabians and Aegyptians) beene altogether idle in their deuotion, which they testifie by their Pilgrimages, and \* Almes-workes. *Bellonius* telleth of one Turke that caused water to be brought daily on Camels backes for the ease of Travellers in that Desert space betweene *Alexandria* and *Rosetta*. Egypt hath in it many Iewish Synagogues, who speake the Spanish, Italian, Turkish, Arabian, and Greeke languages, and are great Marchants. Wee haue had amongst vs Vagabonds, which call themselves Aegyptians, the dregges of mankind. Of these Aegypt it selfe hath, no lesse forreine to them then to vs. They wander (saith *Bellonius*) through all the Turkish Empire, and are cunning in Iron-workes. They seeme to be Christians of *Wallachia*. Thus wee see the iudgements of God by the Persians, Græcians, and Romans for their pristine Idolatrie: and a greater iudgement for their hæresie, hatched by *Aryius*, punished by a Saracenicall Apostasie.

y *Leo* 43.

Among the differing Sects of the Mahumetans, (of which wee haue spoken in the third booke) Africa, and specially Egypt, and herein Cairo most of all is pestered with them, which may be called the naked, or the wicked Sect, roguing vp and downe naked, and practising their fleshly villany, in the open sight of the people, who yet hold them for Saints.

z *Hist. Sar.*  
*G. Tyr.*  
*Foxe A. & Mon.*  
*a G. Ent. Ben.*  
*Tory in Leon.*  
*Chytr. Chron.*

The iust hand of diuine iustice, that when men forsake God, not Religion and Truth alone, but reason, but sense shall also forsake them. As for the Christians in Egypt, ye may reade in the Histories z of the Holy-land-warres, what attempts were often made by the Westerne Christians against these vnbeleeuers. Concerning the present state of Christianitie there, *Leo*, *Boterus*, and Maister *Tory* in his additions to his Englished *Leo*, may acquaint you. Besides, the forraine Christians, which resort to these parts for traffique there, are thought to bee fiftie thousand Native of the countrey, which haue Churches, and Monasteries, whereof there are three Christian Churches at Alexandria. They are called *Copti*, and *Christians from the Girdle*, because of their Circumcision, which together with Baptisme they admit. In their Liturgie they vse the Chaldean language. But they reade the Gospell againe, in the Arabian. They are accounted of *Entiches* hæresie. Their Patriarchall See is Alexandria: b which from Saint *Marke* to this day hath had a continued succession, as appeareth by the late Letters of *Gabriel* to the Pope, calling himselfe the fourescore and seuenteenth of the Patriarches from Saint *Marke*. How Christian Religion was first planted in Egypt by Saint *Marke*, and the Apostles, and their successors, and how persecuted by the Ethnikes: after by the Arrians; and how Ethnike Religion was againe by *Valens* permitted to all that would embrace it, the fore-named Ecclesiasticall Histories make mention: how it was persecuted by the Persian inuasions, and after by the Saracens in time brought to this present passe, and how it now continueth, wee may reade in many both c olde and new Authors. *Zaga Zabe* an Aethiopian Bishop saith, that the Patriarche of Alexandria resideth at Cairo: Where their Aethiopian Metropolitane d receiueth of him his confirmation. And in their Aethiopian Liturgie, they mention them both in this sort. Pray for our Prince, the Prince of our Archbishops, the Lord *Gabriel*, and the chiefe of the Church of Alexandria, and for the chiefe of our Countrey, our venerable Archbishop *Marke*, &c. And thus much of this Aegyptian Prelate, as a taste of that which is to be declared in our Christian Relations. *Adrianus Romanus*, e in his *Theatrum Vrbiũ* saith, that besides the Patriarch of the Coptites, here is also a Patriarch of the Greekes and Arabians, which haue their Liturgie in Greeke, but scarce vnderstand the same.

c *Baron. annual.*  
*Pappus, Euagr.*  
*Pantaleon. &c.*  
d *Dam. a Goes.*  
*Fran. Aluarez*  
c 98.  
*Hemingii cate-*  
*chismus in fine.*  
e *Catholike Tradit.*  
c *Theat. Vr-*  
*biũ.*



## CHAP. VI.

*The Egyptian Chronologic, out of Manetho high Priest of the Egyptians, and others.*

After this so long a Historie of Aegyptian affaires, I haue here added the order of times, wherein those things happened, that this our Relation might bee the more complete, although perhappes it may seeme to some more then tedious already. Varro diuided times into three sorts; the first he called Vncertaine: the second, Fabulous: the third, Historicall: *Ioseph Scaliger*, a man happily more studious in this Subiect of times, then all Times before haue yeilded vs, reckoneth the two former for one, as not easily to be distinguished. He hath also published to the world not onely his owne learned Obseruations on *Eusebius* Chronicle, but such fragments<sup>a</sup> as out of *Cedrenus*, *Syncellus*, and others, he could finde both of *Eusebius* Chronicle in Greek, (for before we had onely the Latine translation of *Hierome*, much whereof also is vterly lost) as also of *Africanus*, from whose Store-house *Eusebius* tooke his Chronicle, both for matter and words, almost by whole sale, And whereas *Annius* had before couened the world with counterfets of *Berosus*, *Manetho*, *Metasthenes*, with other Fabulous tales, falsely fathered on the auncients: Hee hath helped vs likewise to some Reliques of those Histories, which others haue inserted into their workes; the very bones of such carkasses being worthy of admiration, if not of veneration. The true *Manetho* therefore in three Tomes, wrote the Aegyptian Historie vnto *Ptolemaeus Philadelphus*: his Greeke Epistle Dedicatorie, being but short, I haue thus translated.

<sup>a</sup> *Excerpta Barbaro-Lat. Manusc. Chron. Causab. Collectanea list. &c.*

To the Great King *Ptolemaeus Philadelphus Augustus*,<sup>b</sup> *Manetho* High Priest and Scribe of the sacred sanctuaries, throughout Egypt, of the Sebenwite Family, a Heliopolitan, to my Lord *Ptolemaeus*, Greeting. It becometh vs (mighty King) to giue account of all those things which you counsell vs to search out. The sacred Bookes, written by our forefather *Trismegistus Hermes*, which I haue learned (according as you, enquiring what things shall come to passe in the world, haue commanded me) shall bee declared: Farewell, my Lord King.

<sup>b</sup> Σεβαστῷ ἰ. Venerabile, appropriated after to Augustus, and his successors.

Hence appeareth the time of *Manetho*, and his Pontificall dignitie, with the Originall of his Antiquities borrowed of *Hermes*, and the occasion of his vvriting in the Greeke, as to a Grecian King.

\* He first setteth downe the yeares of the raignes of their Gods. *Vulcan*, *Sol*, *Agathodemon*, *Saturne*, *Osiris* and *Isis*, *Typhon*. Then of the demigods: *Orus*, who raigned fife and twenty yeares: *Mars*, three and twenty: *Anubis*, teuentene: *Hercules*, foureteene: *Apollo*, foure and twenty: *Ammon*, thirtie: *Tithoes*, seuen and twenty: *Sofus*, two and thirtie: *Iupiter*, twenty. Things both false in themselves and in the copie imperfect. After these he reckoneth in order two and thirtie Dynastie, Lordships, or governments in Egypt.

\* *Patricius* out of a holy book setteth downe this Genealogie; *Horus*, the sonne of *Osiris*, he of *Chus*, and he of *Cham* or *Chamephes*.  
c *Aegyptian Dynasties.*

1 The first of the Thinites; of eight Kings, whose names and yeares of raigne are, *Menes*, threescore and two: he was slaine of an Hyppopotamus, or River-horse. *Atthothis* his sonne, seuen and fiftie. Hee built a Palace in *Memphis*, and wrote of Anatomy. *Cenices*, his sonne, one and thirtie. *Enephes*, his sonne, three and twenty. In his time was a great Famine. He built the *Pyramides* in *Cochon*. *Saphadius*, his sonne, twenty: *Semempsis*, his sonne, eightene: *Bieneches*, his sonne, six and twenty, *Sumtot*, two hundred threescore and three.

2 The second Dynastie of the Thinites; vnder nine Kings. Whose names and yeares of their raigne are in order as followeth, *Boethus*, eight and thirtie yeares.

*Catechos*, nine and thirtie: in his time was ordained the worship of *Apis*, at Memphis, and *Mueuis* at Heliopolis. *Binothris*, seuen and fortie: *Tlas*, seuentee: *Sethenes*, one and fortie: *Chares*, seuentee: *Nephercheres*, fve and twenty: in his time Nilus is said to haue had his waters mixed with honie. *Sesochris*, eight and fortie: *Ceneres* thirtie. Summe three hundred and two.

3. The third of the Memphites. *Echerophes*, eight and twenty: *Tosorthros*, nine and twenty. He is supposed to be *Æsculapius* for his skill in Physicke; studious of painting and Architecture. *Tyris*, seuen: *Mesochris*, seuentee: *Zoyphis*, sixtee: *Tosertasis*, nineteene: *Aches*, two and fortie: *Siphuris*, thirtie: *Herpheres*, six and twenty.

4 The fourth Dynastie of the Memphites. *Soris*, nine and twenty: *Suphis*, threescore and three: he made the greatest *Pyramis*. *Suphes*, threescore and six: *Mencheres*, threescore and three: *Ratoeses*, fve and twenty: *Bicheres*, two and twenty: *Zebercheres*, seuen. *Tamphthis*, nine: *Sesochris*, eight and fortie.

5 The fift of the Elephantines. *Vsercheres*, eight and twenty: *Sephres*, thirtee: *Nephercheres*, twenty: *Sisfris*, seuen: *Echeres*, twenty: *Rathuris*, one and fortie: *Mercheres*, nine: *Tacheres*, fortie and foure: *Vnos*, three and thirtie.

6 The sixt of the Memphites. *Othoes*, thirtie: *Phios*, three: *Methusaphis*, seuen, *Phiops*, a hundred: *Menthesuphis*, one: *Nitochris*, twelue: she built the third *Pyramis*.

7 The seuenth offeuentie Kings that raigned so many daies a peece

8 The eight offeuen and twenty Kings which raigned a hundred forty & eight yeares. Their names are not expressed.

9 The ninth Dynastie was of the Heracleopolitans: of which were nineteene Kings, that raigned foure hundred and nine yeares. The first of them was *Achthoes* a cruell Tyrant, deuoured by a Crocodile.

10 The tenth was of nineteene Kings: whose raigne endured a hundred fourescore and fve yeares.

11 The eleuenth of the Diospolitans: whose sixtee Kings raigned three and fortie yeares. Here endeth the first Tome of *Manetho*: whose second Tome containeth the twelfth Dynastie of the Diospolitans; The first of which was *Cesongoses*, six and fortie: *Ammamenes*, eight and thirty: *Sesostris* the great Conquerour, eight and fortie: *Lachares*, eight *Ammares*, eight; *Ammenenes*, eight: *Semiophris*, foure.

13 The thirteenth, of threescore Kings which raigned foure hundred fiftie & three yeares.

14 The fourteenth of threescore and seuentee Kings, contained a hundred fourescore and foure.

15 The fifteenth of Phænicians, Shepheards, the first of which was *Saites*, nineteene: *Anon*, three and fortie: *Pachnan*, threescore and one: *Staan*, eight: *Arclis*, fortie nine: *Aphobis*, threescore and one: In all two hundred fortie and two. And the totall summe of the yeares of these fifteene Dynasties is three thousand three hundred and seuentee.

16 The sixteenth Dynastie was of other shepheards whose thirtie two Kings raigned fve hundred and eightee yeares.

17 The seuenteenth was of other Shepheards vnder thirtie three Kings, and the Theban Diospolites, a hundred fiftie and one yeares.

18 The eighteenth of the Diospolites. *Amos*, fve and twenty: *Chebras*, thirtee: *Amenophthis*, foure and twenty: *Amerfis*, two and twenty: *Misphris*, thirtee: *Misphragmuthosis*, six and twenty: *Thuthmosis*, nine: *Amenophthis*, one and thirtie. This is supposed to be *Memnon* and the speaking Statue. *Oros*, seuen and thirtie: *Acheres*, two and thirtie: *Rathos*, six: *Chebras*, twelue: *Acherres*, twelue: *Amerfes*, fve: *Rammeses*, one: *Ammenoph*, nineteene: in all, two hundred fourescore and seuen.

19 The nineteenth *Sethos*, one and twenty: *Rhaphaces*, three score and one: *Ammenophthis*, twentie: *Rameses*, three score: *Ammenemes*, fve: *Thuoris*, six.

20 In the third tome. The twentieth Dynastie lasted one hundred and fve and twenty yeares. The Kings were twelue.

21 The



21 The one & twentieth, of the Tanites : *Smerdes*, six and twenty : *Psusennes*, two and fortie : *Nephelcherres*, foure : *Amenophis*, nine : *Opsochon*, six : *Psineches*, nine : *Susennes*, foureteene : called *Sefac* in Scripture : in all, one hundred and ten.

22 The two & twentieth, of the *Bubasties* : *Sefonchis*, one and twenty : *Vforthon*, fifteene. The third, fourth, and fift, are not named : to them are ascribed five and twentie yeares : In this space *Zara* the Ethiopian ouer-raine these parts. *Takellothis*, thirteene : his successor, two and fortie : in all, one hundred and sixteene.

23 The three & twentieth of the Tanites : *Petubastes*, forty : *Oforchos*, eight : *Psamms*, ten : *Ze*, -- one and thirty : in all, foure score and nine.

24 The foure and twentieth, of *Bocchoris* the Saite, who reigned foure and forty yeares, was taken and burned of *Sabbacon*.

25 The five & twentieth, of the Ethiopians : *Sabbacon*, eight : *Senech*, foureteene : *Tarach*, eightene : in all, forty.

26 The six & twentieth, of the Saïtes : *Stephinales*, seuen : *Nechepsos*, six. Thus farre out of *Manetho* : heere follow out of *Herodotus* ; *Psammeticus*, forty foure : *Nechao*, seuentene ; he slew *Iofias* : *Psammis*, sixteene : *Uaphres*, five & twentieth ; with him *Zedekiah* entred league, *Herodotus* calleth him *Apnes*. The Masorites, by their Hebrew points (through ignorance of foreine Historie, as *Scaliger* saith) haue made it *Hophra*, of whom *Ieremie* <sup>d</sup> prophesied that destruction which *Amosis* executed (as *Herodotus* reporteth) who reigned foure and forty yeares. The summe of the yeares of this Dynastie is one hundred fifty and nine. d Iere. 44. 30.

27 Here followeth againe out of *Manetho* : The seuen and twentieth Dynastie of the Persians : *Cambyfes*, foure : *Darius Hystaspes*, six and thirtie : *Xerxes*, twenty : *Artabanus*, seuen moneths : *Artaxerxes Longimanus*, fortie : *Xerxes*, two moneths : *Sogdianus*, seuen : *Darius Nothus*, eleuen : in all, one hundred and thirteene. e Cont Ap. Theoph. lib. 3.

28 The eight and twentieth, of the Mendesiens ; *Amirtaus Saïtes*, six.

29 The nine & twentieth, *Nepherites*, six : *Achoris*, twelue : *Psammites*, one : *Nepherites*, two moneths.

30 The thirtieth, of the Sebennites ; *Nectanebus*, eightene : *Teos*, two : *Nectanebos*, eightene.

31 The one & thirtieth, of the Persians : *Artaxerxes Ochus*, ten : He recouered Egypt in the seuenteenth yere of his raigne : *Asos*, foure : *Darius Codomannus*, six : subdued by *Alexander*. Hitherto *Manetho*. The whole summe of whose one and thirtie Dynasties amount to five thousand three hundred fiftie and five yeares.

32 The two and thirtieth Dynastie, of the Macedonians : *Alexander Mag.* five. *Ptolomæus Lagi*, fortie : *Ptol. Philadelphus*, eight and thirtie : *Ptol. Energetes*, six and twentie : *Ptol. Philopator*, seuentene : *Ptol. Epiphanes*, foure and twenty : *Ptol. Philometor*, five and thirtie : *Ptol. Energetes 2.* nine and twentie : *Ptol. Physcon*, seuentene : *Ptol. Alexander*, ten : *Ptol. Cleopatra*, eight : *Ptol. Dionysius*, thirtie : *Cleopatra*, two and twenty : in all, three hundred and one.

If the former Catalogue doe not agree with the relations of *Iosephus*, e *Theophilus* or others, who haue cited some parts of *Manetho* in their workes, it is not much maruell ; the Græcians being alway audacious, ready to peruert Authors to their owne purposes ; besides the ouersights of Writers, through negligence or ignorance in foreine names. Neither is *Manetho*'s word an Oracle, who reckoneth so long times before any time was : but either it is to be ascribed to the arrogancie of the Egyptian Priests desirous to be accounted no lesse ancient then the Chaldeans : for *Berosus* and *Manetho* (as if they had been agreed) deriue their Histories from like Antiquities (saith *Scaliger* out of *Syncellus*) which would better appeare, if we had the entire bodies, and not a few scattered bones of their Histories : or else we may ascribe it to their confounding of Histories, applying to an order of Succession, the diuers reignes of seuerall Dynasties, which happily gouerned at the same time in seuerall partes of Egypt, as in so small a Region as Canaan, *Ioshua* destroyed one and thirty Kings. This *Scaliger* coniectureth, *Lydiat* s affirmeth. Neither yet is *Scaliger* to be blamed for acquainting the world with these fragments of *Manetho*, considering that the middle part

f Can. Isagog. l. 3  
g L. de emen. T.  
Some suppose  
the first of  
these Dyna-  
sties were soon  
after the Cre-  
ation, & loone  
after the flood:  
see the History  
of the World.

h De civ. Dei  
lib. 12. c. 10.

i Brou. Convent.  
k De civit. li. 15.  
ca. 13.

l Genesis 46. 34

m Hist. Aeth. l. 1

n In vita Hilar.

o Ios. cont. Ap.  
Euseb. Chron.

p Paren. ad gen.

q Orat. contra  
Graec.

r Theoph. lib. 3.

s Euseb. Niceph.  
pat.

t Ado. Funct.

Beroal. Perh.

Bunt. Codom.

More. Pont.

Phrigia. Wolob.

epit. Chron. gr.

Dogli. Mus. j.

&c.

u Scalig. de Em.

Temp. lib. 5.

x Or. lib. 1. c. 10

y Fos. Scalig.  
Can. J. sag. lib. 2.

part thereof holdeth, not onely likelihood in it selfe, but in great part correspondence with the Scriptures. If the Egyptians deuised other wise to *Herodorus* and *Diodorus*, it was easie for them to deceiue strangers, or be deceiued themselues. The like historie of prodigious Antiquities *Augustine* <sup>h</sup> relateth of an Egyptian Priest that told *Alexander* of the continuance of the Macedonian kingdome eight thousand yeares, whereas the Græcians accounted but foure hundred and fourescore. Yea, the Scriptures themselues haue not escaped that mis-reckoning of Times; almost all Antiquitie being carried downe the streame of the Seuenty Interpreters, which adde many hundred yeares to the Hebrew Text, either of purpose, as some <sup>i</sup> suppose, or as *Augustine* <sup>k</sup> thinketh, by error of him that first copied the Scriptures out of *Ptolomeis* Library.

That which we reade of the Dynasties of the Shepheards, *Scaliger* interpreteth of that baser seruile sort, which *Moses* <sup>l</sup> saith were *abominable to the Egyptians*, and seeme to haue beene strangers, that inhabited some Fenny places which Nature had fortified, if we beleue *Heliodorus* <sup>m</sup>, and thence made forrages into the Countrey (the custome of Borderers) and were called therefore *Robbers*. These (it seemeth) driuen to their shifts, by the hard and tyrannous vsage of the Egyptians, procured (as we reade of the Tartars) their owne freedome, and thraldome of their Lords. The Romans in their times were forced to maintaine a garrison against them, therefore called *βυκολικοι*. And *Hierome* mentioneth <sup>n</sup> the *Bucolia* where no Christians dwelled, but onely a fierce nation. *Iosephus* <sup>o</sup> and *Eusebius* thinke them to be the Israelites, which is vnlikely, because they liued in seruitude, and neuer reigned there. *Lydyat* supposeth the Philistins vnder *Abimelech* and *Phicol* to be the men.

Nothing is more obscure in this Egyptian Chronologie, then the time of the departure of the Israelites thence vnder *Moses*, whom *Iustin* <sup>p</sup> *Martyr* affirmeth out of *Diodorus* to haue beene the first that wrote the Egyptian Lawes. *Tatianus Assyrius* <sup>q</sup> (who after became an heretike) saith (and alleadgeth *Ptolomey Mendesius* a Priest for his Author) that this departure was in the dayes of *Amasis* king of Egypt, who liued in the time of *Inachus*. *Theophilus* and *Iosephus* <sup>r</sup> out of *Manetho*, in the reigne of *Tethmoses*: *Eusebius* <sup>s</sup> in the reigne of *Cenchres*: Others <sup>t</sup> otherwise, according to the diuers interpretation of *Manetho*. The Scripture sheweth, it was after foure hundred and thirtie yeares, from the promise first made to *Abraham*, as all that I know both elder and later, Greeke and Latin Chronographers, except *Genebrard* and *Adrichomius*, reckon it. *Lydyat* thinketh that the drowning of the Egyptian *Phurao* was the cause of those tumults in Egypt, about succession, which are ascribed to *Aegyptus* and *Danaus*. Of this *Aegyptus* some deriue the name of the Countrey: which hee supposeth rather to be compounded of *Ai* and *Capti* or *Copti*, that is, the Region of *Copti* the chiefe city, as of *Ai* & *Thebets* or *Thebais*, *Ethiops*. *Ignatius* the Patriarch of Antioch, in his Arabian Epistle to *Scaliger*, calleth Egypt the land of *Copti*, where he saith, by a cruell edict of *Dioclesian*, were slaine one hundred forty foure thousand, and other seuen hundred thousand were by the same Tyrant exiled. *Orosius* <sup>x</sup> reporteth that the prints of the Chariot-wheeles of the Egyptians, then pursuing the Israelites through the Sea, doe yet remaine in the sands on the shore, and vnder-water, which no curiosity or casualty can so disorder; but that Diuine Prouidence doth re-imprint them in their wonted forme.

Hard it is to apply the yeares of the Egyptian Chronologie, to the true accompt of the worlds generation, by reason of the disagreement of Authors, touching the Egyptian Kings, vntill *Sesacs* time: which (after *Lydyat*) was in the yeere of the World 3029. although euen from hence we haue but slippery footing. *Augustinus* (after the same Author) made Egypt a Prouince, in the yeare 3975. Vnder which Roman gouernement it continued vntill the Saracens conquered it, in the time of *Omar* the third Chalipha, who beganne his reigne, after *Scaligers* computation, in his Catalogue <sup>y</sup> of the Chalipha's, in the yeere of C H R I S T 643. The names of the *Cæsars* belong to another place, and were tedious heere to relate the yeares of their seuerall reignes. *Otmen* the fourth Chalipha beganne in the yeere of C H R I S T 645: whom the rest succeeded in order, vntill the yeere 869. And then the Chalipha's were diuided.



uited. *Mutemad* reigning in Bagdet<sup>z</sup>, and *Tolon* in Egypt, who died in the yeere of CHRIST 883, and of the *Hegera* 270. whom succeeded *Hamaria* his sonne: and after him his sonne *Abarun*, whom *Muchtaphi* the Bagdet-Chalipha slew, about the yere 907. Afterwards, about the yere 943. *Achshid Muhammed* sonne of *Tangi* reigned in Egypt, to whom a few yeares after succeeded his sonne *Abigad*, whom *Meaz Ledin Illahi* of the posteritie of *Phetima*, *Mahumers* daughter, deprived in the yeare of our Lord 971. to whom succeeded his sonne *Aziz*, 975. <sup>a</sup> *Elbacham*, in the yeare 996. *Etaber Laazizdin Illahi* 1030. *Mustertatzer Billahi* 1035. *Musteale* 1095. *Elamir Babcacem Illahi* 1101. he was but five yeares olde: the Protectour of the kingdome was *Aphizalawizir*. *Elbaphit Ladin illahi* 1135. *Ettaphar* succeeded, and hee being slaine, *Elphaiz*, who died in the yeare 1160. and *Etzar ledin illahi* his sonne was the last of the *Phetimæan* race. To him succeeded *Asaredin Shirachuch* of the familie of *Aub* (which were *Curdi*) after his death *Insaph tzelat eddin* was constituted king by the *Chalipha*: & the Bagdet Chalipha's were againe acknowledged in Egypt. This is that *Saladine* that tooke Ierusalem, in the yere of CHRIST 1190. *Heg.* 586. He conquered Mesopotamia, &c. he died in the yeare of our Lord 1193. *Elaphizal* succeeded him in the kingdome of Damascus, *Melich Elaziz* in Egypt, *Taher Giazi* in Halep, or Aleppo; *Melich Elaziz* exchanged Egypt for Damascus, with his vncle *Eladel*. The Egyptians made *Aphizal* their King, in the yeare of our Lord 1202. After *Eladel* succeeded *Elchamel* 1219, who died in the yeare of our Lord 1237. *Hegeira* 635. *Essaloch* followed: and after him *Elmutam* 1242. The Turkemen conspired against him: hee fled into a Tower of wood, which they fired: and halfe burned, he leaped into a streame that passed by, and there perished. *Turcoman Azeddin Ibik* was made king in his place, in the yeare of our Lord 1245. Here beganne the reigne of the Mamalukes or slaues. He being slaine an other slaue succeeded whom they called *Melich Elmutaphar*. This seemeth to be hee that *Leo* calleth *Piperitis*. Thus farre out of *Scaliger*, collected by him out of *Abraham Zacutib*, which addeth much light to the Egyptian Historie of these times, wherein I could neuer before satisfie my selfe concerning the erection and alteration of the schismaticall Egyptian Chalipha's, which with much labour (little auailing) I had sought.

These Kings were not called *Chalipha's* (as the posteritie of *Phetima* or *Fatima*) but Sultans. A certaine catalogue of the names, times, and affaires of these Mamaluke-Sultans, I can not perfectly exhibite. *Pencernus* <sup>a</sup> nameth in order these names; *Turquemenius*, *Cothus*, *Bendocader*, *Melechsait*, *Elpis*, *Melech seraph*, *Melech nasar*, *Melechadel*, and after many others, *Caithbeius*, a stout enemy of the Turkes<sup>b</sup>. This *Caithbeius* was chosen Sultan, in the yeare of our Lord 1465. and reigned three and thirtie yeares. Two of his principall Mamalukes *Acbardin* and *Campous*, full of emulation, were a principall cause of the ruine of that Dynastie. For whereas the Sultan was alway chosen out of the Mamalukes, by most voices amongst themselves, *Campous* fearing lest *Acbardin* should haue succeeded after *Caithbeius*, fained that his maister had taken order on his death-bed, that his sonne *Mahomet* should obtaine the roome: and vsed meanes to effect it, both by the voyces of those Mamalukes hee could suborne, and confirmation of their Chalipha, whose hornes these Soldans had shorned, abridging his power, (as before is said.) This *Mahomet* proued so cruella tyrant, and those two Mamalukes so banded themselves in factions, that all became confused, and within six yeres after *Caithbeius* his death the Sultans throne was five times vacant. *Tomumbeius* kills *Mahomet*: *Campous Ciarchesius* is chosen. *Zanballat*, President of Damascus, rebelleth, and by *Tomumbeius* meanes imprisoneth him, and vsurpeth the Scepter: but for his crueltie soone after is deprived and captiued by *Tomumbeius*, and after, strangled; He also succeeding in authoritie, tyrannie, and destinie.

After *Tomumbeius*, was elected *Campson Gaurus*, whom *Zelim* the Turke ouerthrew, and slew in battell, in whose place an other *Tomumbeius* was chosen; but soone, together with his whole state, came into the Turkes power. Thus being diuided in many factions amongst themselves, and exercising all cruelties and pillages vpon the people, they

<sup>z</sup> Among all the 13. prouinces subiect to the Chalipha of Bagdet, Egypt had the second place, as *Constantinus Porphyrogenitus* sheweth out of *Theophaues*. *Constant. de adm. imp. ca. 25.* <sup>a</sup> *Leo* calleth him *Elcain*.

<sup>a</sup> *Peuc. Chron. lbr. 4.*

<sup>b</sup> *P. Mart. Leg. Bab. li. 3.*

c Of the Ægyptian misery in these times, reade *Verto-man*, and *Mart.* eye-witnesses.

c they made themselves a prey to their neighbour, who, like a Vulture, watched this opportunity to seize on these Lions, having now bled out their strength in mutuall and ciuill conflicts, in the year of our Lord 1517. *Soliman* succeeded, in the year of our Lord 1519; or 1520 (as others say.) *Selim* the second 1566. *Amurat* the third 1574 and in the year 1595. *Mahomet* the third, to whom *Achmet*, who now is the Egyptian and Turkish Souldan. Of these you may bee more fully informed in Maister *Knolles* his Turkish Historie, as also in our former relations.

## CHAP. VII.

## Of the Oracle of Iupiter Ammon; and of Cyrene: and the Regions adioyning.

a Li. i. ca. 8.

b Plin. li. 5. c. 5.



c Lcol. 6.  
10. Boem.

d Dom. Nig.

61. 10. 1

LI that lieth betweene Africa Minor and Egypt, <sup>a</sup> *Pomponius Mela* doth call *Cyrenaica*, including vnder that title *Marmarica*, which *Pliny* <sup>b</sup> reckoneth by it selfe: who also calleth the former *Pentapolitana*, and saith it is renowned by the Oracle of *Hammon*, which is fittie miles distant from Cyrene, by the fountaine of the Sunne, and those five cities, *Berenice*, *Arfinoe*, *Ptolemis*, *Apollonia*, *Cyrene*. This is now called *Barca* and *Mefrata* <sup>c</sup>, of which, this is inhabited, and rich: the other is most what desert, and poore: Their religion was like the Egyptians in times past. The Arabians, that liue there now, attend on their purchase, being the greatest theues in Afrike. *Berenice* <sup>d</sup> was sometime sacred, famous for the garden of the *Hesperides*, neare to which is that riuer of *Lethe* so much chaunted by the Poets. Nigh to this place also are the *Phylli*, a people terrible to Serpents, and medicinable against their poysons both by touching the wounded party, and by sucking out the poyson, and by enchaunting the Serpent.

e Arrian. lib. 3.  
Curt. lib. 4.

The Oracle of *Iupiter Ammon* is famous among the auncient. The place, where this Temple was, hath on euery side vast and sandy Deserts, in which they which trauelled, as we find in *Arrianus* and *Curtius*, seemed to warre with Nature. For the Earth was couered with sand, which yeelded an vnstable footing, and sometime was blowne about with the windy motions of the Aire: Water was hence banished, neither clouds nor springs ordinarily affording it. A fiery heate did possesse and tyrannize ouer the place, which the sands and Sunne much encreased. Neither was here tree, or hill, or other marke for Trauellers, to discerne their way, but the starres. In the middle of this Desert, was that sacred Groue (which *Silius Italicus* calleth \* *Lucus fatidicus*) not aboue fittie furlongs in circuite, full offruit-bearing trees, watered with wholesome springs, seasoned with temperate aire, and a continuall spring. The Inhabitants, called *Ammonians*, are dispersed in cottages, and haue the midst of the Groue fortified with a triple wall. The first munition containeth the Kings Pallace; the second, the *Serail* or lodgings for his women, where is also the Oracle; the third the Courtiers inhabite. Before the Oracle is a fountaine, in which the Offerings were washed before they were offered. The forme of this God was deformed with rammes hornes crooked, as some paint him: But according to *Curtius*, without forme of any Creature, but like a \* round Bosse, beset with Iewells. This, when they consult with the Oracles, is carried by the Priests in a gilded shippe, with many siluer Bells on both sides of the ship. The matrons fellow, and the Virgins singing their dis-tuned Proceffion, by which they prouoke their God to manifest what they seeke. These Priests were about foure score in number. Rammes hornes are said to bee ascribed to him, because *Bacchus* wandering in these Deserts with his army, was guided to this place by a seelie Ramme. Likewise *Pausanias*

f Pausan. lib. 4.

f in his *Messenica* saith, that one *Ammon* (which built the Temple) a shepherd, was  
Author



Author of this name to their God. *Plutarchs* reason of *Amus* we haue before shewed. *g De Os. & Is.* Others deriue this name from *Amus* the sand; which may well agree with all Idol-deuotion, as being a *sandy foundation*, although it is here intended to the situation. *h* But that which I haue before noted of *Ham*, the sonne of *Noah*, soundeth more probable, as being Progenitor of all these Nations, and of this mind also is *i Pencernus*. This *Strabo* kindred themselves with their *Sibills* and other diuinations. This Oracle was not given by word, but by signes. This defect of Oracles in generall, and especially of this, occasioned that treatise of *Plutarch* of this subiect, enquiring the cause of the Oracles failing. Neuer had he read that *the Gods which had not made heauen & earth should perishe out of the earth*: nor had he eyes to see that Sun of Righteousnes, the light of the world, whose pure beames chased and dispersed the mists of darkenesse. And therefore are his coniectures so farre from the marke, as not able with a naturall eye to see the things of God. The antiquitie of this Oracle appeareth, in that *Semiramis* came to it, and inquired of her death; after which, the Oracle promised to her diuine honours. Besides this Grove, there is another of *Ammon*, which hath in the midst a well, they call it the fountaine of the Sunne, whose water at Sunne-rising is like warme, and cooleth more and more till noone, at which time it is very cold: and from thence till midnight, by degrees exchange that coldnesse with heate, holding a kinde of naturall Antipathy with the Sunne, hottest in his furthest absence, coldest in his nearest presence. *Plinie* and *Solinus* place this fountaine in *Debris*, a Towne not very farre from those parts amongst the *Garamants*. The *Ammonian* women haue such great breasts, that they suckle their children ouer their shoulder; the breast not lesse, if *Iuuenal* be beleueed, then the childe;

*h Drusius addeth another reason of the name Hammō, the Egyptian name of the Sunne: Iup ter idem qui Sol, saith Arnobius, & Minutius Felix quæst. heb. l. 3 i Pencern. de Diuinat.*

*k Strabo 17. l Plut. de defect. Orac. m Ierem. 10. 11 n Diad Sic. li. 3 ca. 5. o Curt. ibidem. Pompon Mela. Plin. Solin. &c.*

*In Meroe crasso maiorem infante mamillam.*

In Meroe, the monstrous Pappe  
Is bigger then the childe in lappe.

*Pausanias* preckoneth an *Ammonian Iuno* among the *Libyan* deities, as well as this *p Pausan. lib. 3.* *Iupiter*. He addeth, the *Lacedemonians* had this *Ammon* in much request, and built to him diuers Temples, as at *Cythum* one, which had no rooffe: and the *Aphytæans* did him no lesse worship then the *Libyans*.

*Ortelius* who hath bestowed a Description of this Temple, supposeth that his Image was painted with hornes, but that *Umbilicus* was accounted the Deitie it selfe, or the signe of his presence, which shipe lesse shipe he sampleth by many like in other Nations. The shippe he coniectureth to signifie, that the Religion was brought from some other place. But if *Ammon* be that sonne of *Noah*, it might rather be a memoriall of the Arke, wherein *Noah* and his sonnes were preserued: as that also of *Sannus*, (who is imagined to be *Noah*) may more fitly be interpreted, then according to the Poets Gloss.

*q In Typo Expeditionis Al. Mag.*

*† Sic bona posteritas puppim formauit in are,  
Hospitum aduentum testificata Dei.*

*† Pub. Ouidius.*

So well dispos'd Posteritie did frame  
A ship, to shew which way their strange God came.

The *Hammientes* are not much distant in place, or differing in name, from the *Ammonians*: which build their houses of salt, digging the salt-stones out of the mountains, which they with mortar apply to their buildings. *Mela* ioyneth to these aforesaid the *Atlantes*, which curse the Sunne at the setting and rising, as bringing damage to them and their fields. A practise not vnlike to the women of *Angola* at this day, who (as *Andrew Battle* my friend told me) salute the new Moone when they first see her, by holding

ding vp their naked bumme against her, as the cause of their troublesome mensstruous purgation.

These *Atlantes* haue no proper names, nor feed of such things as haue life. He affirmeth of the *Garamantes*, that they had no wiues, but liued in a beastly communitie. The *Augila* acknowledge no other Gods but Ghosts, or soules departed, by which they sweare; with which they consult as Oracles; to which they pray at their tombs, receiuing answers by dreames. The women the first night of marriage are prostituted to all that will see them, the more the greater honour, but after, must obserue their owne husbands. The *Troglodite* dwell in Caues, and feed on Serpents, and rather make a sound or noyse, then humane voyce: they vsed circumcision: they named not their children by the parents names, but by the names of sheep or other beasts which yeeld the nourishment. And vnto these doth *Pliny* adde the *Blemmye*, with faces in their breasts, the *Satyres*, *Egyptanes* *Himantopodes* and other monsters, scarce worthie relation or credite. These parts I haue thus ioyned in one Discourse, as liuing (for the most part) a wilde life, as the Arabians and Tartars doe at this day: and for Religion hauing nothing notable that I finde, but as you haue heard. The Arabians which vnder *Elcem* about the foure hundred yeere of their *Hegeira* gaue a ducat a man to passe into Affricke, are Lords and Inhabitants of the deserts to this day, liuing (as wee say) a *Dogges life*, in hunger and ease, professing *Mahumess* Sect.

f Jo. Boem.  
G. Draudius in  
Solinum.  
Celsus Rhod.  
lib. 18. ca. 38.

The *Adrimachide* liued neare to the Egyptians both in situation and custome. The *Nasamoncs* had many wiues, with which they had company publikely. The first night of the marriage, all the guests had dealing with the Bride, and rewarded her with some gift. The *Gnidanes* had a more beastly custome, whose women glorying in their shame, ware so many fringes of leather as she had sound Louers. The *Machlyes* ware the haire on the hinder part of their head, as the Iaponians now doe. The *Aufes* vsed the contrary: whose Virgins in the yearly feast of *Minerua*, diuided themselves into two companies, and skirmished with stauces and stones. If any Virgins died of the wounds, they accounted them false maides. The most martiall *Virago* of the company, they arme and crowne, and place in a Charriot, with great solemnitie. They vsed not marriage, but had women in common: the childe being reckoned his with whom he choosed to liue. To adde a word of the *Cyrenians*, they held it vnlawfull to smite a Cow, in honour of *Isis*, whose fasts and feasts they solemnely obserued: and in Barca they abstained both from beefe and hogges flesh. They seared the crownes or temples of their children, to preuent the distilling of the rheume. In their sacrificing, they first cut off the eare of the beast, as first fruits, and hurled it over the house. Their Gods were the Sunne and Moone. The *Maxes* shaued the left side of their heads, leauing the haire on the right side. The *Zigantes* feed on Apes, whereof they haue plenty.

e The like doth  
Villainont re-  
port of the  
Turkes,

The *Megauares* make no account of Sepulchres, in stead whereof they couer the corps with stones, and set vp a Goats horne on the stone-heape. They haue many skirmishes for their pastures, which are ended by the mediation of olde women, who may safely interpose themselves, and end the fray (or battell if you will so call it.) When men are so old that they can no longer follow the heirds, they strangle him with a Cowes taile, if he will not preuent them by doing it himselfe. The like medicine they administer to such as are dangerously sicke. Of the *Maca*, *Calius* thinks the Roman Priests borrowed their shauen Crownes. Other things which our Authors adde of these people and others adioyning, as seeming too fabulous, I list not to expresse.



## CHAP. VIII.

Of that part of Barbarie, now called the Kingdomes of  
Tunis and Tripolis.



ALL the Tract of Land, betweene Atlas and the Sea (stretching in length from Egypt to the Straits) is <sup>a</sup> called Barbaria, either of *Barbar* (which <sup>a Leo, l. 1.</sup> signifieth to murmur) because such seemed the speech of the inhabitants to the Arabians, or of the word *Bar*, which signifieth a Desert, doubled. It comprehendeth <sup>b</sup> both Mauritania's, *Africa Minor*, <sup>b Magin.</sup> *Libya Exterior*, besides Cyrenaica and Marmarica, whereof we haue spoken. The inhabitants some fetch from Palestina, some from Arabia. It was conquered by the Romanes, and taken from the Greeke Emperours by the Vandals, and from them againe by the Saracens and Arabians, and is now partly subiect to the Turke, partly to the Xeriffe. It is vsually diuided into foure Kingdomes, Marocco, Fesse, Tremisen, and Tunis; for of Barca is said already.

The Kingdome of Tunis containeth all that which the Ancients called *Africa propria*, or *Minor*, and *Numidia Antiqua*. The Soyle is fertile, especially the West part. The inhabitants are sound and healthfull, seldome vexed with any sicknesse. Hereof are reckoned fve parts; Bugia, Constantina, Tunis, Tripolis, and Ezzab. This Ezzab is the most Easterly part, hauing many Townes and Regions, amongst which, some account *Mesrata*. From these parts vnto Capes, is the Tripolitan Region. The chiefe Towne is Tripolis, wherein the Great Turke hath his Bassa, or Vice-roy, a Receptacle of the Pyrates, which roue and robbe in those Seas; in the year 1551 wonne from the Knights of Malta by *Simon Bassa*. From Capes to Guadilbarbar is the Tunetane Territorie. From thence vnto the Mountaine of Constantina is that Region, hereof bearing name: and from thence <sup>c</sup> to the Riuer *Maïor*, about a hundred and fiftie myles space, doth Bugia extend it selfe, so called of Bugia <sup>d</sup> the principall Citie, sometime adorned with Temples, Hospitals, Monasteries, and Colledges of Students in the Mahumetan Law. Here is also Necaus, a very pleasant Citie; and Chollo, very rich. Constantina is an auncient Citie, containing eight thousand families, and many sumptuous buildings, a great Temple, two Colledges, and three or foure Monasteries, much resorted to by Merchants: Euery Trade hath their peculiar streets. A little from the Citie is a hot Bath, hauing in it abundance of Crab-fishes, or little Tortoises, which the women take for euill spirits, and ascribe vnto them the cause of their sicknesse, or ague, if any befall: and therefore kill white Hennes, and set them on an earthen Vessell, with their feathers, enuironing the same with little Waxe-candles, and so leaue them neere to this Bath, or Fountaine. How euer it fare with their Feuer, their meat shall not stay long, but some or other that see the womens deuotion, will enuie the euill spirits so good cheare, and for that time will be the spirits themselues, to dresse and eat their prouision. Not farre hence is a Marble building, with Images grauen therein: the people haue a conceit, that it was sometime a Schoole, and those Statues the Schollers, by diuine iudgement so transformed for their wickednesse.

In this Region is situated *Bona*, sometime called Hippo, famous through our Christian World for the most famous of the Fathers, that since the Apostles daies haue left vs their writings, *AURELIUS AVGVSTINVS*; a name fitting to him, which indeed was *Aureus* and *Augustissimus*, Bishop of this Sea, while he liued; and yet liuing (in his Workes) a Bishop, not of Hippo, but of the *Westerne Church*. *Wittie, Learned, Wise,* and *Holy* Father, that hast with thee carried these Titles from Hippo: where, after thee, the Arian Vandals, and since, the Saracens, haue liued and Lorded, and at this day is possessed of such as haue no possession of *Wit, Learning, Wisedome*, or *Holineffe*: but haue testified their banishment of all these, by ascribing them to fooles and madde



e Nic. Nicolay,  
l. 1.

f Vrbs Carthago  
peninsula ad si-  
guram accedens,  
hinc mari, inde  
lacu maxima  
sui parte cingi-  
tur. Silbimus quo  
Africa iungitur  
patet stadia 25.  
Itaq; est in huius  
spati latere, quod  
vergit ad mare,  
Vtica modico ab  
vrbe intervallo:  
in altero secun-  
dam lacum est  
Tunes. Polyb.  
Hist. l. 1. c. 73.  
g Pæni, quasi  
Phœni.

h P. Orof. l. 4. 22.  
i There were  
in Carthage  
the Temples  
of Iuno, Memo-  
ria, Apollo, Silus  
addeth of Elifa,  
and of Venus  
Cælestis, or Ura-  
nia, the Phœni-  
cian ~~et~~ Proa: he  
of Syria Dea.

k Of the Pu-  
nike warres  
and greatnesse  
the Roman  
Histories are  
full: so also  
Polybius and o-  
thers among  
the Greekes.  
Erant tunc tem-  
poris Carthagi-  
nensium imperio  
subiectæ omnes  
Africæ provin-  
ciæ ad mare no-  
strum sitæ à Phi-  
lenorum ara,  
que est è regione  
maioris Syrtis,  
ad columnas  
vsq; Herculis:  
quod spatium  
ltra 16000  
stadiorum patet.  
idem scito ad  
columnas tra-  
iecto omnem G.  
ram Hispanie  
subegerant usque ad Pyrenæas, Polyb. Hist. l. 3. 39.

\* Modj. l Polyb. l. 3. c. 11. & seq. ex translatione Causaboni, & Romani  
historici fere omnes, hæc plenè. m Cunctator. n Stad. in Florum. o Hannibal in Italia (semper superior: quod nisi domi  
civium suarum invidia debilitatus esset, Romanos videtur superare potuisse. Emil. Probus in Hannibale. p Lib. 2. c. 15.  
q Orof. l. 4. 23. r Prosperitate ac securitate rerum corruptis moribus plus nocuisse monstretur tam cito eversa, quam prius  
nocuerat tam diu adversa Carthago. August. de Civ. Dei, l. 3. c. 21.

men, whome they honour and admire as Saints. e This *Bona* (then brooking this name better) containeth now three hundred Herthes, and a sumptuous Mosque, to which is adioyned the house of the *Cadi*.

Tunis is now a great Citie, since the ruines of Carthage, neere vnto which it standeth. Carthage<sup>f</sup> (as the more auncient) deserueth first relation. It was built threescore and twelue yeares before Rome, as the common account goeth, by *Dido* and her s Phœnicians: an emulous competitor with Rome of the Empire of the World. It contained (sayth<sup>h</sup> *Orosius*) in the circuit of the walls twentie miles; *Livies* Epitome saith, foure and twentie; all engirt with the Sea, except three myles space, which had a wall of squared stone, thirtie foot broad, and fortie cubits high. The Tower *Byrsa* enuironed aboue two myles, and had in it the Temples of *Iuno*, *Æsculapius*, and *Belus*. Of the greatnesse of their name and power, those three Punike warres are witnesses; in the second of which, *Annibal* (whome his father *Hamilcar*, then Generall in Spaine, had caused to sweare at the Altar of *Iupiter*, neuer to hold friendship with the Romans, he then being but nine yeares old, as *Æmilius Probus*, or as other will haue it, *Cornelius Nepos* reporteth:) he, I say, passed ouer the Pyrenæan Mountaines, through Fraunce, and ouer the Alpes, into Italie, with an Armie of a hundred thousand footmen, and thirtie thousand horse. The Riuers *Ticinus* and *Trebia*, the Lake *Trasimenus* (running with Roman blood, by three ouerthrowes of *Scipio*, *Sempronius*, and *Flaminus* the Roman Consuls) witnessed the Punike might<sup>k</sup>. But the victorie at Cannæ against *Varro* did pierce the breast, and had rent the heart of Rome, had *Annibal* knowne to haue vsed the victorie as well, as to haue gotten it. There did Rome seeme to breath her last: the Sunne, the Winde, the Dust helping the Carthaginian with Natures forces; yea, the Riuer *Gellus*, against Nature, stayed it selfe, whether with wonder, feare, or necessitie, accepting a Bridge or Damme rather of Roman bodies for a passage to the African Armie. These were golden dayes to Carthage, when three \* bushels of Gold-Rings, taken from the fingers of the slaine enemies, were sent hither as a present<sup>l</sup>. A fivoune meane-while did Rome sustaine; and easily in fve dayes might *Hannibal* haue dined in the Capitoll: and poore helpe could she finde when she reuiued, had not *Capua*, with feasting the Conquerour, detained Rome from Conquest, when they despoyled the Temples for Armour, armed their slaues, and bestowed their priuate state on the publike Treasurie: all which could not make *Fabius*<sup>m</sup> fight with *Annibal*, but by not fighting learned to ouercome, knowing, that a shield was better weapon then a sword in that case. Scarce<sup>n</sup> in seuentene yeres could Italie shake off this burthen, till *Scipio* by new policie warred against *Hannibal*, not in<sup>o</sup> Italie, where he was, but in Africke and Carthage, whence his force was; thereby procuring *Annibals* returne, as the outward members are forced to yeeld their blood, to succour any sudden oppression of the heart.

But how is my heart oppressed with sudden passion, thus to transport the Reader, with my selfe, from Africke into Spaine, France, Italie, there to behold this Tragedie? Let the matter it selfe answere: and now we are returned to Carthage, and finde the Tragedie here. For in the third Punike warre the Romans (saith<sup>p</sup> *Florus*) rather fought with the Citie it selfe then with men. And alas, what could that Hermaphrodite-army doe, wherein were fve and twentie thousand armed women<sup>q</sup>? Yet had women then the greater courage: *Hasdrubal* the King yeelded. His wife, with her two children, and much people, burned themselues in the Temple of *Æsculapius*, that could not cure this diseale of his Citie and suppliants; the like fate befalling the first and last Queenes of Carthage. Seuentene dayes<sup>r</sup> together did Carthage burne, seuen hundred yeares after the first building.

In this last warre, after they had deliuered vp their Nauie and weapons, being com-



maunded to remoue tenne myles from thence, Anger kindled new forces, and taught them to supply the want of yron, with Siluer and Gold, in making weapons, with pulling downe their houses to build a Nauie, the Matrons giuing their haire (the feminine Ornament) to make bands for their manly and warlike Engins; their priuat glorie, for publike necessitie; all which serued but to augment the pompe of this funerall of Carthage. *Cesar* did after restore it with a Roman Colonie, neuer attaining the Tyrian glorie, <sup>f</sup> afflicted with Vandales and Gothes, and by the Saracens made desolate, vntill the time of *Elmahdu*, an hereticall *Calipha*, who procured the reinhabiting hereof. But not aboue the twentieth part was inhabited: The rest remaineth as scattered ruines, dispersed bones of the earkasse of old Carthage. Master *Pountesse*, a friend of mine, told me, That he hath beene rowed in his Boat ouer the walls of Carthage, or their ruines, the Sea hauing made the last conquest by eating into the Land. The condaits are whole (saith *Leo*) which bring water from a Hill thirtie miles from Carthage, twelue miles vnder the earth, the rest aboue. And now (saith he) are not aboue fise and twentie shoppes and fise hundred houses therein, one faire Temple, one College, but without schollers, the inhabitants poore, proud, and superstitious. Master *Evesham* <sup>t</sup> Ap. Hak. saith, That this Citie is now ruinated and destroyed. He mentioneth these Arches, wherein water was hither conueyed, and one street three miles long.

As for the Sea-discoueries attempted by the Carthaginians, *Hanno* compassed all Africa, from the Spanish to the Arabian Straits, and committed his discoueries to writing; *Himilco* at the same time was employed in the search of Europe. *Diodorus Siculus* <sup>u</sup> *Diod. Sic. writeth a whole Chapter of their discouerie of a pleasant and fertile Island Westward, in the Ocean, which cannot fitly agree with any other Region then some part of the West Indies. And some <sup>x</sup> thinke, that the Indians of America were a Colonie of the Carthaginians. *Aristotle* hath also the like relation in his booke *De admirandis Auditionib.* In the beginning of the Warre <sup>y</sup> they had three hundred Cities in Libya, <sup>y</sup> *Dom. Nig.* and seuen hundred thousand persons in their Citie.*

Tunis was a small Towne, till after the destruction of Carthage it grew in some reckoning (as before is said.) It hath in it about tenne thousand households. *Abdul Numen* ioyned it to his Kingdome of Marocco. And when that Kingdome declined <sup>z</sup>, the Vice-roy (which before was subiect to Marocco) now vsurped the State to himselfe, calling himselfe King of Africa. In our fathers <sup>a</sup> dayes, *Muleasses*, sonne of *Mahomet*, King of Tunis (by murder of his elder brother *Maimon*, and either killing or putting out the eyes of twentie other his brethren) obtained the Crowne. But *Rossette* the only brother remaining, when with his Arabians he could not gaine the Kingdome, he went with *Barbarossa* to *Solyman* the Turke, who so vsed the matter, that *Muleasses* was chased out of his Kingdome, and Tunis subiected it selfe to *Solyman*. But *Muleasses* craued and obtained aide of *Charles* the fift, who in the yeare 1535 passed <sup>b</sup> with an Armie into Africke, and repossessed *Muleasses* of his Kingdome, who became the Emperours Vassall.

Our Histories tell of *Edward* the first his arriuall at Tunis, and *Henry* the fourth with English Archers; at both which times the Tunetanes were forced to composition. It was, before either of them were Kings. *Froissart*, for *Henry*, hath his sonne *Iohn de Beaufort*.

*Muleasses*, about the yeare 1544, crossed ouer the Sea into Sicilie, leauing his sonne *Amida* in the gouernment. <sup>c</sup> The costlinesse of his diet was admirable, and of his Perfumes. One Peacocke and two Pheasants, dressed after his order, were obserued to amount to a hundred duckats, and more. He was a superstitious obseruer of his Religion, and of the Starres, which portended to him the losse of his Kingdome, and a miserable end. To auoid this, he departed out of Africa (for feare of *Barbarussa*) but so fell into the danger. A rumour was spread at Tunis, that he was dead; whereupon *Amida* possessed himselfe of the Kingdome. *Muleasses* hastened home to recouer it, and lost himselfe: for he was taken captiue, and after both his eyes put out with a burning knife, and of his two sonnes *Nahsar* and *Abdallas* he was committed to prison. But *Abdamelech* his brother got the Kingdome from *Amida*, & soone after died,

to whome succeeded *Mahomet* his sonne, a child: whose Tutors were so tyrannicall, that *Amida* was againe sent for by the Tuncians, and *Muleasses* is brought to sanctu-  
 \* *Knolles*, pag. 902.  
 aria, whence by the Spaniards meanes he was conueyed to Guletta, and thence to Sicilia, where he was maintained at the Emperours charge\*. He deriued his pedegree from the *Chorean* Familie, in right line from *Homar*, *Mahomets* discipule. *Amida* obtained the Kingdome, thus tossed betwixt Moores, Turkes, and Christians, but was after taken and sent prisoner to Sicilia. *Mahomet* (brother of *Amida*, now a slaue in Sicilia) was made King of Tunes, vnder the Spaniard, 1573, by *Don Iohn* of Austria: but the next yeare after, *Selym* the Turke tooke Guletta, holden by the Spaniards almost fortie yeares; and at last tooke Tunes also: *Mahomet* the new King was sent to Constantinople prisoner.

*Leo*, l. 5.

It hath (saith \* *Leo*) many Temples, especially one of singular beautie and greatnes, furnished with store of Priests and Reuenue: also, many Colleges of Schollers, and Monasteries of Religious persons, to which the people yeeld liberall almes. They are so befooled, that they esteeme fooles Saints: and while I was at Tunis, the King built a faire Monasterie for one *Sidi el Dahi*, that went vp and downe with his head and feet bare, hurling stones, and crying like a madde man, endowing the same with great reuenue for him and all his kindred.

\* *Maginus*.

*Biserta* is an auncient Citie, supposed <sup>d</sup> by some to be *Vtica*, where *Cato* slew himselfe.

*Cairaoan* hath beene a Citie famous, built by *Hucba*, Generall of the warres of *Ozmen*, or *Otman*, the third *Chalifa*, 36 miles from the Sea, and from Tunis 100, to secure themselves from any suddaine inuasion, which the commoditie of the Sea might cause them. He built therein an admirable Temple, on Pillars of Marble. To *Hucba* in this gouernment succeeded \* *Muse*, who from hence made an Expedition into Spaine, and ouerthrew the Spanish King and his Gottish forces, and tooke Toledo: *Iezul* his sonne, his brother, and nephew, succeeded each other in his gouernment, which *Elag-leb* (that followed them) turned into an independent and free Seignorie, by occasion of the *Chalifa's* leauing Damasco, and remouing the Seat Royall, or Popedome, to Bagdat. This house here ruled 170 yeares, at which time *Mahdi*, an hereticall *Chalifa* depriued them. These Saracens wanne Sicilia in those times to the *Cairaoan* dominion. About the 400. yeare of the *Hegira*, *Elcain* was *Chalifa* in *Cairaoan*, whose Cap-  
 \* *Mucas*.  
 taine *Gehoar* conquered vnto him Barbarie, Numidia, and as farre as Sus Westward: and after being employed in the East, subdued *Egypt* and *Syria*. He, for securing himselfe and his armie, built *Cairo*. After this, he sent to his Lord *Elcain* to come thither in person, assuring him, That the *Chalifa* of Bagdat was not able to abide his presence and puissance. *Elcain* listening to *Gehoar*, appointed a Lieutenant in *Cairaoan*, and went to *Cairo*. But his Lieutenant of *Cairaoan* rebelled & offered his obedience to the *Chalifa* of Bagdat, who therefore gaue him large priuiledges, and made him King of all Africa. *Elcain* in these Straits knew not which way to turne him, till by counsell of his Secretarie he tooke this course. The Arabians at that time were exceedingly multiplied, insomuch, that the Countrey, otherwise barren, could not sustaine them and their Cattell. To these he gaue leaue to passe into Africa, paying for euery Poll a Duckat, and taking an oath of them to be enemies to his rebell. These in short time sacked Tripolis and Cabis, and, after eight moneths siege, *Cairaoan* also, and remained Lords of Africa, till *Ioseph* the first, King of Marocco, who gaue aide to the kinsmen of that rebell, wanne the Cities from the Arabians, which still kept possession of the Fields. The Lord of *Cairaoan* fled Westward, and reigned in Bugia and the parts adioyning, and others of his kindred ruled in Tunis, till the Kings of Marocco swallowed all; that Citie being built presently after the Arabians had destroyed this, in the yeare 424 of their *Hegira*, as *Leo* <sup>e</sup> reckoneth. *Cairaoan* <sup>f</sup> hath in it an auncient Temple, and College of Priests: Hither the great men among the Moores and Numidians, are brought to be buried, hoping by the prayers of those Priests to clime to Heauen. For this cause (*Boterus* saith) they enter into this Citie vnshod, with great reuerence.

<sup>e</sup> *Leo*, l. 2.

<sup>f</sup> *Strabo* Comment.



Concerning the Religion of these Africans: in auncient times, *Leo* saith, That they worshipped the Fire and the Sunne, as did the Persians, erecting in honour of each of these, faire and sumptuous Temples, in which the Fire was continually kept burning, as in the Temple of *Vesta* at Rome. The Numidians and Libyans sacrificed to the Planets. And some of the Negros worshipped *Gumbimo*, which signifieth the LORD of Heauen. These afterward (he sayth) were of the Iewish Religion, and after that of the Christian, till the 268 yeare of the *Hegira*, that some Negro Kingdomes became Mahumetan, although there remaine some Christians to this day: but those which were Iewish, both by the Christians and Mahumetans, were vtterly destroyed. But those of Barbarie (whereof we especially entreat) remained (sayth he) Idolaters, till 250 yeares before *Muhomets* birth, when they became Christians. This must be interpreted of the vniuersall and publike profession about the time of *Constantine*: For otherwise Africke had in it Christians before. *Dorotheus* in *Synopsi* saith, That *Epanetus*, one of the 70 Disciples, was Bishop of Carthage; and that *Simon* the Apostle preached in Mauritania, and among the Africans, as *Matthias* also in Ethiopia. But the Gothes soone corrupted Christian Religion with Arrianisme, the fore-runner of Mahumetanism, both here and elswhere. The Moores (saith *g* another) worshipped *Iuba* as a God; and the *Pœni*, *Uranus*; the Libyans, *Psaphon*. This *Psaphon* (otherwise a base fellow) had taught birds to sing, *Psaphon is a great God*, and then let them flie into the Woods, where chanting their Lesson, they enchanted the rude people with this superstition. *Ælianus* <sup>h</sup> telleth the like Historie of *Annon* a Carthaginian, whose birds, at libertie in the Woods, forgot this their Masters Lesson. The *Pœni* <sup>i</sup> being (as is said) *Phani*, or Phœnicians, brought (in all likelyhood) the Phœnician Religion with them from thence. *Silius* reckoneth one of their damnable Rites like to come thence, of humane Sacrifices.

*g Alex. ab Alex.  
Gen. dier. l. 6. 4.*

*h Ælian. l. 14.  
25.  
i Dom. Nigera  
Persidi Pœni  
prouerb.*

*Mos fuit in populis quos condidit advena Dido,  
Poscere cæde Deos veniam, ac flagrantibus aris  
(Infandum dictu) paruos imponere natos.*

Carthage, t'appease th'offended Deities,  
Was wont to offer humane Sacrifice:  
And tender Babes (abominable shame)  
Were made the fewell of the Altars flame.

To *Saturne* (saith <sup>k</sup> *Sardus*) were humane Sacrifices offered by the Rhodians, Phœnicians, Curetes, and Carthaginians: the *Sardi*, their Colonie <sup>l</sup>, offered the fairest of their captiues, and such as were about threescore and tenne yeares old, who to shew their courage, laughed; whence grew the Prouerbe, *Sardonius risus*: this was done also to *Saturne*. The Carthaginians, in time of plague, offered their children to *Saturne*, which *Gelo* caused them to leaue. Being ouercome by *Agathocles*, they sacrificed 200 of the chiefe mens children to *Saturne*. *Clitarchus* and others write, cited by *Suidas*, That in their solemne supplications at Carthage they put a child into the armes of *Saturnes* Brazen Image, vnder which was set a Furnace, or Ouen: which being kindled, the child being burned, seemed to laugh. This custome might happily be the occasion of that desperat act before spoken of in the destruction of Carthage by the Romans, so many perishing in *Æsculapius* Temple. Other their Rites are likely to be the same with those which we haue reported of the Phœnicians, somewhat perhaps in time inclining also to the Greekish superstition. Their deuotion to *Venus*, the Phœnician goddesse, *Augustine* <sup>m</sup> mentioneth in these words, *Regnum Veneris quale erat Carthagini, ubi nunc est regnum Christi*: The Punicke Tongue was, according to the same Author, very neere to the Hebrew in many words <sup>n</sup>, yea almost in all: a further testimony either of their Canaanite or Phœnician off-spring, as wee may gather out of *Procopius*, the Punnikes in *Augustines* daies calling themselues *Chanani*. *Expos. inchoat. ad Rom.* Carthage was called Iustiniana, of *Iustinian*, Iunonia of *Gracchus*, Hadrianopolis of *Hadrian*, and of *Commodus*. Alexandria Commodiana Togata. It was sacked the second time of *Cappellianus*, President of Mauritania; thirdly, vnder *Genserichus*, of the Vandals; fourthly, of the Maurusians; fifthly, of the Persians; sixthly, of the Egyptians; lastly, of the Mahumetans.

*k Sar. l. 3.  
l Suidas.*

*m August. in  
Psal. 98.*

*n Contra lit.  
Petil. l. 3.*

*o See Ortel. in  
Parergo.*

p *Plin. l. 5. c. 20.*q *Solin. c. 36.**Draudius.**Martin. del Rio.*r *To. Lco. l. 5.*f *Nic. Nicolay**l. 1. c. 18.**G. Bot. B. n.*

Of Tripolis

read *T. Sanders**in Hak. 10. 2.*

part. 1.

t *Lbas.*u *Leo. l. 1.*

Tripolis of Barbarie (for there is another of that p name in Syria, so called, because the Arcadians, Tyrians, & Sidonians inhabited it) was so named of three Cities, whose Colonies planted it, *Abrotonum*, and *Tophia*, and *Leptis magna*: or, as q others, Cesa, or Taphra, or Oea, Sabrada, and Leptis. It was built by the Romanes, conquered by the Gothes, and after by the Saracens. And after the destruction thereof, the Africans built a new Tripolis, wherein were many faire Temples, Colledges for Students, and Hospitals. Corne is alway deere, because their Fields are Sand. r It was subiect vnto the King of Tunis, till the King of Fez carried away the King of Tunis prisoner. At which time the Genovese Fleet of twentie saile tooke Tripolis, and sold it to the Fezan for fiftie thousand duckats. But the Kings of Tunis recouered it after. *Zacharias* being King, played the Tyrant, and therefore was expelled, and a certaine Citizen was aduanced to the Throne; who at first gouerned modestly, but declining to tyrannie, was murdered: And a Courtier of Prince *Abubacer*, who had made himselfe an Heremite, was forced to be their King, who ruled Tripolis, till *Ferdinando* sent *Peter Nauarre* thither, who came thither in the cuening, and the next day tooke it: and the King remained captiue, till *Charles* the fift freed him. *Charles* gaue the Citie to the Knights of Malta, whome the Turkes f dispossessed by force, Anno 1551, and there haue their Beglerbeg or Vice-roy to this day. This was one and fortie yeares after *Nauarre* had taken it.

The Kings of Tunis liued in great delicacie among their women, Musicians, Players, and such like, committing the gouernment to the *Munafid*, or high Steward, and other Officers. When hee calls for a Musician, he is brought in hood-winked like a Hawke. The inhabitants are exceeding prodigall in perfumes. They haue a compound called t *Lbas*, one ounce whereof being eaten, causeth laughing dalliance, and makes one as it were drunken, and maruelously prouoketh to lust. In the Kingdome of Tunis is placed the Lake Tritonia, where *Minerva* is said to haue shewed her selfe the inuenter of Spinning and of Oyle, and therefore worshipped.

Ezzab is the most Easterly part of the Tunetan Kingdome, the chiefe Prouince whereof is Mesrata. The inhabitants are rich, and pay no tribute. There grow Dates and Oliues, and they traffique with the Numidians, to whom they carrie the wares which they buy of the Venetians. The Great Turke swayeth with his *Ottoman* Scepter, at this present, this Kingdome of Tunis, and all Africa, from Bellis de Gomera to the Redde Sea (except that little which the Spaniard hath.) At this day u they are Mahumetan, and haue bene about these nine hundred yeares past, from the time of *Hucba*. The inhabitants of the Cities differ much from the Mountainers & ruder Rustikes. For they are studious, especially in matters of their law, as in times past they were also in Philosophie and the Mathematickes. But these last fne hundred yeres their Princes and Doctores haue prohibited many Sciences, as Astrologie & Philosophie: according to the Mahumetan custome they vse much washing and resorting to the temples. They are very faithfull in their promises: and exceeding ielous. They goe through the world as Merchants, and in many places are interteined as Readers and Maisters in diuers sciences: and are well esteemed in Egypt, Ethiopia, Arabia, Persia, India, Turkey. The younger sorte yield much reverence to their Elders and Parents: and will not hold discourse of love or sing love-songs in their presence. But these citizens are very proude and reuengefull. The Lords esteeme more of their beastes, then of the common-people. The The Countrey-people in the fieldes and Mountaines live hardlie in labour and want. They are beastly, theevish, ignorant, vnfaithfull. Their women, before they be married, may live as wantonly, as they list: yea, the father maketh (hatefull love to the daughter, & the brother is vnlovely loving to the sister. The Numidians are traitours, homicides, theeves, and, for rewarde, will doe any thing. Such also are the Libyans; without any kinde of letters, Faith, or Law, without Heaven or Earth; living (if that may be called a life) like Wilde beasts, for ignorance; like Devils, for wickednesse; like Dogs, for poverty. These things reporteth *Leo* of them, who lived among them: which may prouoke vs to thankfullnesse to that Great G o d, who hath given vs such abundance for body and soule, in things present and future, temporall and eternall.



## CHAP. IX.

Of the Kingdomes of Tremisen, Algier, and other places, anciently called Maurania Casariensis.



He Kingdome of Telenfin or Tremisen, <sup>a</sup> beginning Westward from the Riuer of Zha and Muluia; Eastward, it bordereth on the *Great Riuer*; Southward, vpon the desert of Numidia; and Northward, vpon the Mediterran Sea. It was by the Romans called *Mauritania Casariensis*: the name came of the Inhabitants called Mauri, and of the Greekes, Μαυρησιαι: some say <sup>b</sup> of their colour, because it is obscure

and darke. They were supposed to come hither first with *Hercules* out of India. More likely it is that <sup>c</sup> they descended of *Phut*, the sonne of *Cham*, *Gen.* 10.6. *Pliny* mentions a Riuer named *Fut*, in these parts, descending from *Atlas*. *Salust* saith <sup>d</sup> they came with *Hercules*, but were not Indians but Medes: and the name *Medi* turned after into *Mauri*. *Vitruvius* <sup>e</sup> nameth Mauritania, Maurusia. *Ortelius* <sup>f</sup> testifieth, That in ancient coines it is read Mauretania, and so *Tacitus* <sup>g</sup> readeth. *Ptolomey* diuideth it into *Mauritania Casariensis*, which *Victor* <sup>h</sup> *Viticensis* calleth *Maiores*, and Tingitania. *Pliny* <sup>i</sup> ascribes this diuision to *Caligula*; *Dion*, to *Claudius Caesar*: of whom it was first named a *Casariensis* of the mother Citie *Cæsarea*, where he planted a Roman Colony, before called *Iol*, the Royall seat of *Iuba*, a man famous, for that he first reigned ouer both these Mauritania's, but more famous for his learning, whereby hee still liueth in the learned moniments of *Pliny* and others; author of much of our African reports. He in his childhood was led in triumph at Rome; his father <sup>k</sup> *Iuba*, the successour of *Babchus*, had before slaine himselfe in the ciuill warres. *Augustus* restored him to his fathers Kingdome, to which he left his sonne *Ptolomey*, borne of the daughter of *Antoninus*, and *Cleopatra*, whom *Caligula* slew, and then diuided Mauritania into two Provinces, whereof this is called, as is said, *Casariensis* of the Colony of *Claudius Caesar*. That which *Procopius* <sup>l</sup> hath written of the originall of these *Maurusij*, as he termes them, although in our first booke mentioned, here also may seeme to deserue relation. When *Ioshua*, or *Iesus* the sonne of *Nun* or *Nane*, had inuaded the Land of Canaan, the people fled into Egypt, and there multiplying, pierced into Africa, replenishing with people all that coast vnto the pillars of *Hercules*, vsing a semi-phœnician dialect. For all the Sea-coast from Sidon to Egypt, was anciently called Phœnicia. They built the towne Tinge in Numidia, where they erected two pillars of white stone neere a great fountaine, wherein was ingrauen in Phœnician letters, *Wee flee from the face of Iesus the Theefe, the sonne of Nane*. These are supposed the first inhabitants of Africa, and for that cause *Antaus* their King, which encountered in single combate with *Hercules*, was said to be the sonne of the Earth. Afterwards when the Phœnicians came hither with *Dido*, they were heere receiued for kindreds sake, and permitted to build Carthage; which after grew so mightie, that it subdued and expelled the *Maurusij* themselves. The Romans made the Carthaginians, and other Africans Tributaries, and caused the *Maurusij* to inhabit the furthest parts of Africa: But in proceesse of time they, obtaining many victories against the Vandils, seated themselves in Mauritania, till *Iustinian* remoued them. Thus farre *Procopius*. *Paulus* <sup>m</sup> *Diaconus* recordeth also the same history, sauing that he saith the Egyptians would not receiue them, and therefore they passed into Africa. The *Maurusij* in the time of *Iustinian* were destroyed, and captiued in such multitudes, that a Maurusian slaue was valued but at the price of a sheepe. The auctor of this was *Salomon*, an Eunuch, according to a propheticie which they had amongst the, that one without a beard should destroy the. But captiuitie could not much empaire their happines, whose very freedome was misery. <sup>n</sup> For they liued in smal base cottages, exposed to the Summer Sunnes, and Winter snowes, sleeping (except a few of the better sort) on the bare ground, alway wearing the same garment howsoeuer the season differed, and that torne and ragged: wanting bread and all other necessaries, neither grinding nor boyling that corne they had. Thus miserable were their bodies

<sup>a</sup> *Leo lib. 4. Magnus.*  
<sup>b</sup> *Buterns.*  
<sup>c</sup> *Dom Niger.*  
<sup>d</sup> *Strabo lib. 17.*

<sup>e</sup> *Maure obfcurus.*  
<sup>f</sup> *Arias Monti in apparatu.*  
<sup>g</sup> *Tremcl. & Inn.*  
<sup>h</sup> *Salust. bell. ingurth.*  
<sup>i</sup> *Vitruuius lib. 8. cap. 3.*  
<sup>j</sup> *Ortel. Theaur.*  
<sup>k</sup> *Cernel Tacit. hist. lib. 2.*  
<sup>l</sup> *Victor. Persa- cutiois lib. 3.*  
<sup>m</sup> *Plin lib. 5. cap. 1. & 2.*  
<sup>n</sup> *Cæsar. Com- ment. de bello ciuili Africano lib. 5.*  
<sup>o</sup> *Orosius l. 6. c. 16.*  
<sup>p</sup> *R. Volaterran.*  
<sup>q</sup> *Procop. de bello Persico & Vandilico. lib. 4.*

<sup>r</sup> *Pauli Diaconi Iustinianus.*  
<sup>s</sup> *Procop.*  
<sup>t</sup> *Eadem Cælius Rodig. l. 18. c. 38.*  
<sup>u</sup> *Suidas saith that they were bold: & fought fleeing and returning vpon aduantage, like as we read of the Parthians.*

and

and their foules more. For they had neither feare of GOD, nor reuerence of men, nor respect of pledge, nor regard of oath, nor peace with any, but where feare constrained them. They had their women Prophetesses, which diuined by their sacrifices: a thing vnlawfull for their men to attempt. Of the numbers of their wiues they bragged, that the Christiā which had but one wife, might feare the losse of their childrē, they which might haue fiftie wiues need not misdoubt issue and posteritie. And yet they were by many wars brought to smal numbers, and a few tribes or families. *Leop* saith, that after the Romans were expelled, the ancient *Gouernours* called *Bem Habdulgad* of the family of *Magraua* repossessed these parts: who were after dispossessed by *Ghamrazen*, Son of *Zeyen*, whose posterity raigned heere almost 380. yeares. But they were much vexed by the Kings of Fesse and Tunis. It was in later times called the kingdom of *Telensin*, or of *Tremisen*, stretching in length from East to West 280. miles, in bredth not aboue fiue and twenty. The Kings could neuer satisfie the *Numidians* couetise, whose friendship they haue with great cost sought. It hath two frequented hauen townes, *Oram* and *Mersalcabir*, both taken and holden by the Spaniards. They were taken in the time of *Ferdinando* King of Spaine; for which cause *Abuchemmen* the *Telensin* King was expelled by his owne subiects, and *Abuzeijen* placed in his roome, which he could scarcely warme before he was slaine by *Barbarussa* the Turke, who conquered this Kingdome. \* But *Abuchemmen* sought to *Charles* the fifth for aid, by whose helpe he recouered his Kingdome, and paid a tribute to the Emperour. But *Habdulla* his successor detained the tribute, and submitted himselfe vnto *Soliman* the great Turke. *Algier* remained to *Barbarussa*.

o In Epistola  
ad Salemonem.

p Lco. lib. 4.

\* Anno 1515.

q Munster Cos-  
mog. l. b. 6.  
r Knolles pag.  
635.

f Surij Cōm-  
ment. de Annis  
1534.  
P. Ionius lib. 33.

This *q* *Barbarussa* or *Barbarossa* was a meane fellow of base cōdition, who in his youth sold cheeses in Spaine for his liuing, & by his industry attained to great matters. There were of them two brethren, borne at *Mytilene* in *Lesbos*, their mother a Christian, their father a renegade Grecian, *Horucius Barbarussa*; and this *Hariadennus Barbarussa*. They first stole a Galliot, and so committing themselues to sea, by piracy vnder *Camalles*, a Turkish Pirate, they grew rich: and from one Gally, came to haue a Nauie of their owne, with which they scoured the coasts of *Barbary*. At the same time two brethren contended for the Kingdome of *Algier*, one of whom requesteth aid of *Horucius*, who so helped him against his brother, that he helped himself to the Kingdome, by the murder of the King his patron and ally, which he did not long enioy, being taken & slaine of the Spaniards, and his head sent into Spaine. But his brother *Hariadennus* succeeding him, became mighty both by sea & land, to the great damage both of the *Moors* and *Christians*; and *Soliman* moued by his fame, sent for him, and made him Admirall of all the Turkish seas, and sea-forces, vnder whom he grew dreadfull, not to these parts of *Barbary* alone, which he subiected to the Turk, but to those countries of *Christendome* which are washed with the *Mediterranean*: euen *Rome* it self quaking for fear of a second *Hannibal*, who after so many ages should by sea from *Africa* auenge the angry ghost of old *Carthage*. In the yeare 1538. The Pope, Emperour & *Venetians*, had with ioynt forces set forth a Nauy of aboue two hundred & fifty saile against him, but by mutual discords (the wonted aduantage of the Turks against the Christians) they made themselves both sport and spoile to this Turkish Pirate. The sea could no longer endure the successe of this Barbarian, but mad to see the Christians vnchristian madnes, & vnwilling to submit his proud waues to the base thraldome of this base Turke, swelling with indignation, conspired with the neighbour element, which pretended equall quarrell for so often darkening his light, & poisoning his breath with those hellish smokes, and for vsurping those thunders, which had wont to be the airy priuiledge of his middle regiōs: these both agreed in their disagreeing with tempestuous fury to spoile the spoilers: the winds from the *Acroceraunian hills*, and the seas on the *Dalmatian shore*, so girt in the Turks, with their equall vnequall siege, that twenty thousand of them were captiued and shut vp in *Neptunes* prisons, to become food to his family, and the new conquerours on euery shore, made their markets of Turkish commodities, and by wrackes testified to the Earth, that they had wrecked themselves on her and their enemies. And yet did *Barbarussa* recouer himselfe by new forces, and hauing wonne Rhe-  
gium,



gium, came to Ostia, where he rode three daies; the Romans trembling meane while, and ready to leaue Saint *Peter* alone to locke out the Turkes if they came. So much more fortunate were his proceedings, then of *Hali Bassa*, who in the fight at Lepanto lost his life and Navy, whereof <sup>r</sup> eightie fell to the seas share, and an hundred and thirty faile to *Don Iohn* and his partners; the greatest blow that euer the Turke at sea receiued, and had the greatest <sup>u</sup> *Homer* to sing it. But me thinkes I feele some *Cynthius* pulling me by the eare, & asking if the Pirats haue robbed me of my Religion, the most proper subiect of my discourse. Truly that irreligious crue while they seeke to winne other things, care not to lose that. But this Algier hauing beene of old, and still continuing a receptacle of Turkish rousers, could not be passed ouer, especially in these Piraticall times, without some obseruation, being also the gate whereby the Turkish forces first entred into Barbary. *Iohn* <sup>x</sup> *Leo* writeth a little otherwise of *Barbarussa* and Algier. The Moores call this Citie Gezeir, the Spaniards Algier: and of old was called Meisana of that African family which founded it. It containeth <sup>v</sup> about foure thousand families: the buildings very sumptuous; Innes, Bath-stoues, and Temples very beautifull: euery occupation hath a seuerall place by it selfe. It hath adioyning plaines very pleasant and fertile, one whereof is fise and forty miles long, and almost thirtie broad. For many yeares it was subiect to the Kingdome of Telenfin: but hearing that Bugia was gouerned by a King, they submitted themselues to him, paying him a tribute, otherwise in manner free. Then did they build themselues gallies, and molested with Piracies the Spanish Islands of Maiorica, Minorica, and Ieuiza. *Ferdinando* therefore prouided an Armada against them, and built a Fort within shot of the Towne: whereupon they requested peace, and promised tribute. But *Barbarussa*, when *Ferdinando* was dead, was sent for by the Citizens, and made Captaine ouer all their forces. He soone after murdered *Selim Etteumi* an Arabian Prince, which had beene created Gouernor of Algier, when Bugia was taken by the Spaniards: & possessed himselfe of the gouernment, & there coyned money, calling himselfe King; the neighbouring people yeelding him obedience and tribute. This was the beginning of *Barbarussas* greatnes: and at the most part hereof *Leo* was present, and lodged in his house which had beene Embassadour from Algier to Spaine, from whence he had brought three thousand bookes written in Arabian. And while I was at Tunis, I heard that *Barbarussa* was slaine at Telenfin, and his brother <sup>z</sup> *Carradin* succeeded. It was told me also that the Emperour *Charles* the fifth had sent two armies to surprise Algier, the first whereof was destroyed in the plaine, the second slaine and made slaues by *Barbarussa*, in the yeare of the *Hegira* 922. Thus farre *Leo*. In the yeare 1541. <sup>a</sup> *Charles* himselfe with his Imperiall Navy passed the seas, to like both purpose and effect, more overcoming himselfe in the patient bearing his losses, then his enemies whom he sought to assaile. He was moued to this expedition by the complaints of his subiects, against the Turkish Pirats, which vnder *Asanaga*, *Barbarussas* Lieutenant, infested all those seas. But the tempestuous weather both at land and sea disappointed him, and after the losse of many, both men and shippes, was forced to returne, and, to make roome for his souldiers, caused his horses (their gallant breed notwithstanding) to bee cast ouerboard.

Thus doth Algier still continue a sinke of Pirats; and now saith *Maginus*, there are in it not many lesse then fise and twenty thousand Christian slaues, which in likelihood at this time are encreased. Tripoli is also a seat of a Turkish Viceroy or Beglerbeg, and of Turkish Rousers. In the Kingdome of Telenfin is the desert of Angad, wherein are store of Roes, Deere and Ostriches, Arabian theecues, and Lions. The Castle of Izli was sometime stored with Inhabitants, and stately walled. Since, it was inhabited with religious persons, much reuerenced by the Kings of Telenfin, and the Arabians, which giue free entertainment for three dayes vnto all traouellers. A little off runneth a River, out of which they water their fields; which else would yeeld them no fruit. *Guagida* betwixt two stooles had vnquiet sitting, paying tribute both to the kings of Telenfin, & the Arabians. *Ned Roma* was built by the Romans, as the name testifieth, for *Ned* signifieth like; & like it was, if Historiographers faile not, vnto Rome.

Heere

<sup>r</sup> *Knolles* saith  
fortie sunke;  
an hundred  
threescore and  
one Gallies  
and sixtie Gal-  
liots taken.  
pag. 883.  
<sup>M.</sup> *Michael Isselt*,  
*Com. in Ann.*  
1571.  
<sup>u</sup> King *Iames*  
in his Poem of  
*Lepanto*.  
<sup>x</sup> *Io. Leo. lib. 4.*  
<sup>y</sup> It hath now  
eightie thou-  
sand persons,  
as *Botivus* affir-  
meth.

<sup>z</sup> This was *Ha-*  
*riaden* the Tur-  
kish Admirall.

<sup>a</sup> *Nic. Villagag-*  
*non. de hac ex-*  
*pedit.*

*Suri Comm. in*  
*Ann. 1541.*

Heere and at Tebecrit dwelt great store of Weauers. *Harefol* was sometime famous, but being destroyed by a King and Patriarch of Cairaoan, it bequeathed as it seemeth the greatnes therof to Telenfin, which after grew in renowne. This towne giues name to this Kingdom. When *Abu Tesfin* reigned, it had in it sixteene thousand families. *Ioseph* King of Fesse besieged it seuen yeares together, and almost famished them: but he being slaine by treason, they found victuals enough in their enemies camp (which they assailed & spoiled) for their reliefe. Forty yeares after *Abulhesen* King of Fez after thirty months siege tooke it, & beheaded their King. Here are many and beautifull Temples, hauing their Mahumetan Priests and Preachers. Likewise here are fise Colleges most sumptuously built by the Kings of Telenfin & Fesse, curiously wrought with Musaike worke, for the Arabian Muses & Students, which haue their maintenance there. Their Bathes & Innes I omit. A great part of this City is inhabited with Iewes, distinguished by their yellow Turbants from the other Citizens, which being very rich, in the yeare of the *Hegira* 923. were robbed and brought to beggery. The Turks<sup>b</sup> are now Lords thereof, between whō & *Charles* the fift, who had vndertaken their protection, the City is much impaired, as also by the wars betwixt the Seriffe & the Turk. *Barbarossa* subiected it. Batha is a great City, or rather was such: now ruined by wars. Not far hence in *Leo's* time kept a famous Heremit, much esteemed for his holinesse: who in short time grew so rich in horses & other cattell, that none in that region were cōparable to him. He paid nothing, nor any of his to the King, or to the Arabians, because they supposed him a Saint. I was told hy his disciples (saith *Leo*) that the tenth of his corne is eight thousand bushels a yeare.<sup>c</sup> He hath fise hundred horses and mares, ten thousand small cattel, and two thousand oxen, besides that, he hath yearly sent him from diuers parts of the world, of almes and offering, betweene foure thousand and fise thousand duckats. His fame is spread ouer Asia and Africa. His disciples are fise hundred, which dwell with him, and liue at his charge, to whom he enioyneth neither penance nor labour, but to reade ordinary prayers: and giues them some names of G O D to obserue in their prayers, which they are to mumble so many times a day. For which cause multitudes resort to him to be his disciples, which after such instruction he sends home againe. He hath an hundred tents, some for strangers, some for shepheards, & others for his family. This good and lusty Heremit hath foure wiues, & many slaues, and by them many sons & daughters gallantly attired. His children also haue wiues and children, in so much that the whole family of this Heremite and his sons exceed fise hundred. He is honored of the Arabians, & the King of Telenfin is afraid of him. I, being desirous to know him, was entertained of him three daies, & supped with him euery night in secret roomes, where he shewed me among other things, bookes of Magike & Alchimy: and would haue proued to me that Magike was a true Science, whereby I thought him to be a Magician, because I saw him so much honored, and yet vsed neither sayings nor doings, but those inuocations of G O D by certaine names. Thus farre *Leo lib. 4.*

<sup>b</sup> Gi. Bot. Ben.

<sup>c</sup> A rich Heremite.

<sup>d</sup> Oran.

<sup>e</sup> Tegdemt.

Oran is<sup>d</sup> subiect to Spaine, taken of *Peter Nauarre*, 1509. It hath ten thousand families. The Turkes in vaine assaulted it, *An.* 1562. Their Piracies procured this Spanish thraldome: vnto which *Merfalcabir*, a most famous Hauen, is also subiect.

*Tegdemt*<sup>e</sup> is as the Arabian name signifieth, ancient. It sometime was famous & abounded with men of learning & Poets. But he which would further be informed of the Cities of this Kingdome, let him reade *Leo*. The people of *Bresch* vse to paint a black crosse on their cheek; & another vpon the palme of their hand. The same is obserued of diuers others, which yet know not the reason therof, being Mahumetans. The story saith, that the Gothes inuading and ruling these parts proclaimed freedome from tribute to all such as would become Christians, a badge of which Christianity was this crosse, still kept, now their Religion is lost.

The gouernment of these parts is; as is said, Turkish. The *Beglerbeg* hath chiefe title, but the *Dinano* hath chiefe power of iudgments and iurisdiction. The *Corasani* or Capitaine of the Ianizaries, being in many matters as great as the *Beglerbeg*. The *Beglerbegs* of Algier and Tunes make their principall profits of their places (which they hold three yeares, hauing first bought them at a deare rate) by their Piracies, which with

ioynt



ioynt consent they exercise on these seas, all in manner being fish that comes to net, if they meet them conueniently notwithstanding any league, or peace holden with the Grand Signor. They also giue entertainment to such Pirats of other places as resort to them, either to sell their ill-gotten goods, or to ioyne their strength with them. As of late *Dansker* and *Warde* haue beene famous in this infamie; the first, after his seruice with them and for them, receiuing his reward, by them suddenly killed at Tunes (where he was knowne notwithstanding his disguising himselfe, with purpose to haue surpris'd their Fleet): the other (a shame to our Countrey, of which he was) grew so rich by his Piracies, that he shewed at one time to (the Author of these reports) *Iohn Pountesse*, a bagge of Iewels, containing almost halfe a bushell, besides his other purchases: And at last, that the end might manifest the wickednesse of these proceedings, he became an Apostata and Renegado from his Faith; and soone after died at Tunes: leauing his goods (for his goodnesse he had left before) vnto the Turkes, his body vnto a forren sepulchre, and his soule; let Pirats and Robbers (if they thinke they haue any soule) say whither.

f Pirates.

Algier was by *Barbarussa* subiected to the Turke, about the yeare 1534. Tunes *An. 1574.* three and twentie years after that Tripoli, in Barbary, another cage of like birds, and seat of a *Beglerbeg*, was taken from the Knights of Malta by *Sinan Bassa*. These Kingdomes the Turke hath in Africa, besides the great Kingdome of Egypt, and what he hath taken from *Prester Iohn*. In Egypt<sup>h</sup> are said to be an hundred thousand *Timarioris*, or horse-mens fees, which for that tenure of their land, without any charge to the Great Turke, are to serue where it pleaseth him to employ them. In this Kingdome of Algier are fortie thousand.

g Many Eng-  
lish Christians  
vnworthy ei-  
ther of these  
names, turne  
from that faith  
(which they  
neuer had, but  
in profession)  
to professe  
themselues  
(for hell) Tur-  
kish.  
h Knolles:

## CHAP. X.

## Of the Kingdome of Fesse, part of Mauritania Tingitana.

**M**auritania Tingitana (so called of *Tingis*, now Tanger, at the mouth of the Streits) is by *Ptolomey*<sup>a</sup> bounded on the West, with the Westerne or Atlantike; on the North, with the Mediterran seas; on the East, with the Riuer<sup>b</sup> Mulvia or Malva, which diuidenth it from *Casariensis*; on the South, with the inner Nations of Libya. *Niger*<sup>c</sup> saith, it was after called *Setinensis*, of the Citie Setia: more truely, *Sitiphensis*, of Siriphis, which *Procopius* saith was the mother Citie of Tingitana. In this Prouince are now the famous Kingdomes of Fez and Marocco.<sup>d</sup> The ancient inhabitants besides the *Maurusi* (of which we haue spoken) were<sup>e</sup> the *Massesuli*, *Autololes*, *Bannurri*, and the *Gætulians* which liued heere, and in other parts of Africa, as the Tartars do in Asia, and the Arabians in Africa, remouing their dwellings (if tent-wandrings may be so called) as their pastures faile them. So *Silius* writeth of them;

¶ *Nulla domus, planctus habitant, migrare per arua  
Mos, atq; errantes circumuectare Penates.*

House they haue none; but wandering still in Waines,  
They cart their household-gods about the Plaines.

The Westerly point of Mauritania *Pomponius* beginneth at the Promontory, called, of their store of Vines, *Ampelusia*,<sup>g</sup> now *Cabo de Cantero*, as *Oliuarius* affirmeth. In it was a caue sacred to *Hercules*, & beyond the same, *Tingi*, supposed to be built by *Antæus*, for prooffe whereof they shew his Target made of an Elephants hide, too huge and vnwealdie for any man of later times, and holden in great veneration. Next to this *Tingi* (which gaue name to the Countrey, after by *Claudius Cesar*, who sent a Colony thither, called *Traducla Iulia*) was a high mountain called *Abyla*, to which on the Spanish coast was opposed *Calpe*, which two hills bare the name of *Hercules* pillars; *Hercules* himselfe (if we beleue fabulous antiquity) making there a passage to the Ocean and Mediterran seas, for mutual view and entertainment. They are now called, *Seuta* on that side, and *Gibraltar* on this. A little hence was *Iulia Constantia*, a Colony of *Augustus*, and *Lixus*, a Colony of *Claudius*. In this,<sup>h</sup> was *Antæus* his Palace, and his combate with *Hercules*, and the Gardens of the *Hesperides*. *Antæus*, if his Legend be true,

a *Ptol. lib. 4. c. 1.*b *Pliny* calls  
this Riuer *Mal-  
vana.*c *Dom. Nig.  
Aph. Com. 1.*d *Gi. Bot. Ben.*e *Plin. lib. 5. c. 2.*f *Silius, lib. 3.*g *Pompon. Me-  
la. lib. 1. cap. 5.  
cum Oliuarij  
annot.*h *Natal. Comes;  
Mythol. l. 7. c. 2.*



i Some say  
threescore and  
ten, and that  
*Sertorius* found  
him in his se-  
pulchre of that  
length. I can  
easily beleue  
both alike.

k *Lib. 7. cap. 7.*

l *Dom. Niger.*  
*Com. Apb. 1.*

m *Victor Vi-*  
*centis Persecu-*  
*tionis Vand.*  
n *Procop. de*  
*Bello Vand.*  
o *Dion. Halicar.*  
*lib. 1.*

*Munster Cosm.*  
*lib. 6.*

p *Theatrum*  
*Arnoldi Mer-*  
*mannij.*

q *1a. Leo lib. 3.*  
*Gi. Bot. Gen.*  
*Maginw.*

true, was<sup>i</sup> threescore and foure cubits long, a cruell & inhospitall tyrant, who in his en-  
counting with *Hercules*, was three times hurled dead to the earth, & so many times by  
his mother (the earth) reuiued: which *Hercules* perceiuing, held him vp in the aire till  
he had strangled him. Wherby they intend, that the Sunne reuiue the Earth, signified  
by *Anteus* & *Hercules*, but with his excessiue heat doth kill it. The Hesperides were the  
daughters of *Hesperus*, brother of *Atlas*; *Egle*, *Arethusa*, *Hesperusa*. In their gardens  
grew those golden apples (the dowry of *Inno* to *Iupiter*) kept by a Dragon, engendred  
of *Typhon* and *Echidna*, which had an hundred heads, and many voices, attended by the  
Priest of the Hesperides: These *Hercules* fetched away. This was the Poeticall tale; the  
truth whereof is said to be, that the daughters of *Atlas* were by Pirats and theeues, sent  
from *Bufris* King of Egypt, stolne; & redeemed by *Hercules*, who slew those theeues.  
These were borne to *Atlas*, of *Hesperida*, daughter of *Hesperus* his brother, called ther-  
fore *Atlantides* and *Hesperides*, six in number. *Atlas* had an excellent kinde of sheepe,  
with yellow fleeces, which for this exploit he bestowed on *Hercules*; and taught him  
also the knowledge of Astronomy: in regard of which Science, *Atlas* is said to haue  
borne vp the Heauens with his shoulders, and *Hercules* to haue vndertaken his bur-  
then. Whereas *Natalis*<sup>k</sup> *Comes* placeth these Gardens with *Pliny*, neere to *Lixus*, and  
yet nigh to *Meroe* and the red sea, betwixt which places is such a world of distance, it  
argueth how great errors great schollers may fall into by want of that so-much-neg-  
lected studie of Geography, without which, History that delectable study is sicke of a  
halfe-dead palseie: one cause that hath moued me to ioine in my studies & in this work,  
the history of *Time*, with her manifold chāges & chances, & of *Place* together. Besides  
the Altar of *Hercules*, & wilde Oliues, there remained nothing in *Plinies* dayes of that  
Hesperian Garden. *Niger*<sup>l</sup> findes there a tree Mallow, twenty foot high, and aboue a  
fathome about. Of Mount *Atlas* they tell wonderfull tales, of the selfe-fertility thereof,  
the inhabitants neuer seene by day, the desert-like silence, the fires therein shining by  
night, the musike and mis-rule of the *Egyptians* and *Satyres*, and the labours of *Her-*  
*cules* and *Perseus* there. *Iohn Leo* shall better acquaint vs with the truth, then those fa-  
bles of credulous antiquitie. Out of him therefore and other later Writers we will take  
view of the present face of Africa, there being little that can be said of their ancient  
Rites, more then is alreadie obserued. The Romans brought hither their language and  
Religion. The Vandals vnder *Genfericus* passing out of Spaine, made conquest of all in  
manner which the Romans had in Africa, of whose crueltie *Victor*<sup>m</sup> *Vitensis* an eye-  
witness, hath written three bookes. The manifold battels and alterations of estate be-  
twixt them, the Romans, Maurusians, and others, *Procopius*<sup>n</sup> hath diligently recorded.  
It would be harsh and tedious heere to relate. The soile, saith *Mela*, is more noble then  
the people: of the miraculous fertility whereof, *Dionysius*<sup>o</sup> *Halicarnassensis*, *Munster*,  
*Boemus* & others haue written, I know not how truly. That their corne yeelds an hun-  
dred fold increase, and in some places an hundred and fiftie: that there are seene Vines  
as great as two men can fathome, and grape-clusters a cubit long, &c. It is <sup>p</sup> thought  
that Christian Religion was heere preached in the Apostles time.

Leauing those things of more age and vncertaintie, we will come now to the King-  
domes of Fez and Marocco, which haue beene of Saracenicall erection in this Pro-  
uince of Tingitana. <sup>q</sup> That of Fez stretcheth from Azamor to Tanger, and from the  
Atlantike Ocean to Muluia. This Riuer is the Easterne border, on the North it is wash-  
ed with the Sea, on the South is the Kingdome of Marocco, on the West, the Riuer  
Ommirabih. The Riuers Subu, Luccus, and others, water it. Therein are numbred se-  
uen Prouinces, Temesna, the territory of Fez, Azgar, Elhabet or Habat, Errif, Garer,  
and Chaus or Elchaz: euery of which, saith *Leo*, had in old times a seuerall Gouvernor.  
Neither was the City of Fez the royall seat, but was built by a Schismaticall Rebelle, in  
whose family the gouernment continued 150. yeares. And then the Marin family  
preuailing, gaue it first the title of a Kingdome, setting their abode and strength therein.

Temesna beginneth at Ommirabih, thence stretching Eastward to Buragrag, be-  
tweene Atlas and the Ocean. It is a plaine Country, eighty miles in length, containing  
in it forty great Townes, besides three hundred Castles. In the yeare of the *Hegira*  
323. *Chemum* the sonne of *Menal*, an Hermeticall Preacher, perswaded them to pay no  
tribute,



tribute, nor yeeld subiection to Fez, because the Lords thereof were vniust, bearing himselfe for a Prophet, and in small time gate into his hand the spirituall & temporall sword, holding the same by force & armes. But after that *Ioseph* had built Marocco, he sought by Catholike Doctores of the Mahumetan Religion, to reduce them from their Heresie, but they slew them, and with an Armie of 50000. marched towards Marocco to expell thence the house of *Luntuna*, but by this means brought destruction to themselves; *Ioseph* getting the better, and spoiling their Country, ten moneths together, with great cruelty. It is thought that a Million of people by famine, sword, rocks, and riuers, were consumed: and Temesna was left to be inhabited of Wolues, Lyons, and ciuit-Cats, 150. yeares: at which time King *Mansor* gaue the possession of Temesna to certaine Arabians, who fiftie yeares after were expelled by the *Luntune* Familie, recovering the Kingdome from the house of *Mansor*; and after, the *Marin* Familie preuailling gaue it to the people of Zenere and Haora, in meede of their seruice, which they had done to the *Marins* against the King and Patriarch of Marocco. From which time they haue enjoyed the same almost two hundred yeares. Anfa was a Towne of great trade with the English and Portugals, and by these vtterly rased: and so the Arabians serued the next City Mansora. Nuchaila, sometimes famous for their plenty of corne, of which it is recorded, that they would giue a Camels burthen for a paire of shooes, hath now but a few bones left of her carkasse, namely a peece of the wall, and one high steeple, where the Arabians, after they haue ended their tilth, lay vp their instruments of husbandry, none daring to steale his Neighbours tooles, in reuerence of a Saint of theirs, there buried. Rebat is a Towne furnished with Colleges, and Temples, the modell of Marocco. At Sella was King *Mansor* buried, where he had built a stately Hospitall, and Palace, a beautifull Temple, and a Hall of Marble cut in Mosaïke worke, with glasse windowes of diuers colouts, wherein he and his posteritie were buried. I saw, saith *Leo*, the Sepulchre, and copied out the Epitaphes of thirtie of them.

*Madur Arwan* by the ruines testifieth her sometime proud buildings, hospitals, Innes, and Temples. In Thagia is visited the Sepulchre of a holy man, which liued in the time of *Habdul Mumen* the Calif or Patriarch, who wrought great miracles against the Lyons, wherewith the Towne is much molested. *Etiedle*, a Mahumetan Doctore, wrote a Legend of his miracles, which *Leo* saith he had read, and supposed that they were done either by Naturall or Deuillish Magike. The Fessans after their Easter yearly resort to his Tombe with such numbers of men, women, and children, and their Tents, that they seeme an Armie. It standeth from Fesse 120. miles, so that their going and returning in this Pilgrimage lasteth fifteene daies. My Father carried me yearly thither when I was a child, and since, I haue beene there many times, by reason of many vowes which I made, being in danger of Lyons. Where Zarfa stood, the Arabians now sow corne.

The Territory of Fez hath on the West the Riuer Buragrad; on the East, Inaven; on the North, Subu; and Atlas on the South. Sella was built by the Romans, sacked by the Gothes, subiect since to Fesse. The buildings are of Mosaïke worke, supported with marble pillars: euen the shops are vnder faire and large porches, and there are arches to part occupations. All the Temples are beautifull. In this Towne the Genouaies, English, Flemings, and Venetians, vsed to trade. The Spaniards tooke it in the 670. of the *Heg.* but lost it againe within ten daies. Fanzara was destroyed by *Satrid*, who with certaine Arabians besieged Fez seuen yeares together, and destroyed all the Villages in the Country about. Mahmora was made famous by the slaughter of the Portugals, whose blood dyed the Sea three dayes together, blushing to see the barbarous Barbarian spill so much Christian blood. *Leo* was there present, and numbereth the slaine Christians at ten thousand, besides the losse of their ships and Ordinance, whereof the Moores tooke vp foure hundred great brasie peeces out of the Sea, in the yeare of the *Heg.* 921.

Fez, or Fesse, was built in the time of *Aron* the Calif, in the 185. yeare of the *Heg.* f Fez signifieth gold, in Arabian.

r Seges est, ubi  
Troia fuit.

t Elsewhere  
called *Fatima*.

u Of this read  
our third book:  
the difference  
seemeth to bee  
more in names  
then truth,

x The sweet  
situation of  
Fez.

*Idris*, *Arons* neare Kinsman, to whom the Califaship was more due. For he was Nephew of *Hali*, *Mahumets* Cosen, who married *Falerna*, Daughter of *Mahomet*, and therefore, both by Father and Mother of that kindred: whereas *Aron* was but in the halfe blood, being Nephew to *Habbu*, the Vncle of *Mahumet*. Howbeit both these families were deprived of the *Califate*: and *Aron* by deceit vsurped<sup>u</sup>. For *Arons* grandfather fained himselfe willing to transferre that dignity to *Hali*, and caused the house of *Vmenet* to loose it, and *Habdulla Seffec* became the first *Calph*, who persecuted the house of *Hali* openly, chasing some into Asia, and some into India. But one of them remained in *Elmadina*, of whom (because he was old and religious) hee had no great feare. His second Sonnes grew in such fauour, with the people, that they were forced to flee, and one being taken and strangled, the other, which was this *Idris*, escaped into Mauritania, where hee grew in such reputation, that in short time hee got both swords into his hand, and dwelt in the Hill Zaron, thirtie miles from Fez, and all Mauritania payed him Tribute. He dyed without issue, only he left his slaue with child; shee was a Goth become Mahumetan, and had a sonne, which after his father was called *Idris*. He succeeded in the Principality, and was brought vp vnder the discipline of a valiant Captaine, named *Rasid*: and beganne to shew great prowesse at fiftene years. He afterwards, increasing in power, built on the East-side of the Riuer a small City of three thousand Families. After his death, one of his sonnes built an other City on the West-side: both which Cities so increased, that there was small distance betweene them. An 180. yeares after, there arose ciuill warres betwixt these two Cities, which continued a hundred yeares. And as *Esops* Kite serued the Mousse and Frog, so *Ioseph* of the *Lunune* Familie, apprehending this aduantage, tooke both their Lords, and slew them, and thirtie thousand of the Citizens. He brake downe the walls which parted the two Cities, and caused many Bridges to be made, and brought them both to be one City, which he diuided into twelue Wards. The City is now both great and strong. It seemes that Nature and Art haue playd the wantons, & haue brought forth this City, the fruit of their dalliance: Or else, they may seeme corriuals, both, by all kind offices, seeking to winne her loue: So doth the earth seeme to dance, in little Hillocks and pretty Vallies, diuersifying the soile: so doth the Riuer disperse it selfe into manifold channels, no sooner entering the City, but it is diuided into two armes, wherewith it embraceth this louely Nymph: and these subdiuided, as it were, into many fingers, in variety of water-courses, insinuating it selfe vnto euery street and member thereof: and not contented thus in publike to testifie affection, finds meanes of secret intelligence with his loue by conduit-pipes, closely visiting euery Temple, College, Inne, Hospitall (the speciall chambers of his Spouse,) Yea & almost euery priuate house: from whence with an officious seruice he carryeth the filth that might offend either sight or sent of his Bride, which still enioying, he wooeth, and euer wooing enioyeth. Neither is Art behind in his proffered courtesies, but still presents her with Mosaicke works, as chaines and Jewels to adorne her: with fine bricks and stones framed into most artificiall Fabricks, both louely for delight, and itately for admiration. The rooves of their houses are adorned with Gold, Azure, & other excellent colours, which are made flat for the Inhabitants vse and pleasure: whose houses are richly furnished, euery chamber with a presse curiously painted and varnished. And who can tell the exquisitnesse of the portals, pillars, cisterns, and other parts of this Cities furniture? Once, let the Temples therein a while detain your eyes, whereof there are in Fez, together with smaller Chappels or Moschees, about seuen hundred, fifty of which are great and faire adorned with marble pillars, and other ornaments, the chapters thereof wrought with Mosaicke and carued works. Euery one hath his Fountaines of marble, or other stones not knowne in Italy. The floores are couered with mats, closely ioyned, and so are the wals a mans height lined therewith. Euery Temple hath his steeple after the Mahumetan manner, whereon they, whose office it is, ascend and call the people at the appointed houres to praier: there is but one Priest thereunto, who saith their seruice there, and hath charge of the reuennue of his Church, taking accounts thereof, to bestow it on the Ministers of the said temple, namely those which keep the lamps light in the night, the Porters, & them which crie in the night-time, to call them to Church. For he which cryeth



cryeth in the day-time, is only freed from tenths, and other payments, otherwise hath no salarie or stipend. There is one principall and (if wee may so terme it) Cathedrall Church, called the Temple of *Caruven*, so great, that it containeth in y circuit about 2 mile and halfe. It hath 31. Gates, great and high. The rooffe is 150. Tuscan 2 yards long, and little lesse then 80. broad. The steeple is exceeding high. The rooffe hereof is supported with 38. arches in length, and 20. in breadth. Round about are certaine Porches on the East, West, and North, euery one in length 40. yards, and in breadth 30. Vnder which Porches or Galleries are *Magazines* or Store-houses, where in are kept lamps, oile, mats, and other necessaries. Euery night are lighted 900. lamps; for euery arch hath his lamp, especially that row of arches which extends through the mid-quire, which alone hath 150. lamps, in which ranke are some great lights made of brasfe, euery of which hath sockets for 1500. lamps. And these were bells of certaine Cities of Christians, conquered by the Fessan Kings. About the walls of the said Temple within, are pulpits of diuers sorts, wherein many learned Masters read to the people such things as pertaine to their faith and spirituall law. They beginne a little after breake off day, and end at \* one houre of the day. In Sommer they read not but after 24. houres or Sunne-set, and continue till an houre and halfe within night. They teach aswell morall Philosophie, as the Law of *Mahomet*. Priuate men reade the Sommer-Lectures, only great Clerks may read the other, which haue therefore a large stipend, and books, and candles, are giuen them. The Priest of this Temple is tied to nothing but his *Mumpsimus*, or Seruice. Also he taketh charge of the money and goods, which are offered in the Temple for Orphans: and dispenseth the reuennues that are left for the poore: euery holy day he dealeth to the poore of the City money and corne, according as their necessitie is more or lesse. The Treasurer of this Church is allowed 2 Ducat a day. He hath vnder him eight Notaries, each of which haue six Ducats 2 moneth: other six Clerkes gather the Rents of Houses and Shops, which belong to the Church, retayning the twentieth part thereof for their wages. Moreouer, there are twenty Bayliffs of the husbandry, that ouer-see the labourers. Not farre from the City are twentie Lyme-kills, and as many Brick-kills, seruing for the reparations of the Temple, and the houses thereto belonging. The reuennues of the Temple are a two hundred Ducats a day. The better halfe is laid out on the premisses. And if any Temple of the City or Moschee be without reuennue, they are hence furnished with many things. That which remaines goeth to the common good of the City.

In the City are two principall and most stately Colleges of Schollars, adorned with Mosaikes and carued workes, paved with marble and stones of Maiorica. In each of them are many chambers; in some Colleges are a hundred, in some more, and in some lesse. They were all built by diuers Kings of the *Marin* Familie. One is most beautifull, founded by King *Abu Henon*. It is adorned with a goodly Fountaine of marble, and a streame continually running: there are three Cloisters, or Galleries, of incredible beauty, supported with eight square Pillars of diuers colours, the arches adorned with Mosaike of Gold and fine Azure. The rooffe is of carued worke. About the walls are inscriptions in Verse, expressing the yeare of the foundation, and praises of the Founder. The gates of the College are of brasfe, fairely wrought, and the dores of the chambers carued. In the great Hall where they say their prayers is a Pulpit, that hath 9. staires to it, all of Iuorie & Ebonie. This College cost the founder 480000. Ducats. All the other Colleges in Fesse hold some resemblance with this, and in euery of them are Readers or Professors in diuers Sciences, provided for by the Founders. In old times the Students were wont to haue their diet and raiment allowed for 7. yeares, but now they are allowed only their chamber: for the<sup>b</sup> wars of *Satrid* consumed their possessions. So that now there remaines but little wherewith they maintaine their Readers, and of them some haue 200. Ducats, some 100. yearly, and some lesse. And there abide in the said Colleges, only a few strangers maintained by the almes of the citizes; When they will reade, one of the auditors readeth a Text, and the Reader then readeth his Comments, and brings some exposition of his owne, and explaneth the difficulties. And sometimes in his presence the Students dispute of that argumēt which he handleth.

There are many Hospitals in Fesse, not inferiour in building to the Colleges afore-

y This compasse is to be vnderstood of all the buildings.

z *Braccia di Toscana.*

\* *Vn bora di giorno.*

a This may be reckoned as old rent with vs, which now is exceedingly improved: for *Leo* wrote this, *An. 1526.* of his former observations.

b *Bellona*, enemy to the Muefcs.

said. In them strangers were entertained three daies at the common charge. But in the time of *Satrids* warre the King sold their reuennues. Now, only learned men and Gentlemen receiue entertainment, and poore persons reliefe. There is an other Hospitall for diseased strangers, which haue their diet, but no phisick allowed them. Here also mad men are provided for. In this Hospitall *Leo* in his youth had beene a Notarie. There are in Fez a hundred bath-stoues well built, with foure Halls in each, and certaine Galleries without, in which they put off their clothes. The most part of them pertaine to the Temples and Colleges, yelding them a great rent. They haue a yearely festiuall wherein all the seruants of the Bathes with trumpets and great solemnitie goe forth of the Towne, and gather a wilde Onion, which they put in a brasen Vessell, and bring it solemnely to the hot-house dore, and there hang it vp in token of good luck. This *Leo* thinks to be some sacrifice, obserued by the ancient Mores, yet remaining. E- uery African towne had somtimes their peculiar feast, which the Christians abolished.

Innes here are almost two hundred, built three stories high, and haue a hundred and twentie chambers a peece, with Galleries afore all the dores. But here is no prouision of bed or board for strangers. The Inne-keepers of Fez are all of one familie, called *Elcheua*, and are attired like women, shauie their beards, become womanish in their speech, yea degenerate euen to the wheele and spindle. They are so odious (except to base villaines that resort thither) that the better sort of people will not speake to them: and may not enter the Temple, Burse, or Bathe, nor into those Innes next the great Temple, where Merchants are entertained. There are thousands of mills, all almost pertaining to the Temples and Colleges reuennue. Each trade in Fesse hath a peculiar place allotted thereto, the principall whereof are next the great Temple: as Scriueners, Booke-sellers &c. euery trade by themselves.

The Christian captiues rest only vpon Fridaies, and eight other daies in the yeare festiuall to the Mores. There are six hundred fountaines walled about, the waters whereof are conueied by conduits to the Temples, or other places, because the Riuier is sometimes drie. They haue in Fez a Iudge for criminal causes, and an other for questions of Religion. A third that deales in Matrimoniall cases. From these there lieth an appeal to the high Aduocate. The Iudges of *Mahomers* law in matters of conscience haue no allowance for the same. Their marriages are thus. When the Father of the Maid hath espoused her to her <sup>d</sup>louer, They goe with their friends to Church, & haue with them two Notaries which draw the couenants agreed betwixt them into writing. The Father bestowes a dowrie or portion of mony, apparell, and such like; seldome, of land. When the Bridgrome fetcheth her home, she is set in a cabinet, couered with silk, and carried by Porters, accompanied with her Kins-folks, & much minstrelsie; and the Bridgromes friends goe before with torches, and her kinsmen after, toward the great Church. Then he hasteth home, expecting his Bride in his chamber, whom her Father, Brother, & Vncle, bring and deliuer to his Mother: & he setting his foot on hers, shuts the chamber dore. At which a woman standeth and receiueth of him a napkin stained, which she sheweth to the assembly as a testimonie of the Brides virginities: but if she be not found a Maide she is returned to her friends with shame, and the guests goe home without their feast. They hold great feasting also at the circumcision of their male-children, which is the seuenth day after they are borne. The Barber or Circumciser is presented with gifts of all the inuited guests. Then followeth mirth and iollitie. They vse danings, but the women a-part by themselves without men.

There is a remainder of holy daies instituted by the Christians which themselves vnderstand not. On Christ-masse Euen they eate a sallet made of diuers hearbs, and seeth all kinds of pulse which they feede vpon. On New-yeares day the children goe with maskes on their faces to the houses of Gentlemen, and haue fruits giuen them for singing certaine songs. On the feast of *S. Iohn Baptist* they vse to make bone-fires. They make a feast, called *Dentilla*, (when their childrens teeth begin to grow) vnto other children. When a man dies, the women put on sack-cloth, and defile their faces with dirt. They call to them those wicked men in womens attire, which haue foure square drums, to the sound whereof they sing mournfull ditties, in praise of the dead partie. At the end of euery verse the women vtter most hideous shrieks & outcries, tearing their

haire

& Infamous  
Inne keepers.

d The man neuer seeth his  
Bride before  
marriage: but  
sendeth his Mo-  
ther, or some  
other Woman  
to see her: and  
vpon that re-  
port agreeth  
with the Fa-  
ther.



haire and beating their breasts & cheeks, till they be all embrued with blood. And thus they continue seuen daies; and then intermit their mourning fortie daies, after which space they resume the same for three daies, as before. But the better sort behaue themselves more modestly. At this time all the widowes friends come about her to comfort her, and send her diuers kinds of meats: for in the mourning house they may dresse no meat at all, till the dead be carried out. The woman which looseth her Father, Brother, or Husband, neuer goes forth with the Funerall. At some festiuals, the youths of one street will fight with clubs against the boies of an other street, and sometimes betake them to other weapons, and kill one an other. Sometimes they vse these bloudie fraies without the Citie, the Officers forcing them to better order. There are many Poets which pen amorous Sonnets: and on *Mahomets* birth-day make verses in his commendation, resorting early to the Palace, and there ascending the Tribunall, reade their verses to the people: and he whose verses are best, is pronounced that yeare Prince of the Poets. The Marin Kings on that day vsed to entertaine the learned men, and to reward the best Poet with a hundred duckets, a horse, a woman-slaue, & the Kings robes which he ware that day. In Fez are two hundred Grammer Schooles, built like great Halls. Euery day they learne one lesson of the Alcoran. They reade and write not in bookes, but in great tables. In seuen seuen yeares they learne the whole Alcaron by heart. And then the father inuitheth his sonnes Schoole-fellowes to a banquet: and his sonne rides through the street in costly apparell, both which are lent by the Governour. The other boies ride and sing songs in praise of God and *Mahumet*. On *Mahumets* birth-day euery boy must carry a torch to schoole curiously wrought, some weighing thirtie pound, which they light before day, and let them burne till Sun-rising, singing all the while the praises of *Mahumet*. The Schoolemasters haue the remnant of the wax which sometimes they sell for a hundred duckets. They are free Schooles anciently built. In the Schooles, and also in the Colleges, they haue two daies of recreation euery weeke, wherein they neither teach nor studie. There be three kinds of Fortune-tellers, or Diuiners. One of which vseth Geomanticall figures: others powre a drop of oile into a glasse of water, which becometh cleare as a seeing glasse: in which they say they see strange sights, rankes of Deuils, like armies, some traouelling, some passing ouer a Riuer, &c. When the diuiner seeth them quiet, he demandeth such questions of them as he will, and the Deuils with gestures returne answere. The third sort are women-witches, which make the people beleue that they are acquainted with Deuils of diuers sorts, red, white, black: and when they will tell any mans fortune they perfume themselves with certaine odors, whereby (as they say) the Deuill entred into them, and their voice is presently altered, as if the Deuill spake within them. And then they that come to enquire aske their questions, and so hauing left their present for the Deuill, depart. These women vse vnlawfull lusts betweene themselves in mutuall filthinesse: and if faire women come to them they will demand the Deuils fee, that they may haue such dealing with them. Yea some addicting themselves to these abominable practises will faine themselves sick, and send to one of these witches, which will affirme, that shee is possessed with a Deuill, and cannot be cured, except shee become one of their society. The foolish husband beleuees, consents, and makes a sumptuous feast at that her deuillish admission. Others will coniure this Deuill with a cudgell out of their wiues: others faining themselves to be possessed with a Deuill, will deceiue the witches, as they haue deceiued their wiues. There are Exorcists or Diuiners, called *Muhazzimi*, which cast out Deuils, or, if they cannot, they excuse themselves, and say it is an Aerie spirit. They write characters, and frame circles on an ash-heape, or some other place: then they make certaine signes on the hands or foreheads of the possessed partie, and perfume him after a strange manner. Then they make their enchantment, and demand of the spirit, which way he entred, what he is, & his name: and then command him to come forth. Others there are that worke by a Cabalisticall rule, called *Zairagia*, and is very hard: for he that doth this must be a perfect Astrologer and Cabalist. My selfe (it is *Leo's* report) haue seene an whole day spent in describing one figure only. It is too tedious here to expresse the manner. Howbeit, *Mahomets* law forbids all diuination, & therefore the Mahumetan Inquisitors imprison the Professors thereof.

e These tables are boords like horne-bookes, when one lesson is learned, that is wiped out, and another written: & so throughout the Alcoran, till all bee learned.

f Female filthinesse.



There are also in Fez some learned men which giue themselves the surnames of *Wise-men* and morall Philosophers, which obserue lawes not prescribed by *Mahumet*: some account them Catholike, others not, but the vulgar hold them for Saints. The law forbiddeth loue-songs, which they say may bee vsed. They haue many rules and orders, all which haue their Defenders and Doctors. This Sect sprang vp fourescore yeares after *Mahumet*. The first Author thereof was *Ethelsen Ibrau Abilbasen*, who gaue rules to his Disciples, but left nothing in writing. About an hundred yeares after came *Elharit Ibrau Esed*, from *Bagadet*, who left volumes of writings vnto his Disciples: But by the Lawyers was condemned. Fourescore yeares after, vnder an other famous Professor, that law reuiued, who had many Disciples and preached openly, But by the Patriarke and Lawyers, they were all condemned to loose their heads; the giddie receptacles of such fantastick deuotions. But hee obtained leaue of their *Caliph* or Patriarch, that he might trie his assertions by disputations, with the Lawyers whom he put to silence. And therefore the sentence was reuoked, and many Colleges built for his followers. A hundred yeares after *Malicfach* the Turke destroyed all the maintainers thereof, some fleeing into *Cairo*, some into *Arabia*. Not long after, *Elgazzuli* a learned man compounded the controuersie; so reconciling these and the Lawyers, that the one should be called Conseruers, the other Reformers of the Law. After the Tartars had sacked *Bagdat* in the yeare of the *Hegira* 656. these Sectaries swarmed all ouer *Asia* and *Africa*. They would admit none into their Societie, but such as were learned, and could defend their opinions: but now they admit all, affirming & learning to be needlesse, for the Holy teacheth them that haue a cleane heart. Therefore they addict themselves to nothing, but pleasure, feasting, and singing. Sometimes they will rend their garments, saying, They are then rauished with a fit of diuine loue. I thinke rather superfluitie of belly-cheare is the cause: for one of them will eate as much as will serue three, or else it is through wicked lust. For sometimes one of the principals with all his Disciples is inuited to some marriage feast, at the beginning whereof they will rehearse their deuout Orizons and Songs: but after they are risen from table, the elder beginne a dance, and teare their garments, and if through immoderate drinking any catch a fall, one of the youths presently take him vp, and wantonly kisse him. Whereupon ariseth the Prouerbe, *The Heremites banker*, signifying, that the Scholler becomes his masters Minion. For none of them may marrie, and are called Heremites.

g. Anabapti-  
sticall fancies  
in Fez.

Among these Sects in Fez are some rules esteemed Hereticall, of both sorts of Doctors: Some hold that a man by good Workes, Fasting, and Abstinence, may attaine to the nature of an Angell, the vnderstanding and heart being thereby so purified, say they, that a man cannot sinne, though he would. But to this height is ascended by fiftie steps of discipline. And though they fall into sinne before they be come to the fiftieth degree, yet will not God impute it. They vse strange and incredible fastings, in the beginning, but after, take all the pleasures of the world. They haue a seuerer forme of liuing set downe in foure bookes, by a certaine learned man, called *Essebrauer de Sebrauard* in *Corasan*. Likewise an other of their Authors, called *Ibnul Farid*, wrote all his learning in wittie Verses, full of Allegories, seeming to treat of Loue. Wherefore one *Elfargano* commented on the same, and thence gathered the rule and the degrees aforesaid. In three hundred yeares none hath written more elegant Verses, which therefore they vse in all their bankers. They hold that the Heauens, Elements, Planets, and Starres, are one God, and that no Religion is erroneous, because euery one takes that which he worships for God. They thinke that all knowledge of God is contained in one man, called *Elcorb*, elect by God, and wise as hee. Forty, among them are called *Elanted*, which signifieth blocks. Of these is *Elcoth* or *Elcorb* elected, when the former is dead: threescore and ten Electors make the choice. There are seuen hundred and threescore and fife others, out of whom those threescore and ten Electors are chosen. The rule of their order binds them to range vnkowne through the world, either in manner of fooles, or of great sinners, or of them the vilest man that is. Thus some wicked persons of them goe vp and downe naked, shamefully shewing their shame, and like brute beasts will sometimes haue carnall dealings with women

in



in the open streets; reputed neuertheless by the common people for Saints, <sup>h</sup>as we haue shewed elsewhere. There is an other sort called Caballists, which fast strangely, eat not the flesh of any liuing creature: but haue certaine meates and habites appointed for euery houre of the day, and of the night, and certaine set praier according to the daies and moneths, strictly obseruing the numbers of them, and carrie square tables with characters and numbers engrauen in them. They say that good spirits appeare to them, and talke with them, instructing them in the knowledge of all thinges. There was amongst them a famous Doct<sup>r</sup>, called *Boni*, which composed their rule and orders, whose booke I haue seene, seeming to fauour more of Magick then the Cabala. Their notablest workes are eight. The first, called Demonstration of light, containeth fastings and praier. The second, their square Tables. The third, fourescore and nineteene vertues in the name of God contained, &c.

*h Vide l. 3. c. 7.*

They haue an other rule among these Sects, called *Sunach*, the rule of Heremites; the Professors whereof inhabit woods, and solitarie places, without any other sustenance then those desarts afford. None can describe their life, because they are estranged from all humane societie.

He that would see more of these things, let him reade the booke of one *Elefacni*, who writeth at large of the Mahumetan Sects, whereof are threescore and twelue Principall, each maintaining his owne for truth, and the way to saluation. Two are most predominant in these daies; that of *Lesbani* in Africa, Egypt, Syria, Arabia, and Turkie; and the other of *Inamia* in Persia, and Corasan, more lately broched. Although I haue spoken before of the Saracen sects, yet could I not but follow *Leo* in his reports of them here. As for these <sup>i</sup> Coniurers, which by art magick professe to finde gold, which indeede loose gold to finde it; and the Alchymists, which seeking to turne other mettals into gold, turne their gold into other mettals, and the books that both these haue of their sciences: likewise the Snake-charmers, and other baser people, I passe ouer.

*i Gold-finders & Alchymists.*

In the Suburbs of Fez are a hundred and fiftie caues, hewen out of excellent marble, the least of which will hold a thousand measures of corne. This is the sinke of Fez where euery one may be a Vintner and a Bawde. An other suburbe hath two hundred families of Lepers, which are there prouided for: and all of that qualitie forced to keepe there.

In new Fez the Iewes haue a street, wherein they haue their houses, shops, and Synagogues: and are meruailously increased since they were driuen out of Spaine. They are gold-smiths: for the Mahumetans may not be of that trade, because they say it is vsurie to sell things made of gold or siluer for more then their weight, which yet is permitted to the Iewes. They liue in exceeding contempt, not being permitted to weare shooes, but in steed thereof vse socks made of rushes. They weare a black turbant, and if any will weare a cap hee must fasten a red cloth thereunto. They paid to the King of Fez monethly in *Leo's* time one thousand and foure hundred Duckats.

The Mahumetan temporall Lords are not by their law to hold any other reuennue, then of euery subiect which possesseth an hundred Duckats, two & a halfe for Tribute, and of corne the tenth measure yearly. Yea, this is to be paid into the Patriarke or Califs hand, who should bestow that which remaineth ouer and aboue the Princes necessitie, on the common profit; as, for the poore, and maintenance of warres. But now the Princes haue tyrannised further, especially in Africa, where they haue not left the people sufficient for their needments. And therefore Courtiers are odious (no lesse then the *Publicans* sometimes among the Iewes) no man of credit vouchsafing to inuite them to their tables or receiue gifts from them; esteeming all their goods theft and briberie. Nor may any Mahumetan Prince weare a Diademe, which yet it seemes is now broken.

In Gualili a Towne of Mount Zarthon is *Idris*, of whom before is spoken, buried; all Barbarie religiously visiteth his Sepulchre. *Pharao* is the name of a Towne, by the vulgar supposed the worke of *Pharao*, which fond conceit grew from a booke, entituled, The booke of the words of *Mahomet*, taken out of an Author, called *Elcalbi*, which saith with *Mahomets* testimonie, that there were foure Kings which ruled all the

the

Tame Lyons.

the world; Two faithfull, and two vnfaithfull : the two former, *Salomon* and *Alexander Magnus* : the two later, *Nimrod* and *Pharao*. The Latin inscriptions there seene shew it was the worke of the Romans. In *Pietra Rossa*, a Towne by, the Lyons are so tame that they will gather vp bones in the streets, the people not fearing them. The like Lyons are in *Guraigura*, where one may driue them away with a staffe. At *Agla* the Lyons are so fearefull that they will flee at the voice of a child; whence a coward brag-gart is prouerbiially called a Lyon of *Agla*. *Shame* is the name of a Castle, so called of their shamefull couetousnesse; which, when they once requested the King then entertained amongst them to change, he consented. But the next morning, when they had brought him vessells of milke, halfe filled vp with water, hoping the King would not perceiue it, he said that none could alter nature, and so left them, and their name to them. We haue now passed two Prouinces of the Kingdome of Fez : the third is named *Azgar*, which hath the Riuer *Buragrag*, on the West; *Bunasar*, on the South; the Ocean, on the North; and Eastward, the Mountaines. Here standeth *Casar Elcabor*, which King *Mansor* gaue to a poore Fisher, who had giuen him kind entertainment in his cottage one night when he had lost his cōpany in hunting. In it are many temples, one College of Students, and a stately Hospitall. *Habat*, the fourth Prouince or Shire of this Kingdome, is next hereunto, and containeth almost 100. miles in length, and 80. in breadth. *Ezaggen*, a Towne of Fez, are permitted by an ancient priuilege of the Kings of Fez to drinke wine, notwithstanding *Mahomets* prohibition. *Arzilla*, saith *Leo*, was taken by the English, then worshippers of Idols, about 900. yeares after Christ. The Religion, I thinke, deceiues him. He ads, that the Towne remained without habitation 30. yeares, & then one of the Mahumetan Patriarchs of Cordoua, then Lord of Mauritania, reedified it. Of the acts of the English it is not vnworthy the rehearsing, That *Scut* or *Ceuta* (there written *Sunt*) was taken by the Portugals, through the assistance of English Merchants, *An. 1415*. *Iulian*, the Earle of *Scut*, brought the Mores first into Spaine, in the yeare of the *Heg. 92*. In it were many Temples, Colleges, and learned men. *Errif* begins at the Streits of *Gibraltar*, and stretcheth Eastward to the Riuer *Nocor* 140. miles. The Inhabitants are valiant, but are excessiue drinkers. *Mezemme* & *Bedis*, or *Uelles de Gumer*, are chiefe Towns in it. On Mount *Beni Ierso* was built a faire College, & the Mahumetan law publicly taught therein: the inhabitants therefore freed from all exactions. A tyrant destroyed this College, and slew the learned men. The bookes therein were valued worth foure thousand duckats. This was *An. 1509*. In Mount *Beni Guazeual* is a hole, that perpetually casteth vp fire; wood cast in, is suddenly consumed to ashes: some thinke it hell-mouth. In Mount *Beni Mesgald* were maintained many Mahumetan Doctors, and Students, which would perswade the people to drink no wine, which themselues wil not abstaine from.

1 *T. Walsingham*  
*hist. Hen. 6. 5.*

*Garet* the sixth Shire of this Kingdome, lieth betweene the Riuer *Melulo* and *Muluia*. The seuenth is *Chauz*, reputed the third part of the Kingdome, betweene the Riuer *Zha* and *Guruigara*. Herein standeth *Tezza*, adorned with Colleges, Temples, and Pallaces. A little Riuer springing out of *Atlas* runs thorow the chiefe Temple, which is greater then that at Fez. There are three Colleges, and many Bathes and Hospitalls. Each trade dwells by themselues, as at Fez. I was acquainted (saith *Leo*) with an aged fire in this City, reputed a Saint, and enriched exceedingly with the peoples offerings. From Fez did the people resort to visit him with their offerings, which is fifty miles: he seemed to me to be a deceiuer. In Mount *Beni Iesseten* are many iron mines, and the women in great brauerie weare yron rings on their fingers and eares. *Ham Lisnan* was built by the Africans, and borrowed the name from the Fountaine of an Idoll, whose Temple was neare the Towne: to which at certaine times in the yeare resorted men and women in the night: where, after Sacrifices, the candles were put out, and each man lay with the woman he first touched. Those women were forbidden to lye with any other for a yeare after. The children begotten in this adulterie, were brought vp by Priests of the Temple. The Moores destroyed this Holy-Stewes, and the Towne, not leauing any inention thereof. In Mount *Centopozzi* are ancient buildings, and neare thereto a spacious Holc, or drye Pit, with many roomes therein: they let men downe into the same by Ropes with lights, which if they goe



out they perish in the pit. Therein are many Bats which strike out their lights. In the Mountaines of Ziz there are Serpents so tame, that at dinner time they will come like Dogs and Cats, and gather vp the crums, not offering to hurt any. Thus much of the Kingdome of Fez out of *Leo*, a learned Citizen of Fez, and great traveller, both in the places and Authors of Africke: whom *Ortelius*, *Maginus*, *Boterus* follow, commended by *m Bodinus*, *Possennus* and others, as the most exact writer of those parts, and translated into English by Mr. *Porie*, from whom if I swarue in diuers things, impute it to the Italian Copie of *Ramusius*, which differeth not a litle, especially in these things I haue here set downe, from the English.

I thought good here also to adde out of others sonie such customes and rites as they obserue in Fez, and other parts of this Kingdome. Their circumcision is vsed in their priuate houses. Women may not enter the Moschee for their often vncleannesse, and because *Eue* first sinned. The eight day after a child is borne the Parents send for a *Talby* or Priest, and some old men and women, where after a few praiers said, the women wash the child all ouer with water, and giue the name, making a banquet. But sometimes the circumcision is deferred diuers yeares after this ceremonie, as the Father thinkes meete.

Their fasts they obserue very strictly, not so much as tasting water till the Stars appeare. Yea, diuers haue beene seene by their rigour in this superstition to faint, and some to die. A certaine More in the time of their Lent (which continueth thirtie daies) in the companie of an English Gentleman, being thirstie with heat and trauell, went to a conduit in Marocco (where the same religion is professed as in Fez) & there drinking, was so reuiled of the people, that in a desperate angniss he slew himselfe with his dagger. Yet doth their law allow an exchange some daies of this Lent, with other daies in the yeare following, if trauell then hinder. Their feasts and fasts are at the same times and in the same manner that the Turkes obserue, of which is before spoken. Their Easter they call *Rumedan*: their Whitsontide, *Lidlaber*: their Michaelmasse, *Lashour*: their Candlemasse, *Lidshemaw*: (if it bee lawfull thus to parallell those vaine superstitions with Christian obseruations.) In this last feast, which seemeth to be the same that *Leo* calls *Mahomets* birth-day, euery one must haue a candle for himselfe, and for euery Son in his house. The King hath that day candles carried to him, some like May-poles, other like Castles, six or eight men carrying one of them: so artificially composed, that some are in making six moneths. That night the King doth heare all the law read: the like is done in all other Churches. The *Talby* that cannot reade all their law in a night is held insufficient for his place. They goe (saith my Author) six times in foure and twentie houres, (which is once oftner then is written of the Turkes, except on their Sabbath) to their praiers, first washing themselves, as they doe also after the offices of nature, & after company with their wiues, thinking thereby to be washed from their sinnes. Their times of praier are, two houres afore day, the first: when the *Mouden*, or sexten crieth in the steeple (as you may reade in our Turkish relations) & then may no man touch his wife, but prepare himselfe to pray (with washing or other deuotions) either in his owne house, or at Church. After their publike praiers the *Talby* sits downe and spends halfe an houre in resoluing the doubts of such as shall moue any questions in matters of their law. The second time of prayer is two houres after, when it is day. The third at noone. The fourth at foure of the clock in the afternoone. The fift at the twilight. The last, two houres after. In the first of these they pray for the day; in the second they giue thanks for it; in the third time they giue thanks for that it is halfe passed; in the fourth they desire the Sunne may well set on them; at twilight they giue thanks after their daily labours; the last time, they desire a good night. They thinke it vnseemly to eate meat with their left hands, and hold it vncleane, and doe all with their right hand. Their Sabbath or Friday is not exempted from worke: Only they are then more deuout in going to Church.

Their Churches are not so faire generally as in Christendome, nor haue seats in them; ornaments, or bels: (only the floores are matted) they are also poore for the most part, as are their Church-men. Their Lyturgie is very short, not so long as the *Pater noster* and Creed: other set forme they haue not, but euery one praies after his owne pleasure.

Although

m Bodin. Method. c. 4.  
Ant. Poss. de hist. Appar. l. 16.  
ser. 7 c. 2.

n Historie of Barbarie. no. 6.

Although the Moore may haue foure wiues, & as many Cōcubines as he can purchase, yet few marry foure, because the wiues friends will haue a sufficient bill of Dowrie for her maintenance, which none but rich men can performe: and againe, the wiues challenge his nights company, and that in courſe: if any be neglected, ſhee complains to the Magiſtrate, and he forceth the husband to his dutie, or elſe to ſend her home with her Dowry, and a bill of diuorce. The Concubines are embraced with more ſtolne pleaſures. That bill of Dowry holdeth the husband in awe, which elſe would make a ſlaue of his wife, or ſtill change for yonger fleſh. The Bride is bedded before her husband ſee her: and if he find her not a Virgin, he may turne her home and keepe her portion by law. For their funerall rites; when one is dead they preſently waſh him, & ſpeedily put him into ground (the heat ſo requiring) and after that, the women at conuenient times haue a cuſtome to meet, & make memoriall of their deceaſed friends with remembrance of their vertues, which they thinke cauſeth men to haue more reſpect to their good name. Their other obſequies are before declared. The King vſeth to ſit in iudgement on Fridayes in the afternoone: and the Mufti ſits with him at other times in iudgement: but on the Friday he ſits alone by himſelfe. Of theſe Mufties are three; one at Marocco; another, at Fez; the third, at Taradant in Sus, an other part of this Seriffian Kingdome. Other Iudges ſit all the yeare long two houres before noone, and as many after. Before theſe euery man pleads his owne cauſe: and if the witneſſes can be proued to be infamous of life, or not to ſay their prayers ſix times a day, their teſtimonie is diſabled. The Scriuanos are Talbies, which aſſiſt the Iudge, and in his abſence ſupply his place. The Fokers or Saints (*Leo* before calls them Heremites) dwell in the beſt places of the Country, keepe great hoſpitality for all trauellers, whither any man may come for a night, and be gone in the morning. They giue great example of morall liuing, and almes to the needie, comprimiſing matters of difference betwixt parties and repreſſing diſorders. They are much loued and reſpected, and their houſes are holden ſanctuaries, whoſe priuileges the King will not breake, but vpon waighty reaſons.

## CHAP. XI.

*Of the Kingdome of Marocco, with a diſcourſe of the Kings thereof, and of the Seriff, Xarif, or Iarif, and his poſteritie, now reigning in Barbarie.*

<sup>a</sup> *Boter. part. 1.  
Maginus.*

<sup>b</sup> *Cordouan  
lether of Ma-  
rocco.*

<sup>c</sup> *Leo, part. 2.*



His Kingdome is ſituate <sup>a</sup> betweene Atlas and the Atlantike Ocean, bearing name of the chiefe City thereof: fruitfull of corne, oile, grapes, ſugar, honny, and cattell. They make fine cloth of Goats haire, and of their hides that lether <sup>b</sup> which hence is called Marocchine. This Kingdome is diuided into ſeuene Prouinces, through which we intend our next perambulation, taking *Leo* <sup>c</sup> for our guide: beginning at Hea, which on the North and Weſt hath the Ocean, Atlas on the South, and the Riuer Eſſinual on the Eaſt. The people feede on cakes of Barly, and on a pappe, or haſty-pudding of barly meale, which being ſet in a platter, all the Familie compaſſe about, and rudely with Natures ſpoones claw forth thoſe dainties. Napery they vſe none, a mat layed on the ground ſerueth for table and cloth, and ſtooles too. Cappes are the priuileges of age and learning. Linnen ſhirts are almoſt baniſhed their Countrey: and ſo are Arts liberall and mechanicall, except ſome ſimple Lawyer which can make ſome ſhift to reade, and a Surgeon to circumciſe their children: Their phyſick is cauteriſing as men deale with beaſts. They are alway in mutuall warres one with another, yet will not they iniury a ſtranger, who if he would trauell amongſt them, muſt take ſome harlot, or wife, or religious man, of the aduerſe part with him. At Tedneſt, one of their Cities, ſuch reſpect is had to ſtrangers, That if a Merchant come thither and hath no acquaintance, the Gentlemen of the City caſt lots who ſhall be his Hoſt, and they vſe him kindly, looking only for ſome preſent at his departure, in token of thankfullneſſe. And if hee bee a meaner perſon, hee may chooſe his Hoſt without any recompence at all. In the miſt of the City was a great & ancient Temple with many Priests attending their deuotions, beſides other meaner Oratories. This City hath ſince bene ruined and deſolate. In Teculeth were 1000. houſholds, foure hoſpitals, one beautifull Temple, & a houſe of religious perſons: deſtroied it was by the Portugals, *An. 1514. as*

*Hadeccie*



*Hadeccbis* had bin the year before. *Ileusugaghen* is another towne of *Hea*, or of *Hellra*ther, so full is it of confusion, blood, and murders, besides the want of learning, civilitie, Iudges, Priests, or whatsoever else may detaine those men from a beastly or diuinish Metamorphosis. The Seriff, being made a Prince of *Hea*, brought mee thither to be a Iudge, but for feare of Treason amongst them wee were glad to leaue them. How farre off in manners is their neere neighbour *Tesegselt*? Where a guard is set at the gates not so much to keepe out enemies, as to entertaine strangers, whom at his first comming they aske if hee haue any friends in the Citie: if not, they must provide him entertainment at free cost. They haue a most beautifull Temple, furnished with Priests. *Tagless*, the next towne, is a denne of theeues and murderers. When I was there, such a swarme of Locusts ouer-spread the Countrey, that scarce might a man see the earth, eating vp their fruits.

*Culeihat* was built of a certaine Sectary in our time, first a Preacher, attended vvith troupes of Disciples, after, a cruell and mercilesse tyrant, murdered at last by one of his wiues for lying with her Daughter: and then his villanies beeing manifested, the people put all his followers to the sword. Onely a Nephew of his fortified himselfe in a Castle, which hee held maugre all their might, and burying his Grand-father, caused him to be adored as a Saint. *Homar Seijef* was the name of that Rebelle. The other parts of *Hea* are like the former, some exceeding Hospitall and courteous, some brutish without diuine or humane learning or liuing. Great store of Iewes liue here, and in Mount *Demensera* are of those Iewes which are called *d Carraim*, of the rest accounted Sectaries. These reiect the Traditions, and hold them onely to the written Scriptures (as in our Iewish relations yee haue read.) In Mount *Gebelelhadih* are many Heremites, which liue on fruits of Trees, and water, so reputed of the simple people, that all their doings are accounted miracles.

*d Carraim*  
Scripture-  
Iewes.

*Sus* is the second Region of this Kingdome, lying Southwards from hence on the other side of *Atlas*, so called of that Riuer which is the Easterne border thereof, otherwise bounded with the Sea and the Desarts. At *Messa* neere the Sea side is a Temple holden in great veneration. Many Historians affirme that from this Temple shall come that iust Califa, of whom *Mahumet* Prophecied. There also they say the Whale vomited vp *Jonas*. The Rafter and beames of the Temple are of Whales bones, which vsually are there left dead on the Shore. This the common people esteeme to proceede from some diuinitie of that Temple: but the true cause is certaine sharpe Rockes a little off in the Sea. I my selfe was inuited by a Gentleman, who shewed mee a Whales ribbe, so huge, that lying on the ground in manner of an Arche, vnder it, as it were through a gate, we rode on our Camels, our heads not reaching to touch it. It had been there kept a hundred yeares for a wonder. Amber is there found in abundance, which some thinke proceedes from the Whales, and is either the Ordure or the Sperme and seede thereof. *Teijent* is a Citie of *Sus*, wherein is a great Temple, and an Arme of a Riuer passeth through the same. There are many Iudges and Priests, whom in their Ecclesiasticall affaires they obey. *Tarodant* hath three thousand Families: sometimes the place where the Kings Lieutenant or Deputy resideth. *Tedfi* is much greater, adorned also with a Temple, and furnished with Priests and Ministers: Iudges and Lecturers paid at the common charge.

In mount *Hanchisa* it snowes in all seasons of the yeare, and yet the inhabitants goe thinly clothed in the sharpest Winter.

The Region of *Marocco* is three-square: confined with the mountaines *Nefisa*, on the West; and *Hadimeus*, on the East; betweene the Riuers *Tenist*, & *Elisinnuall*. The countrey in fertilitie of soile resembleth *Lombardy*. *Marocco* (which some thinke to be *Boecanus Hemerus* of *Ptolomey*) was built (saith *Leo*) by *Ioseph* sonne of *Tessin*, King of the people of *Lontuna*. It was built by the aduice of excellent Architects, & cunning workmen. In the time of *Hali* sonne of *Ioseph*, there were in it ten thousand fires or Families, and more. It had foure and twenty gates: was strongly walled: furnished with Temples, Bathes, Colledges, Innes, after the African manner. One most stately temple was built by *Hali*, and called by his name. But a successor of that kingdome, called *Abdul Mumen*, caused

¶ *An. Dom. 1526*

g *Cal. Sec. Curio*  
de regno Mar.  
pag. 356.

h *Leo* reckons  
them in this  
Order. *Abdul*,  
*Ioseph Mansor*,  
*Iacob Mansor*,  
and this *Mahomet*  
*Enesir*:  
whereas *Curio*  
seemes to in-  
nuate a longer  
line of poster-  
tie: these being  
all, directly  
and immedi-  
ately succeeding.

caused to be razed, and built againe, and called after his owne name, howbeit the name of *Hali* is still continued in the Title, all that his cost notwithstanding. This *Abdul Mumen*, who was the second that by rebellion succeeded in the kingdome, built an other Temple, which *Mansor* enlarged fittie yards or ells on euery side, adorning it with many Pillars fetcht out of Spaine. He made a cisterne or vault built vnder it, as large as the temple it selfe, and couered the Temple with lead, with leaden pipes from the rooffe, to conuey the raine water that fell thereon, into the cisterne. He built thereon a steeple like the Coliseo or Amphitheatre at Rome, of great hewen stone. The compasse of this steeple or tower is a hundred Tuscan yards or ells, higher then the steeple of *Asenelli* at Bononia. There are seuen lofts one aboue another, very faire and lightesome. Vpon the toppes of this tower is built a litle turret, the toppes whereof is as a needle or spire: and it containeth fise and twenty yards in compasse, and is as high as two great launces, with three lofts therein, one higher then the other. On the toppes of this spire is a brooch with three globes of siluer one vnder an other, the greatest below, and the least highest. From the toppes hereof the mountaines of *Azafi* may be easily seene, a hundred and thirtie miles off: and a tall man on the ground seemes as little as a child of a yeare old. The plaine country fiftie miles about is hence discerned. It is one of the greatest Temples in the world; and yet not frequented, the people assembling thither to their deuotions, but on fridays: the city it selfe neare this Temple is ruinate, so that the passage is made difficult by the ruines of houses. Vnder the porch or gallery of this Temple were sometimes a hundred shops of Book-sellers, and as many cuer-against them, but now there is not one in all Marocco: Scarcely is the third part of the city inhabited: the rest being planted with vines & trees, the Arabians not suffering them to exercise any husbandry without their walls. It was built anno 424. of the *Hegeira*. After *Ioseph* the Founder, & *Hali* his son, *Abraham* succeeded, in whose time, a rebellious preacher called *Elmaheli*, borne and brought vp in the mountains, rebelled, & with an army incountred king *Abraham*, and ouerthrew him. The king fled, and was so hardly pursued by *Abdul Mumen*, whom *Elmaheli* had sent after him, whiles himselfe besieged Marocco, that the poore king in danger to be surprized at *Orani*, mounting on his horse, & taking his wife behinde him, set spurs to his horse, & so came all 3. downe together on the mercilesse rockes. *Abdul Mumen* returning victorious, found this addition to his happines, that *Elmaheli* was dead, & himselfe was chosen King and Prelate (or Chalipha) by the forty disciples, & ten secretaries of *Elmaheli*, a new custome in the Mahumetan law. He maintained the siege, & at the yeres end, entred by force, and took *Isaac*, the litle and only son of *Abraham*, & slaid him with his own hands, killing most of the souldiers he there found, and many of the citizens. His posteritie reigned after him, from anno 516 of the *Hegeir*. to the 668. at which time the family of *Marin* deprived them, in which the kingdom continued til the 785 yere. Then the same decreasing in power, Marocco became subiect to certain lords of the old hill, neare to the city. But of none receiued they so much dammage, as of the *Marin* family, which held their court in Fez, & had a Lieutenant only in Marocco; Fez being made chiefe citie of Mauritania. Let me borrow of *Cal. Sec. & Curio* in his history of the kingdome of Marocco, which (for the most part) is taken out of *Leo*. He saith that *Abdul Mumen* subiected to his empire all Barbary, from Messa to Tripolis; his Empire in Africa comprehending 90 daies iourney in length, & 15 in bredth. He also possessed the kingdome of Granada in Spain, sometime called *Betica*, & from Tariffa to Tarracoa, & a great part of Castilia & Portugall. Neither had he alone this large Empire, but his son *Iosippus*, after him, *Iacobus Mansor* his nephew, and their posterity, til *Mahomet Enesir*, who an 1212 in the kingdome of Valencia was ouerthrowne of *Alphonfus* (as I take it) the ninth king of Castil, in that place which is called *Las navas de Tolosa*; loosing in the battell 60000 men. In memory of which battell and victorie, that *Alphonfus* adorned his Scutchion with a Castle Or, in a field purple: which custome his successours doe still obserue, because that day that golden Kingdome, as a strong Castle, confirmed to him by the blood of his enemies, was deliuered from those miscreants. And thereupon that Kingdome of the *Bastitanes* (so it was before that time stiled) was intituled Castle. Moreover, hee instituted that Knightly Order of Saint *Iames*, who haue in their



their habite portrayed a purple sword, in token of blood. This *Mahumet* our Historians call *Miramulins*. For *Abdul Mumen* intituled himselfe *Miramumun*, the name signifying, The Prince of beleueers, which others corrupting call *Miramulin*, as they did him *Abed Ramon*. Howsoeuer it standeth for the name and armes of *Castile*, certainly *Curio* was not curious, nor carefull enough in adding, that this *Abdul Mumen* was in the time of *Rodericus* the Gottish King, about seuen hundred yeares after Christ, as also in his Saracenicall Historie he relateth, and we before haue obserued, seeing that *Marocco* was long after built, and diuers hundredes of yeares were interposed betwixt *Rodericus*, and this *Abdul Mumen*, *Curio* herein differing not onely from *Leo*, i *Curio* fault-  
 iseth from  
 contounding  
 the Historie  
 of *Abed Ramon*  
 and *Abdul Mumen*, which li-  
 ued some Cen-  
 turies of yeares,  
 after the for-  
 mer.  
 k *Mat. Par. in*  
*Iohan p. 233.*

I cannot omit that which *Mathew<sup>k</sup> Paris* hath written of *Iohn* King of England, about these times, and in his owne daies. He sent, saith he, *Thomas Herdinton & Radulph Fitz Nicholas* Knights, and *Robert* of London Clerke, to Admirall *Murmelins*, King of *Marocco*, *Africa*, and *Spaine*, whom they commonly call *Miramumelins*, to make offer vnto him of his Vassallage, and that he would not onely hold the Land of him with payment of Tribute, but would also change his Religion, and accept the Mahumetan. The Embassadours hauing declared their message, the King (or *Emire Elmumenin* to call him rightly) shut vp the booke whereon they found him reading, and after a little deliberation thus answered. I was now reading a Greeke booke of a certaine wise man, and a Christian, called *Paul*, whose words and deeds well please me; this onely I like not, that he forsooke the Religion wherein he was borne, and vnconstantly embraced another: and the same I say of your Maister. God Almighty knowes that if I were without the Lawe and now to chuse, this aboue all other should be my choise. And then, by diuers questions enforming himselfe better of the state of the Kingdome and of the King, he grew into great passion and indignation against the King, protesting that he thought him vnworthy to bee his confederate, and commanded the Embassadours neuer more to see his face. The Author heard *Robert* of London, one of those which were sent, relate these things.

But to returne to our Marocchian buildings. In it is a great Castle, in the middes whereof is a faire Temple, and thereon a goodly Tower, and on the top of the same an iron broche, with three golden Globes weighing a hundred and thirtie thousand Barbary Ducats, in forme like those before mentioned. Diuers Kings haue gone about to take downe the same, but alway some strange misfortune hath besalne them, whereby they haue bene forced to leaue their attempt. Insomuch that it is holden a signe of ill lucke to take them from thence. The vulgar conceit is, that some influence of the Planets is cause hereof. And also that shee that set them there, by Art Magicke enchanted certaine spirits to a perpetuall Station there for to guard them. The people indeede are the spirits which in our time kept the Kings fingers from them, who else would haue aduentured all those phantasied dangers to haue possessed himselfe of the golde for his warres against the Portugales. The Wife of King *Mansor* is reported to haue set them there as a Monument of her memory, hauing sold her Jewels to purchase them. *Adrianus<sup>1</sup> Romanus* saith, that the *Talosi* Numidians, and all Barbary come to *Marocco*, to study and learne Grammer, Poetry, Astrologie, and the Lawes. There is also in the said Castle a Colledge for the receit of Students, which hath thirtie Chambers, and beneath, a spacious Hall, where in old times Lectures were read: and all the Students had their expences allowed them, and raiment once a yeare: and the Readers for their stipend had, some a hundred ducats some two hundred, according to the qualitie of their profession. No man might be admitted into that Colledge which was not well instructed in the Principles of Artes. The excellencie of the matter and workmanship might well detaine vs longer in the view thereof, but that it is now rather become a Sepulcher of Sciences, then a Theater, there being not aboue fise Students vnder a senselesse Professour, left in *Leo's* time, as the ghosts of those sometimes renowned numbers of Schollars. There were built also by *Mansor*, twelue stately pallaces in the said Castle, for his Guard, Officers, Armories, and other

1 In Theatre.  
 orbium.

purposes fitting both *Mars* and *Venus*. There were also goodly and spacious Gardens, and also a Parke with many kindes of wilde beasts, as Giraffas, Lyons, Elephants, &c. There was a Leopard made of Marble, the spots not borrowed, but Natures handy-worke. But alas, Deuouring Time, that swalloweth his owne off-spring, was not content to haue inglutted his insatiable paunch with the flesh of those beasts, and men, branded with Natures stampe of mortalitie; but even those curious and costly stones are now become graue-stones to themselves prouoking the beholders at once to compassion and amazement; the Reliques of laborious Art still contending with Time, to testifie what greater excellence hath beene. The Garden is now become the Citie dunghill, the Librarie in steele of bookes is furnished with nests of Doves, & other fowles. That ouerthrow which *Mahomet* the King of Marocco receiued in Spaine, was the occasion of the ruine of that Family, which was furthered by his death, leauing behind him ten sonnes which contended amongst themselves for the Kingdome, and slew one another. Herevpon the people of Marin, entred into Fez, and possessed themselves of that Kingdome: the *Habdulad* Nation seised on the Kingdome of Telenfin, and remouing the Gouvernor of Tunis made whom they pleased King. After the ruine of *Manfors* progeny, the Kingdome was translated to *Iacob*, son to *Habdulach*, first King of the *Marin* Family. Lastly, this Kingdome declining, the Arabians by continuall outrages haue further distressed it, forcing the people to what pleased them. Thus farre *Leo*: who saw not the influence of a Starre, euen in his daies, in his eyes, and of his acquaintance, arising, which after in his exaltation brought a new alteration to Marocco, and all those parts of Barbary. I meane the Serissa, a name vsually giuen vnto such as profess themselves descended of *Mahomet*s kindred, from whence also this we speake of deriued his Pedegree. The History I thinke heere worthy to bee inserted: the rather because this Western Starre is now declining, and by his fierie gleames, seemes to bee nere his setting. And thus in effect doth *Boterus* relate the same.

m G.B.B. parte  
2. l. 2. & at o<sup>r</sup>  
who a Maister  
Pory and the  
Description of  
the world hath  
translated the  
same.

About the yeare 1508, began to grow in name, through Numidia, a certain Alfaqie, borne in Tigumedet in the Prouince of Dara, being a subtle man, and no lesse ambitious in mind, then learned in those Sciences, whereunto the Mahumetans are most addicted. He, by confidence of his blood (descended of their Prophet) and of the diuisions of the States of Africa, & the exploites there daily atchieued by the Portugales, attempted to make himself Lord of Mauritania Tingitana. For this cause he sent his three sons *Abdel*, *Abnet* & *Mah*, to visit the sepulcher of *Mahomet*. Much was the reuerence, & reputation of holines, which they hereby acquired amongst that superstitious people, which now beheld them as saints, and kissed their garments as most holy reliques. These failed not in their parts of the play to act as much deuotion, as high contemplatiue lookes, deep-fetched sighs, & other passionate interiections of holines could expresse. *Ala, Ala*, was their yernfull note, their foode was the peoples almes. The old Father ioying to see his proiects thus farre proceede, and minding to strike whiles the Iron was hote, sent two of them to Fez; *Amet*, and *Mahumet*: where one of them was made Reader in the *Amoderaccia*, the most famous Colledge of Fez, and the yonger was made Tutor to the Kings yong sonnes. Aduanced thus in fauour of the King and People, by their fathers aduise, they apprehended the present Occasion of the harmes sustained by the Arabians and Mores vnder the Portugales Ensignes: they demanded licence of the King to display a Banner against the Christians, putting him in hope easily to draw those Mores to him, and so to secure the Prouinces of Marocco. In vaine were *Mulley Nazer* the Kings brother his allegations, not to arme this Name of Sanctitie, which being once victorious might grow insolent, and forget dutie in minding a Kingdome. They obtaine their desires, and with a Drum and Banner, with Letters of commendations to the Arabians, and people of Barbary, they are so attended with forces and fortunes, that Ducala, and all as farre as *Cape de Guer* stoupes to their command: the people willingly yeelding their Tents to this Holy warre against the Portugales, enemies of their faith. Herevnto was added the ouerthrow which they gaue to *Lopes Barriga*, a famous Portugall Captaine, the brightness of that sun-shine being somewhat ecclipsed with the losse of their elder brother, if rather a Monarchy were not hereby furthered. By

faire



faire words they entered into Marocco, & there poisoned the King, causing *Amet Seriffo* to be proclaimed in his steede King of Marocco. The Arabians of *Ducala* and *Xarquz*, about this time trying their quarrels by dint of sword in mutuall conflicts, presented a fit occasion to the Seriffs, to prey vpon them both; their strength hauing made them weake, and their weakenes making the other strong. And now did they begin to vsurpe Souerainty, presenting their Fesse King, with six Horses, and six Camels, and those but simple, whom before they had acknowledged their Soueraigne, with payment of the fifts of their spoile. The King of Fesse before applauding his owne victories in theirs, began now to distrust, and to distrust: he sends to them to demaund his fifts, and the tribute also formerly paid him by the King of Marocco. Death, the comon enemy of mankind, here interposed her selfe on the Seriff in part, and tooke the King of Fez out of the world; the Scepter descending to his son *Amet*, the scholer of the yong Seriff: who not onely proceeded not in his fathers demaunds, but confirmed *Amet* in the Signorie of Marocco, so that in some small matters he would acknowledge the Souerainty of Fez. But now the Seriffs, whose harts continually increased with their fortunes, sent him word; that being lawfull successors to *Mahomet*, they owed no man tribute, & had more right in Africa then he: if hee would respect them as his Friends and Allies, so it were, if otherwise, they which had power to offend the Christian, should not be destitute in defending themselves. The sword, the vnequallest arbitrer of equity, is now made vmpire; the Fesse proclaimeth warres, besiegeth Marocco, is dislodged, and in his returne vanquished. Thus haue the Seriffs acquitted themselves of that yoke, and now intend new conquests on the other side of Atlas, and in Numidia, and in the mountaines, which happily they atchieued. Yea, the Portugales wearied with the warres, which they were forced to maintaine in defence of those places they held in Africa (the expences so much surmounting the reuenue) abandoned them to the Seriffs. And now the want of enemies procured enmitie betwixt the brethren, who trying that valour against each other, which before they had exercised jointly against their enemies, the issue was, that the yonger, in two battels hauing overcome the elder, and at the second, which was Anno 1544, hauing taken him prisoner, confined him to Tafilete. Hee now sole Monarch of Marocco, conuerts his forces against the King of Fez, to try if he could be his Mr. in the field, as he sometimes had been in the schoole, and failed not of his attempt, but hauing once taken and freed him the second time because he had broken promise, he deprived him and his sonnes of estate and life. He also by meanes of his sonnes tooke Tremizen, which soone after was recouered from them by *Sal Araes* Vice-roy of Algier, and Fez also added, by an ouerthrow of the Seriff, to the Turks conquest, who gaue the gouernment of Fez to *Buasson*, Prince of Veles. But he in an vnfortunate battel with the Seriff, lost his life & state. *Mahomet* going after to Taradant, was by the way slaine in his Pavilion, by the Treason of some Turkes suborned therunto by the King of Algier, of whom all (but five) in their returne were slaine by the people: Anno 1559. *Muley Abdala*, the the Seriffs sonne, was proclaimed King.

n The end of  
the Reigne of  
*Marins*.

Some write that by occasion of a rebellion in Sus, he sent to the bordering Turks for aide, who first helped, after murdered him, and hauing sacked Taradant, and ouerrunne the countrey two monethes together, were in their returne by the Mountainers cut off. *Mully Abdala* hauing reigned fiftene yeares died, leauing behinde him thirtene sonnes; the eldest, *Abdela*, commanded the rest to be killed: but *Abdelmelech* the second brother escaped into Turkie, and *Muley Hamet*, the third brother, esteemed of a simple and quiet spirit, not any way dangerous to the state, was spared. The other ten were put to death in one day at Taradant, where they had been brought vp. This *Abdela* dying, left behinde him three sonnes; *Muley Mahomet*, *Muley Sheck*, *Muley Nassar*: the two yonger escaped into Spaine, where *Sheck* is yet living, & turned Christian. *Nassar* returned in the fourteenth yeare of *Muley Hamets* raigne, and had almost driuen *Muley Sheck*, then Gouverneur of Fez vnder his Father, to his heeles, had not superstition more preuailed with *Nassars* followers, then Allegiance. For when Lent came, his Souldiours would needes home to keepe their Easter at their owne houses: for feare wherof *Nassar* hastily giuing battell, was there slaine. *Abdelmelech* before fled

o See his History of Barbarie Capit. i.  
p The Turkes fingers haue itched to be dealing with these parts, euer since *Solimans* time: *Nic. Horiger*: and haue therefore willingly entertained all occasions to effect their ambitious designs.

fled into Turkie, now came back with Turkish forces, & got the Kingdome from *Mahomet* who fleeing, or as others write, sending for succour to Sebastian King of Portugall, obtained it. In the yeare 1578. 5000. Germans were entertained in the Portugal pay for the expedition, and great forces were leuied, the Pope sending *Stukely*, that English Traitor (falsely termed *Marquesse* of Ireland) with six hundred Italians, to Sebastian, who the foure & twentieth of *June*, took Sea, & the next day with a fleet of one thousand and three hundred saile; or as *Doglion* hath it, setting in order his Armada of five hundred saile, and blessing his Royall Standard with thirtie six thousand footemen, and foure thousand horse, set forth towards Africa: Where *Abdelmelech* beeing sickely, had assembled an Armie of fiftene thousand footemen, and foure and foure thousand horsemen. On the fourth day of August, they ioined battell, and the Duke of Auero, with his Portugals, made a great impression into the Moors host, which *Abdelmelech* labouring beyond his naturall force to withstand, saved his people, but lost his life, not by the sword of the ennemie, but by the weakenes of his body deliuered vp to death. His brother *Hamet* ruled the Armie (as yet ignorant of what had befallne) and made such slaughter of the Portugales that the Duke of Auero, the King of Portugall, and other great Personages there fell, and *Mahomet* himselve was drowned, in fleeing ouer a Riuer. Thus remained *Hamet*, victorious, and at one time had the dead corpses of three Kings in his Tent. Such is the fury of warre, the force of death trampling vnder foote the meanest, and triumphing ouer the greatest. *Stukely* among the rest, receiued due wages for his treacherie, and disloyaltie to his countrey, flaine out of his countrey by the barbarous *Barbarian*. To *Abdelmelech*, was Master *Edmund Hogan* employed in Embassage, by the *Majestie of our late Soueraigne*, Anno 1577. and with all good offices entertained. To *Hamet* his successor, was from the same *Sacred Majestie*, sent Ambassadour, a Master *Henry Roberts*, Anno 1585. who was there 13 yeares. This *Muley Hamet* in a Letter to the Earle of Leicester, thus begins. In the name of the mercifull and pitifull God. The blessing of God, light vpon our Lord and Prophet *Mahomet*, and those that are obedient vnto him. The seruant of God both mighty in warre, and mightily exalted by the grace of God, *Myra Momanin*, the soune of *Myra Momanyn*, the *Iarif*, the *Hozoni*, whose Kingdomes God maintaine. Vnto the right famous, &c. In an edict published in behalfe of the English, he stileth himselve, *The seruant of the supreme God, the Conqueror in his cause, the successor aduanced by God &c.* He flaid of the skinn from the carcasse of *Mahomet*, drowned in the battell, as is said, and filld it full of Straw, & sent it through all Prouinces of his Kingdome for a spectacle. He reigned seuen and twenty yeares. Hee sent an Embassage into England, Anno 1601. performed by *Abdala Wahad Anorme*. He gouerned the Alarbes (which are the inhabitants of the plaine and Champaine Countreys of Marocco, Fez, and Sus) in peace & subiection receiuing their tenths duely paid. The Brebers or Mountainers, a people of another language and disposition, he could not so easily tame, & therefore in policie he drew them into forreine expeditions, especially against the Negros, thereby extending his Empire so far that way, as by Camell it was six moneths iourney from Marocco, to the extreamest bounds. Likewise he vsed them to goe with the Carauans to Gago to fetch home his yearely Tribute. He conquered Tombuto and Gago, about the yeare 1594. as appeareth by the letters of *Laurence Madoc*, who saw thirty mules laden with gold come from thence to Marocco, & saith that *Tombuto* rented threecore quintals of gold. His prouisions for his *Ingenewes* or Sugar-gardens, for his buildings, maintenance of his women (rather for the pompe then the sinne) I let passe. For passed they are now and gone, together with himselve, his three sonnes, by ciuill warres, leauing scarce hope of good, or place for worse estate then is now in Barbary, and hath bene these many yeares. His sonnes were *Mahomet*, commonly called *Sheck*, a title proper to the Kings eldest sonne. *Boferes* was his brother by the whole blood: *Sidan*, by another woman; as were, *Nassar* & *Abdela*. *Muley* is a title of honour, giuen to the Kings children, & all of the blood Royall. *Muley Sheck* was made gouernour of Fez in his fathers life time; *Boferes* of Sus; & *Sidan*, of Tedula, in the mid way betweene Fez and Marocco. *Muley Sheck* so displeased his Father by his vnbridled courses, that hee

q Michael ab  
iffelt. conti-  
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An 1575 &  
1578.  
r 10. Thom Frei-  
gius H. fl. de cede  
Sebast.  
f Nic. Doglion,  
Compendio  
Hist. parte 6.

t Edmund Ho-  
gan in Hakluyt  
19.2. part 2.

u Henry Roberts  
Hakluyt. p. 119.

x Ro C. his Hi-  
storie of Bar-  
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y Carauan is a  
company of  
merchants go-  
ing together  
with their  
goods & beasts  
z Madoc. Hakl-  
uyt.



he went with an Armie to Fez to displace him, and to set things there in order, lea-  
 uing *Boferes* (lately returned from *Sus*, because of the Plague) in the government of  
 Marocco. *Sheck* tooke Sanctuarie with five hundred of his best Souldiours, from  
 whence his father caused him to be brought by force, and sent him prisoner to *Mic-*  
*kanes*: but before hee could finish his purposes, the 14. of *August*, 1603. hee died.  
*Sidan* had followed his father in this expedition, and taking aduantage of his pre-  
 sence, seised on the treasures, and proclaimed himselfe King of Barbary, and heire to  
 his Father. What *Sidan* had done at Fez, the like did *Boferes*, at Marocco, and at  
 Taradant. *Nassar* made some stirres, but soone after died of the Plague. *Boferes*  
 sendeth *Basha Isdar* to encounter with *Sidan*, who was now come with his forces a-  
 gainst him, and because himselfe had not the heart, to hazard his person in battell, kno-  
 wing that it would be no small discouragement, if there were none his equall in bloud,  
 he on certaine conditions, freed his elder brother *Muley Sheck*, who the sixt of *Ja-*  
*nuary*, 1604. chased *Sidan* out of the field. Hence all old quarrels, and feuds, and rob-  
 beries, and a world of other mischiefs now began to fill all the parts of Barbary.  
*Muley Sheck* in Fez proclaimes himselfe King. Thus is all inuerted, many Kings,  
 and few Subiects: none now in this vncertainty paying their accustomed tenths, inten-  
 ding rather mutuall feuds and battels, betwixt their seuerall Tribes and kindreds, then  
 common fidelitie and allegiance. *Sidan* by aide of the great Fokuere, or Heremite, ob-  
 taineth *Sus*, the people yeelding obedience to none but whom that Religious person  
 shall appoint them: by meanes of him also, a peace was concluded betwixt *Boferes*,  
 and *Sidan* in *August*. 1604. Thus was the Warre continued betwene *Sheck* and *Bofe-*  
*res*. *Abdela*, *Shecks* sonne, driueth *Boferes* out of Marocco, in the latter end of the  
 yeare: 1606. vsing his victorie with bloody crueltie, besides the rifling and pillage of  
 the goods in the citie. Bloud is a slippery fundation, & pillage a pill'd wall: so fell it out  
 to *Abdela*, who soone lost the citie to *Sidan*, which hee had taken from *Boferes*, after a  
 bloody field fought betwixt them in *Aprill* after. Here *Sidan* puts to the sword 3000.  
 Fessans, which had taken sanctuary, and came forth disarmed, vpon promise of pardon,  
 which *Boferes* after with like perfidiousnes, and breach of promise requited on 3000.  
 Mirochians. The Shracies (which are mountainers, neere to Algier, but no more re-  
 specting the Turkes there, then the Brebers doe the Serif) fell at variance, and began  
 to mutiny in the Armie of *Sidan*, whom they serued and cut off the *Bashas* head, who  
 was their Generall, which caused *Sidan* to execute vniust cruelties against all of that  
 Tribe in Marocco, giuing the Shracees goods to the murderer whomsoever. On the  
 six and twentieth of *November*, 1607. *Abdela* ioineth in battell with *Sidan*, prouoked  
 by those Shracees who thirsted for reuenge of *Sidans* Tyrannies, where many English,  
 vnder Captaine *Giffard*, and other Capitaines, were slaine, *Sidan* chased, and Marocco  
 recouered.

a Of these  
 warres and the  
 Genealogie of  
 this Seriffian  
 Family, See  
*Laur. Bayer-*  
*lincki opus*  
*Chron. to. 2. in*  
*Ann. 1603.*

But whiles these brethren contend, *Muley Hamet Bosonne* their Cousin, rich in  
 treasure, richer in hopes, thought it fit time to take vp that kingdome, which these with  
 warring for it, lost. Hee gathering together whatsoever forces he could make, came to-  
 wards Marocco: *Abdela* heard and feared, and hauing spied a man vpon a Hill with a  
 speare in his hand, with white linnen like a flagge vpon it: his feare (an vntrustie mes-  
 senger) told him, that all *Bosonnes* Armie was behinde the Hill, (although it were then  
 a full daies March from thence) and lent him wings to flie to Fez. The man was  
 but a silly More, which had washed his linnen, and dried it on his speare point. *Bo-*  
*sonne* entreth Marocco, and proclaimes himselfe King, but looseth both Citie and  
 Kingdome in *Aprill* following, 1608. and after a second ouerthrow received by *Sidan*  
 now Maister of Marocco, he was by *Alkeid Azus* his meanes poisoned. *Muley Sheck*  
 loth to leaue Marocco to *Sidan*, sendeth *Erina* an Italian Marchant into Spaine,  
 with promise, to the Catholike King, of Allaroche, Saly, Alcasar, and other townes  
 to turne Spanish, if he would helpe him to his right in Africke. This Negotiation was  
 well entertained, and the Spaniard (they say) now hath Allaroche; the cause that hee  
 which now hath obtained the State will not be called King, till he hath regained it. For  
 the opening of this (I suppose you are weary of those vnnaturall and bloody spectacles

b The Mores  
call their pro-  
tection or de-  
fence, a home,  
as is vtual in  
the scriptures.

which this History presents vnto you, and therefore I haſt) you muſt now conceiue that according to the report of ſuch as came lately from thence, *Boſeris* is dead, *Muley Sheek* ſhiftes for himſelfe where he can, *Abdela* rules in Fez, and *Sidan* hath lately loſt Marocco. The hiftorie, or (if you will) the Mores report of the preſent ſtate, as by a friend of mine lately come from thence I am giuen to vnderſtand, is this. A certaine Foquere, Heremite, or Saint, (names giuen by diuers to the ſame) called *Habet Ben Abdela*, liued in the mountaines of Atlas, where ſometime he entertained *Sidan* to his great content, fleeing then to his<sup>b</sup> *horne* or defence, intime of diſtreſſe. This man the Mores report to be a great Magician, that hee could feede three hundred Horſe at one pit of Barly, and the ſame no whit diminifhed, that he foretold of plenty the laſt yeare, which came accordingly to paſſe, that he could by his Art ſecure men from the danger of Gun-ſhot. If any beleene not theſe things, yet let him beleue that the credulous and ſuperſtitious More (which eaſily conceiueth and receiueth any thing but truth) beleueneth it, and then it belongeth to our diſcourſe, who rather attend what they doe beleue, then what they ſhould. This is that they tell, that *Hamet Ben Abdala*, being in great reputation for wealth, learning, and holineſſe, gathered a band of men, and conducted them this laſt ſpring to Marocco. He challenged not the Kingdome to himſelfe, but ſaid that the firſt of the Family of the *Xeriffe* had done well, though hee vſurped, but his poſteritic had broken the kingdome, and God was not pleaſed with them. (This is the opinion of that Religion, to meaſure Gods approbation of things by the euent and ſucceſſe.) He further alledged a certaine prophecie of the reigne of one *Alle*. This they ſay is his ſonne, or ſome other which hee carrieth with him. For hee hath two tents, the one white, wherein himſelfe lodgeth: the other red, wherein abideth (they ſay) one which they ſuppoſe ſhall bee their King, whom they neuer ſee. *Sidan* with an Armie of ſixteene thouſand, giues him battell at Marocco, the 5. of *Iune*, this preſent yeare, 1612. and was ouerthrowne. For hee went himſelfe, and ledde his company on the mouth of the ordinance without harme: hee cauſing (as the Mores report) that the Bullets ſhould ſtill remaine in the peecees when they were diſcharged, as he had often for the confirmation of his people made triall before, ſetting fortie Gunners to ſhoote at as many others without harme, by the like Art. Thus he loſt none of his owne, & many of the other were ſlaine. *Sidan* fled to *Safi*, & embarkes his two hundred women in a Flemming; his riches, in a Marſilian: this was taken by *Don Luys*, the Spaniſh Admirall, wherein were thirteene Cheſts of Gold: the other at *S. ta Cruz*, met *Sidan*, and deliuered him his women. Men were more neceſſary, which he wanted, and yet (worſe then their want) ſome offered their ſeruice for pay, and receiuing it, forſooke him, whereby he was forced to flee into the Mountaines, where he is ſaid yet to remaine. *Hamet*, now called *Mully Side Hamet Ben Abdala*, placed a, Gouvernour in Marocco, another at *Taradant*, the chiefe Citie of *Sus*. His march was in great hypocriſie (I may rather call it then ſimplicite) in a Straw Hat, and a patched garment, while crowne and Robes imperiall are the markes he ſhootes at. And ſo we leaue him, and theſe relations to your cenſure. We muſt forward on our Pilgrimage, we haue ſufficiently filled our eyes with bloud in this Barbarian Tragedie. Now let vs take more quiet view of the other parts of this kingdome.

c Leo 1.3.

Agmet was ſometimes called a ſecond Marocco, c from whence it ſtandeth foure and twenty miles. The hilles and valley about it, adorned with Gardens and Vineyards, a faire Riuer, and fertile fields, yeelding fiftie-fold increaſe, haue aſſembled Natures forces to ioine with Art, (if Magike may be ſo termed, and the Hiftories write true) for the common good of Agmet, and Marocco. The Riuer runneth (as is thought) to Marocco vnder the ground; which ſecret paſſage is attributed to the wizards of *Ioseph*, founder of Marocco, leſt the vwater-courſe ſhould bee cutt off from the Citie. This fruitfull Agmet in *Leo's* time was peopled onely with Foxes and wilde beaſtes, ſauing that a certaine Heremite held the Caſtle, with a hundred of his Diſciples.

d The Moun-  
taines of Ma-  
rocco.

The<sup>d</sup> mountaines are very rude, according to their rough and cold places of habitation, many of them couered continually with ſnow. In *Niſifa* they gaze and wonder at ſtrangers;



strangers: in Semede they forced *Leo* to play the Iudge and Notarie (accepting no excuse) eight dayes: and then seeth him in a Church-porch, and after a certaine prayer, presented theintelues with their presents before him, cocks, hennes, nuts, garlike; and some of the better sort, a goat, which all he gaue to his host: money they had none for him. In *Secina* there is at all times of the yeare, snow. There are many great Caues wherein they winter their beasts, in Nouember, Ianuary and February. They weare no shooes, but certaine sandals, and are lusty men, at ninety or a hundred yeares old: *Tennella* is an hereticall Hill and Towne, which hath a faire Temple. They are of *Elmahels* his Sect, and challenge any stranger which comes amongst them to dispute. In *Hautera* are many Iewes of the *e Carraim* Sect.

*e Carraim*  
Iewes.

The fourth Region of this kingdome is *Guzzula*, confining with the hill *Ida* on the West, *Atlas* on the North, *Hea* on the East. They haue no walled Townes, but great Villages: neither haue they King or Gouvernor; the cause of ciuil warres amongst them: yet doe they obserue three dayes in a weeke truce, when euery man may travell or barter safely. A certaine Heremite, who was reputed a Saint, was Author of this three dayes truce in each weeke. He had but one eye. I my selfe, saith *Leo*, saw him and found him to be trusty, courteous, and liberall,

*Duccala* the fifth Region lieth betweene *Tenist* and the Ocean, *Habid* and *Omirabih*. At *Azaphi* the Prince was (in *Leo's* time) murdered at Church, whiles he was in his Deuotions, by a subiect, who was chosen Gouvernour; but the Portugalls obtained the place. *Azumur*, a citie exceedingly addicted to Sodomic, was also punished with Portugall slavery, and most of the Country thereabouts. In the hill called *Greene-hill* lue many Heremites, of the fruits onely there growing. Here are many Altars and Saints after the Mahumetan fashion. *Mabumet* King of *Fez*, in the yere of our Lord 1512, passed this way with his armie, and at euery Altar made a stand, and there kneeling, would thus say: My God, thou knowest that my intent of comming to this wilde place, is onely to help and free the people of *Duccala* from the wicked and rebellious Arabians, and from our cruell enemies the Christians: and if thou dost not approue it, let thy scourge light onely on my person: for these people that follow me deserue not to bee punished. Hence he sent me Ambassador to *Marocco*.

*Hascora* the sixt region of *Marocco* is situate betweene the riuer *Tenist* and *Quadelhabid*. *Alemdin* in *Hascora* was conquered to the King of *Fez* by a merchant, whose paramour the Prince had taken away; for which adultery he was by the Iudges condemned to be stoned. The Prince of *Temcenes* was so addicted to Arabian Poetry, that he gaue *Leo*, then a youth of sixteene yeares olde, fiftie ducats for certaine verses hee had made in his praise, and twice as much he sent to his vnckle for the same cause, with a horse and three slaues.

*Tedles* is the seuenth Prouince of this Kingdome, lying betweene *Quadelhabid* and *Ommirabih*. *Tefza* the chiefe towne is beautified with many Temples, and hath store of Priests. The towne-walls are built of a kind of marble called *Tefza*, which gaue name to the towne. Mount *Dedes* is in this Prouince, where the people (for the most part) dwell in Caues vnder the ground: they haue neither Iudges nor Priests, nor honest men among them. For other places, if any thinke vs not more than tedious already, let them resort to *Leo*, whom all follow in their relations of these parts.

## CHAP. XII.

*Of the Arabians and naturall Africans; and of the beginnings and proceedings of the Mahumetan superstition in Africa: of the Portugalls forces and exploits therein.*



Having often mentioned the Arabians in our former Chapters, it seemes fit to speake somewhat of the comming of that Nation, and their religion, into Africa from the East, as also of the Armes of the Portugalls (before often spoken of) which from the West haue made some impressions in these parts.

The

a Chronol. Aug.  
P. Diacon. &  
Zozar. Constant.  
P. Diacon. Leont.  
O. B. B. 3. part.  
lib. 2.

The Arabian Mahumetisme, euen almost in the infancie thereof, pierced into Africa, <sup>a</sup> in the yeare of our Lord 637. *Omar* inuaded Egypt, and *Odman* in the yeare 650. passed further with fourescore thousand fighting men, and defeated *Gregorius Patricius*, and imposing a tribute on the Africans departed. In *Leontius* time, in the yeare 698. They inuade and possesse Africa, and appoint *Gouernors* of their owne: in the yere 710. they pierced into *Numidia* and *Libya*, and ouerthrew the *Azanaghi*, and the people of *Gallata*, *Oden* and *Tombuto*. In 972. hauing passed *Gamben*, they infected the *Negros*, and the first that dranke of their poison, were those of *Melli*. In the yere 1067. *Iaiia* sonne of *Ababequer* entred into the lower *Ethiopia*, and by little and little infected those people which confine vpon the desarts of *Libya* and the rest, and pierced vnto *Nubia* and *Guinea*.

b Const. Porphy-  
rogenitus de ad-  
ministr. imperio.  
ex Theopanis  
historia ca. 25.

*Constantinus* the Emperour <sup>b</sup> among the Prouinces or great *Amera-shippes* subiect to the *Saracens*, numbred Africa for one: the number and order whereof he hath transcribed from *Theophanes*, and I heere from him. The first of these was *Persia* or *Chorosan*; the second, *Egypt*; the third, *Africa*; the fourth, *Philistia* or *Rhambles*; the fifth, *Damascus*; the sixth, *Cheraps* or *Emessa*; the seventh, *Chalep*; the eighth, *Antiochia*; the ninth, *Charan*; the tenth, *Emet*; the eleuenth, *Espe*; the twelfth, *Musel*; the thirteenth, *Ticrit*. But when as *Africa* shooke off the yoke of the *Ameras* of *Bagdad*, and had an *Amera* of her owne, afterwards by occasion of the weakenesse of the *Amera* of *Bagdad*, the *Amera* of *Persia* or *Chorasan* freed himselfe also, and called himselfe *Amerumnes*, wearing the *Alcoran* hanging downe his necke in Tables like a chaine, and saith he is of the kindred of *Alem*: and the *Amera* of *Egypt* (to whom the *Amera* of *Arabia Felix*, had alway beene subiect) became also his owne man, calling himselfe *Amerumnes*, and deriuing his pedigree from *Alem*. This as it gues light to the *Saracen* Historie in generall, so it sheweth the greatnesse of the Arabian or *Saracen* call power in *Africa*. where first they made head against their maisters, in the time as is said before of *Elagleb* then Deputy or *Amera* in *Carraoan*, whose example became a president to the *Amer*'s of *Persia* and *Egypt*: & (which is more to our present purpose) was occasion of further spreading their superstition through *Africa*; the fountaine or sinke thereof being now not farre off in *Damasco* or *Bagdad*, but in the heart of *Africa*, *Satan* there chusing his *Throne* for these his Vicars, or *Chalipha's* (for so the word saith <sup>c</sup> *Scaliger* signifieth) which as you haue heard, were too faithfull in that their infidelitie. And because I haue mentioned *Scaligers* interpretation of the word *Chalpha*, it should not bee amisse to adde out of the same place, that the first *Gouernors* or *Generalls* after *Mahumes* (or as he calles him, *Muhammed*) were called *Emirelmmumenin*, that is, Captaines of the Orthodox or right Beleueers. Afterwards, because vnder colour of Religion, they fought, not onelie a Priestly Primacie, but a tyrannicall Monarchie, they chose rather to be called *Chalipha*. The first *Emirelmmumenin* was *Abubecher*. When his successors sent their Lieutenants into *Africa* and *Spaine*, they gouerned a while vnder them, doing all in the name of the *Emirelmmumenin*, although nothing in a manner but a Title was wanting of the fulnesse of power to themselves. But after, they entituled themselves *Emirelmmumenin*, and of Deputies became Kings: which was done by the petite Kings of *Spaine*, and the *Gouernours* of *Africa*. And now the King of *Marocco* and *Fesse* vseth it. For it is not a proper name, but as the French King is called *Christianissimus*, and the Spanish *Catholicus*. Thus farre *Scaliger*: which serueth as a glosse for those former names of *Amera*, *Amerumnes*, *Chalipha*, *Miramuldimus*, and many other hence corrupted.

d About 200.  
yeares after  
the death of  
*Mahomet*, all  
*Barbarie* was  
infected with  
that pestilence.  
Leo. lib. 1.

The meanes of these and other *Saracens* enlarging their Sect haue beene principally by Armes; and where they were not of force, by trafficke and preaching, <sup>d</sup> as on the other side of *Ethiopia*, euen to *Cabo de los Corientes* in the kingdomes of *Magadazo*, *Melinde*, *Mombazza*, *Quiloa*, and *Mosambique*, besides the Islands of *Saint Laurence*, and others. But the greatest mischief that happened to *Africa*, by the Arabians, was about the foure hundredth yeare of the *Hegeira*. For before that time, the *Mahumetan* *Chalipha's*, or *Amera's*, had forbidden the Arabians to passe ouer *Nilus* with their tents and families, that so the Countrey was still peopled by the auuncient Inhabitants, howsoe-



uer it were gouerned by them. For such multitudes of vnbrideled & barbarous nations were not likely to proue dutifull subiects to the Empire. About that time, cone *Elcam* the schismaticall Chalifa of Cairaoan, as is before in part shewed, hauing by his Generall *Gehoor* conquered all the Westerne parts, as farre as Sus, employed the same mans valour for the conquest of the East. And Egypt being now together with Syria subdued; *Elcam* himselfe seeing the Chalipha of Bagdet, made no preparation to withstand him; by the aduice of *Gehoor*, (which at that time founded Cairo) passed into Egypt, thinking to inuest himselfe with the Saracenicall soueraignetie, committing the gouernment of Barbary to a Prince of the tribe *Zanbagia*, who in this absence of his Lord compacted with the Chalipha of Bagdet, and acknowledged his Title in Barbarie, receiuing in reward of his treason from that Bagdet Prelate the kingdome of Africa. *Elcam* hauing lost his morsell, to snatch at a shadow, was in great perplexitie what course to take, till a Counsellor of his perswaded him that hee might gather great summes of gold, if he would let the Arabians haue free liberty to passe through Egypt into Africa: which, though he knew, that they would so waste it by their spoiles as it should remaine vnprofitable, both to himselfe, and his enemies, yet incited by two vehement Orators; Couetousnes and Reuenge, at last he granted. And permitted all Arabians, which would pay him ducats a peece, freely to passe, receiuing their promise, that they would become deadly enemies to the Rebel of Cairaoan. Whereupon tenne Tribes or Kindreds of the Arabians (halfe the people of Arabia *deserta*) and a multitude also out of Arabia *Felix* (as writeth *Ibnu Rachn* a famous Historian, out of whom *Leo* hath drawne a great part of his African Historie) accepted the condition, and passing the Desarts, they tooke Tripolis, sacked Capes, and after eight moneths siege, entred into Cairaoan, filling with blood, and emptying with spoile, all the places where they preuailed. Thus did these kindreds of Arabians settle themselues in these partes, and forced the Prouinces adiacent to tribute: and remayned Lords of Africa till *Ioseph* founded Marocco, who aided the posteritie of the Rebell against them, and brake their yoke from the Cities tributary.

But *Manfor* the fourth King and Chalipha of the Sect of *Musachedin*, begunne, as is said, by *Elmabeli* and *Abdul Mumen*, preferred the Arabians, and induced them to make warre vpon those their enemies, whom easily they conquered. He also brought all the chiefe and principall of the Arabians into the Westerne Kingdomes, and assigned them more noble places for habitation, to wit, the Prouinces of Duccala and Azgara: to those of meane condition he appoynted Numidia, which at first were, as it were, slaues to the Numidians, but after recovered their liberty, and obtained the dominion of that part of Numidia assigned them, euery day encreasing in power. Those which inhabited Azgara and other places in Mauritania, were all brought into seruitude. For the Arabians out of the Desarts, are as Fishes out of the Water. Atlas on the one side, and the other Arabians on the other side, suffered them not to passe into the Desarts, and therefore they laied downe their pride, and applyed themselves to husbandrie, dwelling in their tents, and paying yeerely tributes to the Kings of Mauritania, from which those of Duccala, by reason of their multitudes were free. Many Arabians remayned still in Tunis, which, after *Manfors* death, they tooke and made themselves Lords of the Regions adioyning: where some of them bare great sway till *Leo's* time: the other depriued of their wonted pay at Tunis, committed great robberies and slaughters of merchants and trauellers.

The Arabians, which inhabited Africa, are diuided into three Peoples, *Hilall*, and *Chachin*, which are said to descend of *Ismael*, therefore by the Mahumetans esteemed more noble: the third is termed *Machill*, deriued from Saba, and came thither out of Arabia *Felix*. The diuisions and subdiuisions of these into their seuerall Tribes and Families, which *Leo* hath done, would perhappes to our nicer Readers seeme but an harsh heape of strange names, and for their sakes I wil refetre the studious hereof to that our Author.

The Tribe *Etheg*; which *Manfor* placed in Duccala, and in the Plaines of Tedles,

in later times suffered much damage by the Portugalles on the one side, and the Kings of Fez on the other: they are about one hundred thousand men of warre, halfe horsemen. The Sumaites in the Desarts neare Tripolis can arme foure score thousand men: *Sabid* in the Desarts of Libya, can bring into the field almost an hundred and fittie thousand of their Tribe. The *Ruche* are not rich, but in agilitie of body miraculous, and account it a shame if one of their footmen be vanquished of two horsemen: nor is any amongst them so slow that hee will not outgoe any the swiftest horse, be the iourney neuer so long. The *Vode* dwell betweene Gualata and Guadin, and are esteemed about three score thousand Warriours. The other kindreds of them are exceeding many, dispersed through Africa, some-where commanding, other-where subiect. And as they liue in diuers places, so doe they obserue differing customes. Those which doe dwell betweene Numidia and Libya liue miserably: they make merchandise of their Camels with the Negros, and haue many horses in Europe, termed horses of Barbarie. They are much addicted to Poetrie, and make long Poems of their warres, huntings, and loues, with great elegance, and that in rithme, like the vulgar Italian Sonners. They are (the destiny of Poets) courteous, but poore. The Arabian Inhabitants betweene Atlas and the Sea, are more rich in corne and cattell, but more base & barbarous in conditions. Amongst the Arabians neere Tunis, a good Poet is highly esteemed, and amply rewarded of their great men, neither can the neatnes and grace of their verse easily be expressed. When they goe to war, they carry their wiues with them on camels, and that (to make vp the wonder) to incourage them. The Arabians betweene Barbary and Egypr leade a wretched life in these barren desarts, forced, not onely to exchange their cattell for corne, but to pawne their sons in great numbers to the Sicilians, who if they breake day, make slaues of them: and therefore they exercise all robberies, and sell any stranger (they can lay hold on) to the Sicilians for corne.

Now for the naturall and native Inhabitants of Africa, the white men (so they are in comparison of the Negros) are diuided into fise peoples, Sanhagia, Musmuda, Zeneta, Haoara, and Gamera. The Musmuda inhabite the regions of Hea, Sus, Guzula, and Marocco. Gamera inhabite the mountaines alongest the Mediterranean, from the Streits to Tremizen. These two dwell seuered from the others, and maintaine continuall warres one with another. As Authors say, they were wont to haue tents, and the wide fields for their habitation, and those that were conquered, were sent to inhabite Cities, the Conquerours were Lords of the fields. The Tribes or Peoples Zeneta, Haoara, and Sanhagia, inhabite Temesne. The *Zeneti* chased the family of *Idris* from the dominion of Atica and Fez: and were againe themselves, after that, deprived by the Sanhagian families of Luntuna, and of *Abdul Mumen*. The *Benemarini* a Zenetan familie recouered the Empire long after.

f Ro.C. historie  
of Barbarie.

They are in these times f diuided into Brebers and Alarbies. The Brebers inhabite the Mountaines: The Alarbees, the Plaines. Both of them maintaine deadly feudes, and will fight forer battels in such quarrels, then in service of their King. Intomuch, that vpon losse of any great man, cruell battels haue been fought, and ten thousand men slaine at a time. The Alarbees haue their fairest Virgin riding on a Camell, with a flagge in her hand, decked in all pompe to sollicite her kindred to reuenge, and goeth formost in the field incouraging them to follow. The kindred spareth no bloud to saue their Virgin, which the other side striueth to winne, holding that a continuall glorie to the seuenth generation. When a man is killed, his Tribe seeketh not reuenge on the murtherer onely, but on the first man of that Tribe he meetes with. The Brebers doe likewise. Their women follow them in their battels, with a certaine colour in their hand called *Hanna*, which will slaine, and therefore they throw it vpon such as offer to runne out of the field, the basest ignominie that can befall them.

The *Larbie* and *Breber* doe differ as much in language, as Welch and English; the one is giuen to Husbandry, the other very much to Robbery. *Mully Sidan* in these late waies seeing the Larbees also become robbers, caused the next Dwarre (a towne of Tents) belonging to that Tribe which herein had faulted, to be destroyed, man, wo-

man,



man, childe, kine, sheepe, and whatſoeuer belonged to them, by his ſouldiours. But after hee had loſt the field in the battell with *Muly Sheck*, they foraged vp to Murocco gates, truſting to the ſtrength which that Tribe could make, being ſiſteene thouſand horſe. This Tribe or Kindred was called *Weled Entid*.

In Africa they are much ſubiect to the cough: inſomuch that on the Fridayes, when they are at their Mahumetan ſermons, if one fall a coughing, another followes, and ſo from hand to hand all take it vp, and hold on in that ſort, till the end of their ſermon, no man hearing what hath beene ſaid.

*g Leo lib. 1.  
h the general  
vices of the A-  
fricans, chap. 8.*

For their morall <sup>h</sup> conditions, *Leo* thus deſcribeth them, as wee haue ſomewhat mentioned before: The Inhabitants of the Cities in Barbary are poore and proude, irefull, and writing all iniuries in marble: vntactable, and vnfriently to ſtrangers: ſimple, and credulous of impoſſibilities. The vulgar is ignorant of Nature, and eſteem all works thereof diuine and miraculous. They are irregular in their life and actions, exceedingly ſubiect to choler, ſpeake aloft and proudly, and are often at buffets in the ſtreetes. Thus baſe is their diſpoſition, and no leſſe is their eſtimation with their Lords, who make better account of their beaſts. They haue no chieſemen or Officers to rule or counſell them. They are ignorant of merchandiſe, being deſtitute of bankers and money-changers, and euery Merchant is conſtrained to attend his wares himſelfe. No people vnder heauen more couetous: few amongſt them, which for loue of God or man will entertaine a ſtranger, or requite a good turne: alwayes encombred with melancholy, they addiſt themſelues to no pleaſures: the reaſon whereof is, their great pouerty and ſmall gaires.

The ſhepheards, both in the mountaines and fields, liue a labourſome and miſerable life; a beaſtly, thecuiſh, ignorant kinde of people, neuer repaying any thing committed to them. The yong women before they marry may haue their louers in all filthineſſe, none of them beſtowing her virginity on her husband; if they be once married, their louers do no more follow after them, but betake them to ſome others. The brutiſh father makes this odious loue to his daughter, and the beaſtly brother to his whooriſh ſiſter. The moſt of them are neither Mahumetans, Jewes, nor Chriſtians, but without faith, and without ſo much as a ſhadow of Religion, neither making any prayers, nor hauing any Churches, but liue like beaſts. And if any hath any ſmacke of deuotion, yet hauing no Law, Prieſt, nor any rule to follow, he is forced to liue like the other. Many of them, both in Cities and fields, are found ſauouring of better things, both for Artes, Merchandiſe, and Deuotion, as the ſame *Leo* ſheweth: but thus are the moſt inclined.

Now, to adde ſomewhat further of the Mahumetan Religion in Africa. Anno 714. <sup>i</sup> *Ant. Gueuara* (as ſome do reckon) the Saracens, by the incitement of *Iulius* Earle of Seuta, as in our third Booke is related, inuaded and conquered Spaine. *Leo* in his fiſt Booke attributeth this to *Muſe* Gouvernor of Africa, vnder *Qualid* <sup>k</sup> the Chalipha of Damasco, whoſe next ſucceſſor depriued *Muſe*, and ſent *Iezul* to Cairaoan to ſucceed in his roome, whoſe poſſeritie there governed till that houſe was depriued of the Chaliphſhippe, and the ſeate thereof remoued from Damasco to Bagdet. Then was *Elagleb* made Lieutenant of Africa, and held it with his poſteritie after him one hundred and ſeuentie yeares. After which time *El Mabdi* an hereticall Chalipha diſpoſſeſſed them. Of this *El Mabdi*, and *Elcain*, and their ſuppoſed hereſies, I haue no certaine Hiſtorie. Certaine it is, that the Mahumetans from the beginning were diuided, as appeareth of *Idris* in our Hiſtorie of Fez: and more fully in the Catalogue of *Mahomets* next ſucceſſors, which were the next, not in blood, but in power. So did *Bubac*, or *Abubacer* challenge it, and after him *Homar* and *Ottoman*: contrary to the Teſtament of *Mahomet*, who appoynted *Hali* his heire. *Muauias* alſo murdered *Hali* and his ſonne, to obtaine the ſoueraignetie. Thus were they diuided about the true ſucceſſor of their falſe prophet; which ſire is not yet extinct. Another diuiſion was about the interpretation of their law. <sup>l</sup> *Abubacer* gaue foundation to the Sect *Melchia* or *Melici* embraced by the Africans: *Homar* was author of the Sect *Anefia*, which the Turkes and Zaharans in Africke receiue. *Odman* or *Ottoman* left behinde him the *Banefia*, which hath alſo his followers. *Hali* was head

*Epistol.  
lo de Barros  
Aſie dec. 1. lib. 1.  
k Some will  
haue this Qua-  
lid or *Plut*, to  
be the *Miral-  
musinin* of A-  
frica a Marau-  
nian, whom  
*Leo* maketh the  
Eaſterne Cha-  
lipha.*

<sup>l</sup> *G B B.  
Hiſt. Sar. lib. 1.*

of the *Imemia*, which is followed by the Persians, Indians, many Arabians, and Gelbines of Africa.

*Curio* calleth these Sects *Melici*, embraced of the Africans, and as he affirmeth, *Afasy* of the Syrians and Arabians, *Alambeli* of the Persians, and *Buanisi* of the Alexandrians and Assyrians. Forren names can scarcely be translated, but withall are traduced, and of diuers diuersly called. Of these foure grew three score and eight Sects of name, besides other more obscure. Amongst the rest were the Morabites, who led their liues (for the most part) in Hermitages, and make profession of morall Philosophie, with certaine principles differing from the Alcoran. One of these was that Morabite, which certaine yeares past shewing *Mahomet's* name imprinted in his breast, beeing done with *aqua fortis*, or some such thing, raised vp a great number of Arabians in Africa, and laid siege to Tripolis, where being betrayed by his Captaine, hee remayned the Turkes prisoner, who sent his skinn to the graud Seignior. These Morabites affirme, that when *Alle* or *Hali* foughr, he killed tenne thousand Christians with one blowe of his Sword, which they say was an hundred cubites long. The *Cobrini* is as foolish a Sect, one of which shewed himselfe, not many yeares since, at Algier, mounted on a reede, with a bridle and reines of leather, affirming that hee had ridden an hundred miles on that horte in one night, and was therefore highly reuerenced. Somewhat also is said before of these African Sects in our Chapter of Fez.

An other occasion diuided Africa from other of the Mahumetan superstition. For when *Muavia* and *Iezid* his sonne were dead, one *Marvan* seized on the Pontificality, but *Abdalam*, the sonne of *Iezid*, expelled him. He also had sline *Isclem*, the sonne of *Hale* a little before, whom the Arabians had proclaimed Chaliph, and therefore made the Maraunian stocke, of which he descended, odious to the Arabians. They therefore at Cusa chose *Abdimelic* for the Saracenicall soueraigne, who was of *Hali's* posteritie, which they call the *Abazian* stocke or family. Hee sent *Ciassa* against *Abdalan*, who fled and was slaine; *Ciassa* exercised all cruelties against all that Maraunian kindred, drew *Iezid* out of his Sepulchre, and burnt his carkasse, and slaying all of that house, cast their bodies to the beasts and foules to be deuoured. Whereupon one *Abed Ramon* of that family, (some suppose him the sonne of *Muavias*) fled into Africa, with great troupes of followers and partakers, where the Saracens receiued him very honourably. *Barrius* m tells that *Ciassa* himselfe was Caliph, and that he descended of *Abaz*, of whom that stocke was called *Abazian*: and that he tooke an othe at his election, to destroy the Maraunians, which he executed in manner as aforesaid by *Abidela* his kinsman and Generall. To *Abed Ramon* resorted the Mahumetans in Africke, who equalling his heart to his fortunes, called himselfe *Miralumumin*, which is mis-pronounced *Miramunlim*, & signifieth the Prince of the Beleeuers; which he did in disgrace of the *Abazians*. Some attribute the building of Marocco to him, which others ascribe to *Ioseph*, as before is said, and some to some other Prince, built (as they say) in emulation of a Bagdet, which the Easterne Calipha builded for the Metropolitan Citie of their Lawe and Empire. *Barrius* addeth, that he became a *Nabuchodonosor*, to whip and scourge Spaine, which *Vlit* his sonne, by *Musa* his Captaine, wholly conquered in the time of *Rhoderius*. But *Pelagius* soone after with his Spanish forces beganne to make head against the Moores, and recovered from them some towns: which warre was continued with diuersity of chance and change, three hundred yeares and more, till *Alphonfus* the sixt tooke Toledo from them: and for diuers good seruices which *Don Henrie* 9 had done him in these warres, gaue him his daughter in marriage, and for her portion, those parts which he had taken from the Moores in Lusitania, since called the kingdome of Portugall, with all that he or his cou'd conquer of them. Thus was the kingdome of Portugall planted in the blood of the Moores, whereby it hath beene so fatned, and hath so bartened euer since, that all their greatnesse hath risen from the others losse. For they not onely cleared those parts of that kingdome of them, by an hereditary warre, but pursued them also into Africa, where *Iohn* the first tooke Seuta from them, so making way to his Posteritie, to pierce further, which happily they performed.

*Alphonfus*

m Dic. 1. lib. 1.  
Afric.

n Bagdet was  
built long af-  
ter *Abed Ra-*  
*mons* time.  
o In two yer-  
space it is said,  
that there pe-  
rished in those  
Spanish wars,  
700000. peo-  
ple.

p An. Do. 1110.  
q Don Henrie  
Earle of Lo-  
raigne.



*Alphonſus* the fiſt of Portugal, <sup>r</sup> tooke from them Tanger, Arzila, and Alcaſare, <sup>r</sup> *Oſor. de reb. geſtis Emanuelis.* and others: eſpecially *Emanuel* wanne from them many <sup>i</sup> Cities, and a great part of Mauritania; the Arabians not reſuſing the Portugals ſeruice, till the Scriff aroſe in Africa, as euen now was ſhewed, and chaſed the Portugals thence.

Thus Spaine hath reuenged herſelfe of the Mahumetan iniuries by her two armes; of Caſtile (which at laſt draue them out of Granada, and tooke diuers Townes in the Maine of Africa from them, and in our dayes hath expelled the remainders of that Race quite out of Spaine;) and Portugal, which thus freed it ſelfe, and burthened them, and by another courſe did yet more harme to the Mahumetan profeſſion. For *Henry*, ſonne of *Iohn* the firſt, ſet forth Fleets to diſcouer the Coaſts of Africa, and the Ilands adiacent, diuers of which were by the Portugals poſſeſſed; made way to the further diſcoueries and conqueſts of that Nation in Africa, and India, to theſe our dayes, where they haue taken diuers Kingdomes and Cities from the Moores. Of which, other places of this Hiſtorie in part, and the larger relations of <sup>r</sup> *Barrius* in his Decades, of *Oſorinus*, *Maffens*, and *Arthus*, *Iarric*, and others, are ample witneſſes.

*i* *Tuluan*, *Alaphi*, *Caſtellum regale*, *Azamor*, *Tiliun*, *Mazagan*, &c. *Dam. a Goes.*

<sup>r</sup> *Barrius*, *Oſorinus*, *Maffens*, *Arthus* *Dantiſcanus*, *P. Iarric* lib. 3.

## CHAP. XIII.

*Of Biledulgerid and Sarra, otherwiſe called Numidia and Libya,*

**W**E haue now, I ſuppoſe, wearied you with ſo long diſcourſe of that part of Africa on this ſide Atlas, but ſuch is the difference of the mindes wearineſſe, from that of the bodie, that this being wearied with one long journey, if the ſame be continued with a ſecond, it is more then tired: the other after a tedious and irkeſome way, when another of another nature preſents it ſelfe, is thereby reſreſhed, and the former wearineſſe is with this varietie abated, yea although it be, as this is, from a better to a worſe. Euen the mounting vp this cold hill, and thence to view the Atlantike Ocean on the Weſt, Southward and Eaſtward the deſerts, will neither make the ſoule breathleſſe with the ſteepe aſcent, nor faint with ſo wilde proſpects of manifold wilderneſſes; this of barren Earth, and that of bare Waters; a third ſeeming to be mixt of both, a ſea without waters, an earth without ſoliditie, a ſand not to hazard ſhippes with her priue ambuſhments, but with open violence ſwallowing men, and diſdaining to hold a foot-print as a teſtimony of ſubiection; a winde not breathing aire, but ſometimes the higher element in fiery heats, and ſometimes the lower in ſandie ſhowers: once, a Nature mocking Nature, an order without order, a conſtant inſtancie; where it is Natures paſtime to doe and vndoe; to make mountaines and valleyes, and mountaines of valleyes at pleaſure. Strange is the compoſition of theſe places, but ſtranger is that of the minde, which feedes it ſelfe with the cruell hunger, and ſatiates thirſt with the inſatiable thirſtineſſe of theſe deſerts. And whereas the bodie feareth to be drowned, euen there, where it as much feareth to want water, in this ſandy journey: the Soule (modell of Diuinity, life of Humanitie) feares no ſuch accidents to it ſelfe, but in a ſweetneſſe of variety delights to ſuruey all that her firſt and ancient inheritance (howſoeuer ſince by ſinne mortgaged and conſiſcated) and being ſequeſtered from all ſocieties of men, can heere diſcourſe with God and Nature in the Deſerts. Hither now, after ſo long a preamble, wee bring you, and at firſt preſent vnto your view Numidia, where you ſhall be feaſted with Dates, which haue giuen the name *Biledulgerid* (that is Date-region) thereunto, and before is made one entire part of ſeuē, in our <sup>a</sup> diuiſion of Africa. *Ludonicus* <sup>b</sup> *Marmolus* writes it *Biled el Gerid*.

<sup>a</sup> Lib. 6. cap. 1.  
<sup>b</sup> L. *Marmolus*.

The Eaſterne Border is *Eloacat*, a City diſtant 100. miles frō Egypt; the Weſterne is the Atlantike Ocean; the Northerne, Atlas; the Southerne Libya. This is the beſeſt part of Africa; the Coſmographers not deigning it the name of a Kingdom, the inhabitāts

<sup>c</sup> *Leo* lib. 1.

A a a

thercof

d Ptol. lib. 4.  
Plin. lib. 5 cap 3.  
P. Mela. l. 1. c. 6.  
Oliuarius in  
Mela.  
Cal. Rhod. lib.  
18. cap. 38.

e Mermannij  
Theatrum.

thereof are in many places so farre distant from any other. As for example, Teflet a Citie of foure hundred households, is separated from all other habitation three hundred miles. Some places thereof are better peopled. The Numidia described by d *Ptolomey*, *Mela*, and *Pliny*, is of farre lesse bounds, and is rather a part of Barbary, then of this which we heere describe: called (saith *Pliny*) *Metagonthis*, and famous for nothing but Marble and wilde beasts: the *Numida* called *Nomades* of their pastorall life, and change of pastures, carrying their houses on their carts. The Cities whereof were *Cyrtha*, called now *Constantina* and *Iol*, now as some write *Bugia*. The Numidians are notorious for excessive venery. For the Religion of these, whom *Leo* termeth Numidians, he saith, That in old time they worshipped certain Planets, and sacrificed to them: and were like to the Persians in worship of the Sunne, and the Fire, to both which they built Temples; and like the Vestals in Rome, kept the fire continually burning. Christian Religion began to quench this fire (as is e thought) in the Apostles dayes, which after was peruered by Arianisme, subuered by Mahometisme. Iewish religion had heere some footing also, before that Christianity was preached to them.

The Numidians liue long, but lose their teeth betimes (sowre sauce for their sweet Dates) and their eyes also pay vntimely tributes to the sands, which the windes very busily and often send as their searchers and customers, till at last they can see to pay them no more. In all Numidia the French disease (as we terme it) is vnknowne, and in Libya. I haue knowne, saith *Leo*, an hundred persons that haue bene cured of that malady, onely by passing ouer *Atlas* and breathing this ayre. This disease was not heard of in Africa, till King *Ferdinand* expelled the Iewes out of Spaine, & the Moores by lying with the Iewes wiues got the same; and generally infected Barbary, calling it therefore the Spanish disease. The Plague also infecteth Barbary once in ten, fiftene, or fve and twentie yeares, and destroyeth great multitudes, because they haue little regard or remedy for it. In Numidia it is scarce knowne once to happen in an hundred yeares, and in the Land of Negros neuer. Worse diseases then Pox or Plague possesse the Numidians, namely, ignorance of Diuine, Morall, and Naturall knowledge, Treason, Murther, Robbery, without all respect of any thing. If any of them are hired in Barbary, they are employed in base offices, Scullians, Dungfarmers, and what not? Neither are the Libyans or Negros much better.

Of the Numidians and Libyans are fve peoples, *Zenaga*, *Guenzaga*, *Terga*, *Lemta*, and *Berdeua*, and liue al after the same manner, that is, without manners or order at all. Their garments of base cloath, scarce couer halfe their bodie. The Gentlemen (Gentlemen must pardon me the abasing of the name) to be distinguished from the rest, weare a iacket of blew cotton with wide sleeues. Their Steeds are Camels, on which they ride without stirrups or saddles, and vse a goad in stead of spurs, and a lether fastened in a hole bored thorow the gristles of the Camels nose, serues them for a bridle. Mattes made of rushes are their beds, and wooll growing on their Date-trees yeelds matter for their tents. Their food is often-times patience with an empty belly: which when they fill, bread or meat after any sort is absent: Onely they haue their Camels milke, whereof they drinke a dish-full next their heart: and certaine drie flesh sodde in butter and milke, euery one with his hands raking out his share of these dainties, and after drinking the broth; and then drinke vp a cup of milke, and supper is done. Whiles milke lasteth they care not for water, especially in the Spring-time; all which season, some neuer wash hands or face, because they neuer goe to the places where they may haue water. And the Camels haue ioyned with their masters in this neatnesse, not regarding water, whiles they may feed on grasse.

All their life (or that space rather before they die, not worthy the name of life) is spent in hunting, and robbing their enemies; not staying about three or foure dayes in a place, as long as the grasse will serue their Camels. They haue ouer euery tribe one, in manner of a King, whom they honour and obey. Very rarely is a Iudge found amongst them, and to him such as are litigious ride sometimes fve or six dayes iourney. Him will they amply reward with a thousand duckats, more or lesse by the yeare. As for Letters, Arts, Vertue, they dwell not in these deserts.

They



They are very jealous, which is the death of many. Yet are they liberall after their manner to strangers, as I my selfe (it is *Leo's* report) can testifie. For going ouer the deserts with a Carauan of Merchants, the Prince of Zanzaga encountered vs with fife hundred men on Camels, and caused vs to pay our customes : and then inuited vs to his tents. There did he kill many Camels to feast vs, both yong and old, and as many gelt, and Ostriches, which they had taken in the way. And when the Merchants shewed themselves loath that he should make such slaughters of them, he said that it were shame to entertaine them with small cattell only, being strangers. So we had roast, and boiled : and bread of Panike, very fine ; and Dates great plenty. Hee honored our company with his presence ; but he are together with his Nobles separate from vs ; and had with him certaine religious and learned men, to sit with him, which all the meale-time touched no bread, but only flesh and milke. The reason the Prince gaue vs, because they were borne in the deserts where no corne grew. Only they ate bread on certaine solemne Feasts, as at their Easter, and day of Sacrifices. Thus did this liberall Prince spend on vs ten times the value of his customes. After this manner also liue the Africans called Soana.

The Tracts of Numidia<sup>f</sup> most in name, are these: Dara, which extendeth it selfe two hundred and fifty miles in length, where are great store of Date-trees, whereof some are male, and some female ; the first brings forth only flowers, the other, fruit. And they take a flowred bough of the male, and engraft it in the female : otherwise, the Dates proue nought, and almost all stone. They feed their Goats with the stones of the Dates beaten, and therewith they grow fat, and yeeld store of milke. Segelmesse was built (if any list to beleue *Bicri*, an African Cosinographer) by *Alexander* the Great. Heere were certaine Colleges and Temples. The people of the Country liued on Dates. They haue no Fleas ; a small priuiledge, for they haue infinite store of Scorpions.

<sup>f</sup> *Leo lib. 6.*

Fighigh, hath industrious and wittie people, whereof some become Merchants, others Students, and go to Fesse, where hauing obtained the degree of Doctors they returne into Numidia, and are made Priests and Preachers, and so become rich. Tcgorarin hath traffique with the Negros. They water their corne-fields with Well-water, and therefore are forced to lay on much soile. In which respect they will let strangers haue their houses rent-free, onely the dung of themselves and their beasts excepted. They will expostulate with that stranger, which shall in some nicer humour goe out of doores to that businesse, and aske him, if he know not the place appointed thereunto. Heere were many rich Iewes, which by meanes of a Preacher of Telensin, were spoiled, and most of them slaine, at the same time that *Ferdinand* chased them out of Spaine. Techort is a Numidian Towne, exceeding courteous to strangers, whom they entertaine at free-cost, and marry their daughters to them rather, then to the natiues. Pescara is exceedingly infested with Scorpions, whose sting is present death, wherefore the Inhabitants in Sommer time forsake their Citie, and stay in their country-possessions till *November*.

<sup>g</sup> *Bicri* an African Cosmographer his error.

Libya extendeth it selfe from the confines of Eloachar vnto the Atlantike, betwixt the Numidians and Negros. It is one other of the seuen parts, into which we haue diuided Africa. The Arabians call it Sarra, that is, a Desert. *Pliny*<sup>h</sup> in the beginning of his fifth booke, saith, that all Africa by the Grecians was called Libya. Taken in a more proper sense, it is diuersly<sup>i</sup> bounded by the Ancients, and therefore we will heere hold vs to *Leo's* description. The name Libya is deriued from *Libs*, a Mauritanian King, as some<sup>k</sup> affirme. *Herodotus*<sup>l</sup> saith, of a woman named *Libya*. Among the Libyans are reckoned<sup>m</sup> the *Libyarchae*, *Libyophenices*, *Libyegyptij*, and diuers other nations, euen of the<sup>n</sup> Ancients accused for want of inward and outward good things, cunning only in spoile and robbery. The Libyans worshipped one *Psaphon*<sup>o</sup> for their god, induced thereunto by his subtilty. For he had taught birds to sing, *Psaphon* is a great god ; which being set at liberty, chaunted this note in the woods, and easily perswaded the wilde people to this deuotion. It was the custome of women to howle in their Temples, whence some of the Bacchanal rites were borrowed by the Grecians. Vnto the Libyans are reckoned those nations, whose barbarous rites are before related

<sup>h</sup> *Plin. lib. 5.*

<sup>i</sup> *Strabo lib. 17.*  
*Ortel Thesaurus*

<sup>k</sup> *l. Corvini*  
*Geograph.*  
<sup>l</sup> *Herodoti lib. 3.*  
<sup>m</sup> *Niger. Aph.*  
*com. 3.*  
<sup>n</sup> *Isidorus, Orig.*  
*lib. 6.*

<sup>o</sup> *Alexand. ab*  
*Alex. lib. 6. c. 4.*  
<sup>p</sup> *Cel. Rhod. lib.*  
*12. cap. 2.*

q G. Bot. Ben.  
part. 1. lib. 3.  
Magenus.

r Leo lib. 1.

in the feuenth Chapter of this booke. We will now come to later obseruations. Men may trauell eight dayes or more in the Libyan deserts, ordinarily without finding any water. The deserts are of diuers shapes, some couered with grauell, others with sand, both without water: heere and there is a lake, sometime a shrubbe, or a little grasse. Their water is drawne out of deepe pits, and is brackish, and sometimes the sands couer those pits, and then the trauellers perish for thirst. The Merchants that trauell to Tombuto, or other places this way, carry water with them on Camels; and if water faile them, they kill their Camels, and drinke water which they wring out of their guts. Their Camels are of great abilitie to sustaine thirst, sometimes traueilling without drinke twelue dayes or more. Otherwise they were neuer able to trauell thorow those deserts.

In the desert of Azaoad there are two Sepulchres of stone, wherein certaine letters ingrauen testifie, that two men were there buried; one a very rich Merchant, who tormented with thirst, bought of the other, which was a carrier or transporter of wares, a cup of water, for ten thousand duckats, and died neuerthelesse; both buier and seller, with thirst.

s A. Cadamoila.

Their liues for leaudnesse resemble the Numidians before mentioned, but for length come much short of them, few attaining to sixty yeares. They are (as little need as they haue thereof) often plagued with those clouds of Grasshoppers, which couer the aire, and destroy the earth.

The Libyan desert of Zanhaga beginning at the Westerne Ocean, extendeth it selfe farre and wide betweene the Negros and the Numidians, to the Salt-pits of Tegaza. From the Well of Azaoad, to the Well of Araoan, an hundred and fifty miles space, is no water; for lacke whereof, many both men and beasts there perish. Likewise in the desert Gogdem, for nine daies iourney no drop of water is found. In the desert of Targa is Manna found, which the Inhabitants gather in little vessels, and carry to Agadez to sell. They mingle it with their drinke, and with their pottage: It is very holefome. Tegaza is an inhabited place, where are many veines of Salt, which resembles Marble, they digge it out of pits, and sell it to Merchants of Tombuto, who bring them victuals. For they are twenty dayes iourney from any habitation, the cause that sometimes they all die of famine. They are much molested with the South-east winde, which maketh many of them to lose their sight. Bardeoa was found out lately by one *Hamar*, a guide vnto a Carauan of Merchants, who lost his way by reason of a maldy which fell into his eyes; yet blinde as he was he rode on a Camel; none else being able to guide them: and at euery miles end caused some sand to be giuen vnto him, whereon he smelled, and thereby at last told them of an inhabited place, forty miles before he came at it: where, when they came, they were denied water, and were forced by force to obtaine it. The Riuers that arise out of Atlas, and by the vnkindnesse of their Kinde, fall this way, finding these thirstie wildernesses to yeeld them the readiest chanells, are trayned alongst by the allurements of the sands, stouping and crouching to them, till being further from witness, they are either swallowed vp of great lakes, or else whiles they hold on their pursuit for the Ocean, lose themselues in the search, and whiles they are liberall to the thirstie sands in the way, at last die themselues (I cannot say, diue themselues, as elsewhere in the world) for thirst in the deserts. And yet through these way-lesse wayes, doth couetousnesse carry, both the Arabians in their roauings, and Merchants with their Carauans to the Negros for wealth: whither, I thinke, at last you expect the coming of this our Carauan also.



## CHAP. XIII.

## Of the Land of NEGROS.

**N**igitarum terra, or the Land of Negros, <sup>a</sup> either is so called of the Riuer Niger, or of the blacke colour of the Inhabitants: some thinke the Riuer is named Niger of the people: It hath on the North those deserts which we last left; on the South, the AEthiopike Ocean, and the Kingdome of Congo; on the East, Nilus; on the West, the Atlantike. *Leo* makes Gaogo in the East, and Gualata in the West, the limits thereof. On the side of the Riuer Canaga it is sandy and desert, beyond, it is plentifull, being watered with Niger, which runnes thorow the middest of it. There are no hills neere the bankes of Niger, but wooddy places diuers, receptacles of Elephants. Raines do neither good nor harme: only Niger Ministers them plenty, as Nilus in Egypt: Their encrease is likewise alike; forty dayes together after the middest of *Iune* doth Niger encrease, at which time the Negro townes are Ilands, and the way to them by boats; and as many it decreaseth. The Merchants in *Iuly*, *August*, and *September*, trade in boats made of a hollowed tree (like the Indian Canoas) <sup>b</sup> This Riuer, some thinke, ariseth out of a desert called *Sen*, from a great lake: some with lesse likelihood, thinke it an arme of Nilus: <sup>c</sup> and some with no truth, thinke it to bee deriued from Paradise. It is by Geographers <sup>d</sup> brought from a lake, which they call Niger, within two degrees of the Equinoctiall, and running thence Northwards, hides himselfe from the violence of the Sunnes fury, vnder a mantle of earth, sixty miles together; and then the Earth discouering him, he runnes not farre, but in reuenge he couers a great part of the Earth, and drowneth the same in a lake called Borneo, till the Earth againe with her strong armies claspes him in streiter bankes, and forceth him to turne his streame Westward, in which way hauing gotten fresh helpe of some other streames, that send in their succours; he againe preuaileth, and ouerthrowes the Earth in the lake Guber: but she getting vp againe, makes him flee to the Ocean for aide, with whose tide-forces assisted, hee rendes the Earth in to many Ilands, which hee holds as captiues betweene his watery <sup>e</sup> Armes of Senaga, Gambia, and diuers others, which euer let slippe their hold, and hold them yet in cuerlasting captiuitie. In this combate whiles both parts sweate in contention, a fatter excrement is left behinde, which all this way heartens the Earth with admirable fertilitie: especially then when the clouds in the Summer time take Nigers part, and daily marshall their mightie showers to the Riuers aide, shooting off continually in their march their airy Ordinance, with dreadfull lightnings, whereat the amazed Earth shrinkes in her selfe, and the insulting waters for three moneths space trample ouer all, and send colonies of fishes to inhabit the soile, engirting meane while all the townes with a strait siege. But when the Sunne, in his Autumne progresse, sends forth the windes to summon the cloudes to attend on his fiery Chariot; The Earth by degrees lookes vp with her dirtie face, bemired with washing, and makes vse of the slime, which cannot runne away with the fleeting waters, to serue her all the yeare after, as harbenger of plenty and abundance.

*Bichri* and *Masudi*, ancient African Writers, knew little of these parts: <sup>f</sup> but a Mahumetan Preacher in the 380. yeare of the *Hegeira*, made the people of Luntuna, and Libya, of his faithlesse faith: and after that, they were discouered. They liued, saith *Leo*, like beasts, without King, Lord, Common-wealth, or any gouernment, scarce knowing to sowe their grounds: cladde in skinnes of beasts: not hauing any peculiar wife; but lieten or twelue men and women together, each man chusing which he best liked. Warre they wage with no other Nation, nor are desirous to trauell out of their countrey. Some worship the Sunne at the rising: Others, as the people of Gualata, the Fire: & those of Gaoga are Christians, like the Egyptians: *Ioseph* King of Marocco

<sup>a</sup> *Maginus.*  
*Gi. Bot. Ben.*

<sup>b</sup> *Io. Leo lib. 7.*

<sup>c</sup> *Cadamofo.*

<sup>d</sup> *Ortel. Ramusius, &c.*

<sup>e</sup> *Ortelius* and others in their Mappes, make Senaga and Gambia to be armes or mouthes of Niger. *Sanutus* thinke it to be *Rio Grande*, *Leo* alledgeth the opinion of some which thinke it to come from Nilus by some vnder-earth passage. The Truth is vncertaine, the angry deserts not admitting due search.

<sup>f</sup> *Leo lib. 7.*

subdued them: and after that the five peoples of Libya; of whom they learned the Mahumetan Law, and other Arts, and the Merchants of Barbary frequented those parts. The Libyans diuided them into fifteene parts, each third part of those five peoples possessing one.

g Anno 1526.

But the s present King of Tombuto, *Abnaci Izchia*, being made Generall of the Forces of *Soni Heli* the former King, which was a Libyan, after his death slew his sons, and brought the Kingdome to the Negros, conquering many Prouinces. After which he went to Mecca on Pilgrimage, and thereby set himselfe in debt an hundred and fiftie thousand duckats. A great part of those parts by their difference of language, and Religion, is yet vnkowne to vs.

h Rich. Rainolds,  
Hack.  
i Cadamoſto.

Gualata was subdued by the King of Tombuto, a beggerly Countrey. This Region adioyneth to Cape Blanco. The Portugals, when they discouered these Coasts for *Henry the Infanta*, traded heere for slaues as farre as Canaga, or Senaga (to which our Nation<sup>h</sup> hath since traded) and is an arme, as is said, of Niger. These people inhabiting on this Riuer, *Aluise di Cadamoſto*, a Venetian, calls Azanaghi, and saith, that when first the Portugals sailed thither, their simplicity was such, hauing neuer before scene a shippe, they tooke the shippes for great birds with white wings, out of some strange place comming thither: but when they saw them strike saile, they changed their opinion, and thought them to be fishes, seeing them a farre off: but when they saw them the next day so farre off from that place, they tooke them for night-goblins or spirits.

This did he learne of diuers of the Azanaghi, slaues in Portugal. They hidde their faces no lesse then the priuities, esteeming the mouth vnmeete to be scene, whence they belched such fowre breath. They had a kind of muffler to hide it, and part of the nose, onely discouering the same at meate. Other Gouvernours they then had not, onely more reuerence was done to the most rich. A beggerly, thecuiſh, lying, trecherous Nation, as any in the world. They annoynt their haire euery day with fatte of fish for great gallantry, whereof they stinke exceedingly. And lest you should thinke better of their eyes then of their nose, their women esteeme it the greatest part of goodly feature, to haue large breasts, which by Art and industrious stretching of them, they enlarge, and some of them haue them hanging to their Nauill.

Neere vnto those are certaine Negros, which suffer not themselves to be scene of any, nor to be heard speake: but haue excellent gold which they exchange with other Negros, which bring vnto them Salt, such as the minerall salt of Tagazza, and leauing the same, they goe away from thence halfe a dayes iourney: the Negros come downe in certaine Barkes, and lay at euery heape of Salt a quantity of gold, and goe their wayes. When the Salt-Merchants returne, if they like the summe, they take it; if not, they leaue the gold still with the Salt, and goe their wayes: and then the other returne, and what heapes of Salt they finde without gold, they take for their owne: the other, either they leaue more gold for, or else leaue altogether. This seemeth hard to beleue, but many of the Arabians and Azanhagi testified it to our Authour for truth. The Merchants of Melli affirmed to me, that their Prince had once by a plot taken one of them, thinking to haue learned the condition of that people, but either of sullenness, or because he could not, he neither eate nor spake, and within three dayes died. Their stature, they which had taken him, affirmed to be a hand higher then themselves: and that their nether lippe was thicke and redde, and so great that it hung downe to their breast, and it together with their gummes bloudie: their teeth great, and on each side one very large: their eyes standing out: terrible they were to looke vpon. And because they had apprehended this man by their ambushment, they returned not in three yeares: but after forced by the need of Salt to cure their diseases (whence happily that deformity proceeded) they renewed that traffique.

k Barrius dec. 1.  
lib. 3. cap. 8. &  
Maffius hist.  
Ind. lib. 1. saith  
that Senaga  
and Gambia  
were by the  
Ancients cal-  
led Stachiris  
and Dratus.  
This name Se-  
nagaw is giuen  
by reason that  
the Prince was  
so called.

To leaue these farre within Land, and come to the<sup>k</sup> Riuer Senaga, *Cadamoſto* iustly marvelled at the partition which that Riuer caused: for on the one side the Inhabitants were well proportioned, very blacke, and the soile very fertile: on the other side, the Inhabitants meagre, small, ſwart, and the ground barren. The people, that dwell on the bankes of Niger, are called Gilofi. The Kings name in my time (which

was



was<sup>1</sup> almost a hundred and threescore yeares since) was *Zuchali*. Hee had thirtie<sup>1</sup> 1455. wiues. When *Richard<sup>m</sup> Rainolds* was there 1591, the Kings name was *Amar Me-* m *hak. 10.2.* *lik*. All that Region betwixt Sanaga and Gambea is called by one generall name, *Gia Lof*: of which, *Maffens<sup>n</sup>* and *Barrius* write, That in an accident of ciuill warres n *Maff. l. 1.* *Bemoin* came to the King of Portugall for aide, and was there royally entertained and Bar. Dec. 1. l. 3. baptized with his followers; of which, some were of such admirable dexteritie and c. 657. 2. nimblenesse of bodie, that they would leape vpon a horse as he galloped, and would stand vpright in the saddle, when he ranne fastest, and turne themselues about, and suddenly sit downe; and in the same race would take vp stones layd in order on the ground, and leape downe and vp at pleasure. This *Bemoin* was shamefully murdered by *Peter Vaz*, the Portugall Generall, and the hope of Christianitie in those parts disappointed. This was *Anno 1489*.

From thence ° *Cadamosto* went to Budomel; the Prince whereof was had in great o *Al. Cadam.* respect by his people: which when they come into his presence, kneele on both their knees, and bowing their heads to the ground, cast sand ouer their shoulders, and on their heads, with both hands, and then goe towards him on their knees; and when they speake to him, cast sand ouer their shoulders still, with their head bowed downe, the Prince scarcely deigning them a looke, or word. For euery light offence he would sell their wiues and children. He suffered our Author to goe into his Moschee, where his Arabian Chaplaines, after their manner, numbled their Mattens tenne or twelue times in halfe an houre; all the companie rising and falling againe to the earth, and kissing it. He also heard him willingly confute the Mahumetane, and proue the Christian Faith: but said, he thought it was harder for a Christian to be saued then a Negro, because GOD was a iust GOD and LORD, who had giuen to vs many good things in this world; to them nothing in comparifon, who should therefore in the other world haue their Paradise, which here they wanted. Easily might he haue bene turned to Christianitie, but for feare of loosing his State. His wiues prouide him his diet, as it is vsuall among the Negros, and none but his Priests and some principall men eate with him; which is after a beastly sort lying on the ground, the dish set in the midst, and all taking out the meat with their hands. They eate little at once, but eate often, foure or fise times a day. From October to Iune it raines not there. They haue great Serpents, and many, which they vse to charme: and the Prince when he would poyson his weapons, did (as was reported) make a great Circle, and enchaunted by his Charmes all the Serpents thereabouts thereinto, and then killed that which seemed to him most venomous, letting the rest goe: with the bloud thereof, and the seed of a certaine Tree, he tempered a poyson for that purpose, with which a weapon infected, drawing neuer so little bloud, did kill in a quarter of an houre. They haue great store of Parrats, which are instructed by a maruellous naturall cunning to preuent the Serpents, which would else destroy their neasts. They build therefore on high Trees, and on the end of some tender bough thereof they fasten a Bull-rush, which hangs downe two spannes, thereunto weauing and working their neast in such sort, that the Serpents, for feare offalling, dare not aduenture to deale therewith. The Negros came about *Cadamosto*, with wonder to see his apparrell, and the whitenesse of his colour (neuer before had they seene any Christian) and some of them with spittle rubbed his skinne, to see whither his whitenesse were naturall, or no: which perceiving to be no tincture, they were out of measure astonished. They would then giue nine, or sometimes foureteene slaues, for a horse furnished. And when they buy a horse, they will bring some of their Enchaunters, which make a fire of hearbes, and set the horse ouer the smoake, vttering certaine wordes; and after that annoint him with a thinne ointment, and shut him vp twentie dayes, that none may see him, hanging certaine trumperie about his necke, thinking that hereby they are more secure in battaile. Gunnes seemed to them, for their hideous noyse, to be of the Deuill. Bagge-pipes they thought to be a liuing creature, that thus sang in variable accents. But when they were suffered to handle them, they thought them to be some heauenly thing, that GOD had made with his owne hands, to sound so sweetly. They be-  
held



o Likewise  
Cape Sierra Lio-  
na, is so called  
of the Lion-  
like terrour  
thereof, al-  
waies couered  
on the top  
with Clouds,  
which yeld  
dreadfull thun-  
ders and light-  
nings. It seems  
to be the same  
that *Ptolemy*  
and *Hanno* call  
the Chariot of  
the Gods.  
*G. Boi Ben.*  
*P. Cadamosto*  
*apud Ramus.*  
*Nomus orbis &c.*  
*pag. 47.*  
*q. Pietro di Sin-  
tra.*  
*r. The Hollan-  
ders* *Ch-  
ter* *of a  
King in Gui-  
nee, but very  
miserably: an  
old woman  
naked, three  
times went a-  
bout the Cap-  
taine, with cer-  
taine murmur-  
ing words,  
and cast athes  
on his clothes.  
The Nobles a-  
bout the King  
were naked.  
Hol. Nauig.  
1599.  
f The Guine-  
ans esteeme  
well of the  
French, ill of  
the Flemish,  
and not well  
of the Portu-  
galls. *Arthus*  
*Hist. Ind. Or. c. 9.*  
*t Tho. Windam.*  
*Antonie Pintea-  
do.*  
See *Hakl. voy-  
ages, to, 2.*  
*part. 2.**

held the Shippe with great curiositie; and Eyes that were carued in the Prow of the Shippe, they tooke to be eyes indeede, by which it saw how to direct the course at Sea. They said, the Christians that could thus make voyages by Sea, were great Enchaunters, and comparable to the Deuill; themselves had ynough to doe to trauell by Land. Seeing a Candle burne in the night, they which knew not to make any light but their fires, esteemed it wonderfull. Honey they haue, which they sucke out of the combes, but the Waxe they hurled away, till they were instructed how to make Candles thereof.

Senega (*Boterus* sayth) comes from the Lakes Chelonidi. A hundred and fiftie Leagues from the mouth it hath certaine Falls, or Cataracts (as Nilus hath) that men may passe vnder the fall of the streame, without wetting.

*Cadamosto* doubled the Promontorie, called *Cape Verde*, or the greene Cape, because of the greene Trees which the Portugalls (who had first discovered it in the yeare before) found there growing in abundance; as *Cape Blanco*, or the White Cape, was so called of the White Sands there. The inhabitants they found were of two sorts, *Barbacini*, and *Sereri*. They haue no Prince. They are great Idolaters, and haue no Law: but are very cruell. They poyson their arrowes; with which, and the situation of their Countrey, they haue preserved themselves from the Kings of Senega.

In Gambia they were, some Idolaters of diuerse sorts, some Mahumetanes. They were also great Enchaunters. Their liuing, as at Senega, saue that they eate Dogges-flesh. Here the Prince hunted an Elephant, and gaue them to eate: the flesh is strong and vsauoric. The Elephants delight in myre like Swine. They hunt them in the Woods: for in the Plaines an Elephant would, without running, soone take and kill the swiftest man; whome yet they hurt not, except they be first prouoked.

Here was a kinde of Fish (*Cadamosto* calls it Cavallo, and his Latine Interpreter, *Piscis Caballinus*; I take it for the *Hippopotamus*, or Riuer-Horse) which is (sayth he) as bigge as a Cow; his legges short, with tuskes like to a Bores, but so great, that I haue seene one of two spannes, and longer, clouen-footed, and headed like a Horse: he liues on both Elements, sometimes in the Water, otherwhiles on the Land. The women vpon their breasts, neckes, and armes, had certaine workes, done with a Needles point, heated in the fire, in manner as with vs they worke hand-kerechiefes. This being done in their youth, would neuer out. The like flesh-branded workes they vse at *Cape Sagres*, as *Pietro q. di Sintra*, a Portugall, obserued vpon their bodies and faces. The inhabitants there are Idolaters, and worship Images of Wood, to whome they offer some of their meat and drinke, when they goe to their meales. They goe naked, couering their priuie parts with the Barkes of Trees. This is in Guinea.

A little from thence they found men who vsed as great brauery in their eares, which they bored full of holes, and ware therein rings of gold in rowes or ranks. They ware one great ring in an other hole bored through their nose, like to buffles in Italie: which, when they eate their meat, they tooke away. The men and women of sort weare such rings also in their lips, in like sort as in their eares, an ensigne of their Nobilitie and greatnesse, which they put in and out at pleasure. Beyond the Riuer of Palmes they found others thus beringed, and for greater gallantry ware about their necks certaine chaines of teeth, seeming to be the teeth of men. They tooke a Negro whom they carried into Portugall, who affirmed, if a woman which only could vnderstand him, did interpret him rightly, that in his Countrey were Vnicornes. On this coast the Portugals erected a Castle, called Mina, for their better trading. And these Countries haue since beene sought to by French, Flemish, and many of our English Merchants. In the yeare 1553. *Thomas Windam* and *Antonie Pintea-do*, a Portugall, in two English ships traded alongst those coasts, as farre as Benin, where they presented themselves to the King, who sate in a great Hall, the walls whereof were made of earth without windowes, the rooffe of thinne boords, open in diuers places. His Nobles about him neuer looke him in the face, but sit cowering vpon their buttocks, with their elbowes vpon their knees, and their hands before their faces, not looking vp till the



the King commaund them. And when they depart out of his presence, they turne not their backs vpon him. Such reuerend regard doth that Negro-King receiue of them.

The next yeare <sup>u</sup> Master *John Lock* went for Captaine into those parts, to trade for Gold, Graines, and Elephants teeth. And after that, diuerse Voyages were thither made by *William* <sup>x</sup> *Tower*son, who obserued at the Riuer of S. *Vincent* strange Trees, with great leaues like great Dockes, longer then that a man could reach the toppe of them; and a kinde of Pease by the Sea-side growing on the Sands like Trees, with stalkes seven and twentic paces long. Diuerse of the women had breasts exceeding long. At the *Cape Tres puntas* they made him sweare, By the Water of the Sea, that he would not hurt them, before they would trade with him. King *Abaan*, a Negro, entertained our men kindly; he caused a pot of Wine, of Palme, or Coco, which they draw forth of Trees, as wee haue elsewhere obserued; but their ceremonies in drinke are thus: First, they bring forth their pot of drinke, and then make a hole in the ground, and put some of the drinke into it, and after that cast in the earth againe, and thereon set their pot, and with a little thing made of a Gourd, take out of the same drinke, and put it vpon the ground in three places: and in diuerse places they haue certaine bunches of the pills of Palme-trees set in the ground before them, and there they put in some drinke, doing great reuerence in all places to the same Palme-trees. All these ceremonies done, the King tooke a Cup of Gold, in which they put Wine, and whilst he dranke, all the people cryed *Abaan, Abaan*, with certaine other words; and then they gaue drinke to euery one. The like ceremonies they vse in all the Countrey.

In Benin <sup>y</sup> the people goe naked till they be married; and then are clothed from the waste to the knees. Their Bread is a kind of Rootes, called *Inamia*; which, when it is well sodden, may be preferred before ours. They haue here great Spouts of water falling out of the Ayre, which if they light on a Shippe, doe endanger the same. They fall like the Pillars of Churches. As for those Voyages to these parts, made by <sup>z</sup> *Rutter, Fenner, Ingram*, or others, I referre them to Master *Hackluyts* Collections.

These Coasts are vsually called Guinea, by a more generall appellation, although that be properly one Region onely. About the Castle of Mina they are subiect to such Wormes, as Master *Ienkinson* <sup>a</sup> hath obserued to grow vpon men at Boghar in Baetria, by drinking the water of the Riuer there: which are an ell long, and must be pulled out by degrees, euery day a little: if they breake by the way, it is very dangerous. The tortures they cause is vnspcakable.

The inhabitants of Benin <sup>b</sup> obserue Circumcision, and other Mahumeticall Superstitions: they cut or rase the skinne, with three lines drawne to their Nauell, esteeming it necessarie to saluation. They will not easily doe iniurie to any, especially a stranger. They haue Birds in such respect, that it is deadly to any that shall hurt them. And some are appointed to haue a peculiar care of them, and to prouide them foode; which they doe in high Mountaines, where they lay meat for them: which they come and eate.

The inhabitants of Guinea <sup>c</sup> giue religious respect also vnto certaine Trees. And in the yeare 1598 certaine Hollanders cutting them, and not ceasing at the persuation of the Negros, whose Superstitions in that case they derided, it passed from words to blowes betwixt them, and the Dutchmen were forced to get them to their shippes; one of their companie being slaine in the chase. But the murtherer was offered to the Hollanders to be punished: which they refusing, his countrey men cut off his head, and quartered his bodie, bestowing the one as a monument of reuenge, ouer the slaine parties graue, the other on the Fowles, vnburied. Their noses are flat, not naturally, but by pressing them downe in their infancie, esteeming it a great part of beautie. Their hot stomackes can digest raw flesh; and therefore <sup>d</sup> *Alexander Aphrodisiens*, and *Caelius Rhodiginus*, that thinke their naturall heat, extracted to the outward parts, to be the cause of their blacknesse, are deceiued. They eate their enemies which

<sup>u</sup> *John Lock.*

<sup>x</sup> *William Tower-  
son.*

<sup>y</sup> *James Welsh.*

<sup>z</sup> *William Rutter,  
George Fenner,  
Antonie Ingram.*

<sup>a</sup> *Ant. Ienkinson  
Hak. to. 1.*

These wormes  
come out of  
their legges, or  
some fleshie  
part.

<sup>b</sup> *Gola d. Arth.*

*Dant. Hist.*

*India, c. 9.*

*Ind. Orient.*

*part. 6. de Bry.*

<sup>c</sup> *Got. Art. c. 110.*

*11, 12, 13.*

<sup>d</sup> *Alex. Problem.*

*l. 1. c. 2.*

*Cal. l. 16. c. 15.*

b The Religion of the Guineans.

which are slaine in the warres (which are very rife amongst those Nations) and those which are taken, are euerlasting prisoners. And in some more important warres which they vndertake, they will burne their dwellings before they goe, least either the enemy might possesse them by conquest, or themselues become too mindfull of a returne. In these warres they prouide themselues of some light armour, wearing at such times no other apparrell. Some men, of greater sort, had a white confection, wherewith they whited their faces and bodies. Their women are vnfaithfull Secretaries in Natures most hidden secrets, vsing in the sight of men, women, boyes, and girles, to be deliuered of their children, whome after they circumcise, whether they be of the male or female sexe. Their funeralls they celebrate with much singing and solemnitie. They beleue, that men, when they die, goe into another world, where they shall haue like need of many things, as here they haue, and therefore vse to put with the dead corpes some part of household. And if they loose any thing, they thinke, that some of their friends, which in the other world had need thereof, came thence and stole it. Of <sup>b</sup> GOD being asked, they said he was blacke and euill, and did them much harme; their goods they had by their owne labour, and not by his goodness. Circumcision they vse, and some other Turkish Rites. They hold it vnmeet and irreligious to spit on the ground. They haue no Letters, nor Bookes. They obserue a Sabbath, herein agreeing, and yet disagreeing, with Turke, Jew, and Christian, for they obserue Tuesdaies rest, from their Fishing and Husbandrie. The Wine (of the Palme-tree) which is that day gathered, may not be sold, but is offered to the King, who bestoweth it on his Courtiers, to drinke at night. In the middest of the Market-place (this was in the Riuer Gabam, and the Hollanders the reporters) they had a Table standing on foure Pillars, two elnes high, whose flat couer was made of Straw and Reedes wouen together. Hereon were set many strawen Rings, called *Fetissos*, or *Gods*, and therein Wheat, with Water and Oyle, for their God, which they thinke eates the same. Their Priest they call *Fetissero*, who euery festiual day placeth a Seat on that Table, and sitting thereon, preacheth to the people; which done, the women offer him their infants, and he sprinkleth them with water, in which a Newt doth swimme, and then besprinkleth the Table aforesaid with the same water, and so vttering certaine words very loud, he dismisseth his deuout assembly. Many weare such Rings of Straw next their bodies, as preseruatiues from those dangers, which else their angrie God might inflict on them. In honour of the same Deitie (or Deuill, as it seemes they conceiue him to be) they bechalke themselues with a kind of chalkey earth, and this is vnto them in stead of their morning Mattens. The first bit at meales, and first draught, is consecrate to their Idoll, and therefore they besprinkle therewith those Rings, which I said they weare on their bodies. If Fishers cannot speed at Sea, they giue a peece of Gold to the *Fetissero*, to reconcile their frowning Saint. He therefore, with his wiues, walkes a kinde of procession through the Citie, smiting his breast, and clapping his hands with a mightie noyse, till he come at the shore: And there they cut downe certaine boughes from the Trees, and hang them on their neckes, and play on a Tymbrell. Then doth the *Fetissero* turne to his wiues, and expostulates with them, and withall hurleth into the Sea Wheat and other things, as an offering to *Fetisso*, to appease his displeasure towards the Fishermen. When the King will sacrifice to *Fetisso*, he commaunds the *Fetissero* to enquire of a Tree, whereto he ascribeth Diuinitie, what he will demaund. He, with his wiues, comes to the Tree, and in a heape of ashes, there prouided, prickes in a branch plucked off the Tree, and drinking water out of a Bason, spouts it out on the branch, and then daubeth his face with the ashes: which done, he declareth the Kings question, and the Deuill out of the Tree makes answere. The Nobles also adore certaine Trees, and esteeme them Oracles: and the Deuill sometimes appeareth vnto them in the same forme of a blacke Dogge, and otherwhiles answereth without any visible apparition. There are which worship a certaine Bird, which is spotted and painted (as it were) with Starres, and resembleth the lowing of a Bull in her voice. To heare this Bird lowing in their iourney, is a luckie boding, saying, *Fetisso* makes them good promises,



ses, and therefore set him, in that place where they heare it, a Vessell of Water and Wheat. And as the Earth and Ayre yeeld them Deities, so the Sea is not behind in this liberalitie, but yeelds certaine Fishes to their canonization. In this respect they take not the Tunie at all, and the Sword-fish they take, but eat not till his sword be cut off, which is dried, and holden in great veneration. The Mountaines would bend their fullen browes, if they should not haue some redde letters in their Calendar, to which their toppes aspire, threatening to scale Heauen, or ouerwhelme the Earth, if this Fetisslan portion did not pacifie their angrie moode, by daily presents of meat and drinke set thereon, Neither can Nature alone vsurpe this Prauiledge, but Art, in other things her emulous corriual, and farre vnequall competitor, in this matter of God-making, commonly gets the vpper hand. And therefore they with their ceremonious Art can make them *Fetisso's*, or Gods, at pleasure. Principally in their Funeralls they obserue it: for when one is dead, they make a new *Fetisso*, or Ring of Straw, and pray it to beare the dead partie companie, and protect him in his journey into the other world. The friends and kinsfolkes assembling, prepare a Henne, and then setting themselves in a corner of the dead mans house, they place all his *Fetisso's* on a row, the greatest in the midst, adorning the same with garlands of Pease and Beanes, like to the Popish praying-Beades. Then they sprinkle the same with the blood of the Henne, and hang a chayne or garland of hearbes about their neckes. After this, the women set the Henne, now sodden, in the midst of the *Fetisso's*, and the Fetisscro takes water in his mouth, which amidst his Exorcismes and Charmes he spouts on those *Fetisso's*, and taking two or three hearbes from his necke, he rolles the same in forme of a ball, which after certaine ceremonies hee layeth downe, and so doth, till all his Hearbe-garland be spent; and then makes them all into one great Ball, and therewith besmeareth his face, and thus is it made a *Fetisso*, and the partie deceased is now at rest. In the meane time the dearest of his wiues filleth all the house with mourning, the neighbours and friends with Songs and Musicke (such as they haue) and Daunces. And at last they take vp the Corps, and carrie it to the Graue, which is digged foure foot deepe, and couer it with stakes, that nothing may fall therein. The women creeping about the Sepulchre, expostulate with him, Why he would leaue them? Then doe they hurle on earth, so that none can get into the Corps; for he hath with him his Household, Armour, and whatsoever he vsed in his life time; Wine also (if before he loued it) to drinke in the other world. Lastly, they couer the Sepulchre with a Roofe, to defend all from raine. If the King dies, not onely greater solemnitie is vsed: but the Nobles thinking it necessarie for so great a Personage to haue attendants, they offer vnto him one, a seruant; another, a wife; a third his sonne or daughter, till there be many of both sexes in that other life to attend him. All which are suddenly slaine at vnawares, and their bloudie carkasses buried together with the King. Yea, the Kings wiues, which loued him best, refuse not this last and euerlasting seruice, as they suppose; but yeeld themselves to die, that they may liue with him. The heads of all these, thus slaine, are set vpon poles round about the Sepulchre: Meat, Drinke, Rayment, Armes, and other Vtenfils are added for their vse, and buried with them. They, in vncertainetie of criminall accusations, as of Adulterie, Murther, and such like, haue a certaine water offered them to drinke by the Fetisscro, made of those hearbes whereof their Ball-*Fetisso* is made, and in effect like the cursed water, *Num. 5.* none daring to drinke, for feare of sudden death thereby, if he be guiltie.

Funerall rites.

And now leauing the Coasts of Guinea, Benin, Melegete, and other Regions of the Negros, adioyning to the Sea, we will looke backe againe into the in-land Countries: whereof Gualata is a hundred myles distant from the Ocean, and hath alreadie bene mentioned. The next thereunto, in <sup>h</sup> *Leos* Relations, is Gheneoa, which is not the same with Guinea before-mentioned, if *Leo* had true intelligence, but is situate betwixt Gualata, Tombuto, and Melli, and in one place bordereth on the Ocean, where Niger falleth into the Sea. They had great Traffique with the Merchants of Barbarie. They haue Gold vncoynd, and vse also yron money. There is neither Towne,

h *Leo*, l. 7.

ncz

nor Castle, but one, where the Prince, with the Priests, Doctors, and Merchants reside. Those Priests and Doctors goe apparelled in white, the rest in blacke or blew Cotton. In Iuly, August, and September, Niger ouerfloweth it. *Izchia*, the King of Tombuto, conquered it, and kept the King prisoner at Gago, till his death. Melli is the head Citie of a Kingdome, which hence taketh name, and hath in it great store of Temples, Priests, and Readers or Professors, which reade in the Temples, because they haue no Colledges. They are more ingenious then other Negros, and were the first that embraced the Mahumetan Law. *Izchia* also subdued them.

Tombuto was founded in the yeare of the *Hegeira* 610. And it is situate within twelue myles of a branch of Niger. There are many Wells, to receiue the ouerflowing waters of Niger. Salt is brought thence fide hundred myles from Tagazza, and is very deare. I, at my being there (sayth *Leo*) saw a Camels burthen sold for fourescore duckats. The King had many Plates and Scepters of Gold, some whereof weighed thirteene hundred pounds. They which speake to him, cast Sand ouer their heads, as *Cadamosso* obserued at Budomel. The King would admit no Iewes into his Citie, and hateth them so extreemely, that he would confiscate the goods of such Merchants as held traffique with them. He greatly honoured men of Learning, and no merchandise yeelded more gaine then Bookes. There were many Iudges, Doctors, and Priests, to whome he allowed their stipends. The people vsed much dauncing in the streets, from tenne to one a clocke at night. They mingle Fish, Milke, Butter, and Flesh together in their gallimaufrey kind of diet, neither toothsome, nor holosome. *Hamet*, King of Marocco<sup>i</sup>, conquered the same Kingdome 1589, and also Gago, and other Countries of the Negros, extending his Empire six moneths iourney from Marocco, by Camels; whose riches thereby acquired, appeare in the letters of *Lawrence* k *Madoc*, and we before haue touched.

Gago is much frequented by Merchants, and things sold at excessiue rates. In an hundred myles space you shall scarce find one in those parts that can reade, or write: and the King accordingly oppresseth them with taxations.

In Guber they sow their Corne on the waters which Niger, with his ouerflowings, brings vpon the Countrey, and haue abundant recompence. *Izchia*, King of Tombuto<sup>1</sup>, conquered the King of Guber; of Agadez also, and of Cano, which haue great store of Merchants: Likewise, of Casena, and Zegzeg, and Zanzara; in which I finde little worth the remembrance. Cano hath some Reliques of Christianitie, and they are named by the Apostles names. Guangara was not onely oppressed by the said *Izchia* of Tombuto, but by *Abraham* King of Borno.

Borno confineth with Guangara on the West, and extendeth Eastwards fide hundred myles. The people haue no Religion, neither Christian, Iewish, nor Mahumetan; but like Beasts liue with their wiues and children in common: and as a Merchant which liued long amongst them, and learned their Language, told *Leo*, they haue no proper<sup>m</sup> names, as in other Nations, but as they giue him some name of distinction by his height, fatnesse, or other peculiar accidents. The King warreth with his neighbours: he is descended of the Libyan people Bardoa. For maintenance of his Warres hee will giue great prices for Horses, exchanging fiteene or twentie slaues for one, which slaues he tooke from his enemies. When I was in this Kingdome, I found there many Merchants that were wearie of this traffique, because they stayed for their slaues till the King returned from his Warres. Yet the King seemes to be rich: all his Horse-furniture, Stirrups, Spurres, Bridles, Bitts, were of Gold; and his dishes, Platters, or whatsoeuer he did eat or drinke in: yea, his chaynes for his Dogges were for the most part of most fine Gold. He hath many, both white and blacke people, subiect to him.

Gaga bordereth Westward on Borno, and thence trendeth to Nubia, betweene the Desarts of Serta on the North, and another Desart confining on a winding crooke of Nilus, about fide hundred myles square. It hath neither Ciuitie, Letters, nor Government. The inhabitants haue no vnderstanding, especially they which dwell in the mountaines, who goe naked in the Summer time, their priuities excepted. Their hou-

i Pory, in tran-  
slat.  
Re C. Historie  
of Barbarie.  
k Hak. 10. 2.  
Madoc.

1 Leo, 1. 7.

m Euen our  
auncestors, the  
Saxons, had no  
surnames, but  
by some acci-  
dents, as *White*,  
*Long*, *Short*, &c.  
And the Nor-  
mans brought  
ouer their cu-  
stomes of nam-  
ing men by  
the place of  
their habitati-  
on; as the  
Towne, Oke,  
Style, or their  
Occupation.  
And in aunci-  
ent Writings  
few proper  
names, but  
their Christian,  
may be found.  
So the Roman  
*Craffi*, *Nafones*,  
&c.



houses are made of boughs which easily take fire. They haue store of cattell. A hundred years before *Leo's* time they were brought in subiection by a Negro slaue, who first slew his Master, and by helpe of his goods made preyes in the next Regions, exchanging his captiues for horses of Egypt: and so became King of Gaoga. His Nephewes Sonne *Homara* then reigned, and was much respected by the Soldan of Cairo. *Leo* was at his Court, and found him a man passing liberall. Hee much honored all that were of the lineage of *Mahomet*.

The *Nubæ* in old times were many Kingdomes, as *Strabo*<sup>n</sup> affirmeth, not subiect to the *Æthiopians*: and were then *Nomades*, or wanderers, and robbers. As it is now taken (*Iohn Leo* being our Author) Nubia stretcheth from Gaoga vnto Nilus, hauing the Egyptian confines on the North; and the Deserts of Goran on the South. They cannot faile out of this Kingdome into Egypt. For the Riuer Nilus, while it is couetous of largenesse, looseth his deepnesse, and couering certaine plaines, becometh so shallow that both men and beasts may wade ouer. Dangala is their chiefe Towne, and hath ten thousand Families, but ill built, their houses being chalke and straw. The Inhabitants with their traffique to Cairo become rich.

There is in this Kingdome great store of Corne and Sugar, Ciuet, Sandall, and Iuorie. They haue a strong poison, one graine whereof, giuen to ten persons, will kill them all in a quarter of an houre, and one man, if hee alone take it, presently. An ounce hereof is sold for a hundred Ducats. It is not sold but to strangers, which first take their oath that they will not vse it in their Country. And if any sell thereof secretly, it costs him his life: for the King hath as much for custome as the Merchant for price.

Some ° Portugals travelling through Nubia saw many Churches ruined by the Arabians, and some Images. The Iewish and Mahumetan superstition haue there almost preuailed. In old time they had Bishops sent them from Rome, which by meanes of the Arabians was after hindred.

The Nubian King warreth with the Inhabitants of Goran, called Zingani; who speake a language that none else vnderstand; and with others in the deserts, on the other side of Nilus, towards the Red Sea, whose language seemes to be mixt with the Chaldæan, and resembles the speech of Suachen, in the Country of *Prefter Iohn*. They are called *Bugiba*, and liue very miserably. They had once 2 Towne on the Red Sea, called Zibid, whose Port answereth directly to that of Zidem, which is forty miles from Mecca. This Zibid for their robberies was destroyed by the Sultan. *Ortelius* p saith, that in Nubia they were sometimes Christian, and now are scarcely of any religion at all. They sent into *Prefter Iohns* Country for Priests, when *Aluares*<sup>q</sup> was there, to repaire their almost-ruined Christianity, but without effect.

*Samus*<sup>r</sup> reckons here other Kingdomes, Gothan, Medra, Dauma, whereof because we haue little but the names, I can write nothing.

Now if any would looke that wee should here in our discourse of the Negro's assigne some cause of that their black colour: I answer, that I cannot well answer this question, as being in it selfe difficult, and made more, by the variety of answers, that others giue hereunto. Some alledge the heat of this Torrid Region, proceeding from the direct beames of the Sunne; And why then should all the West Indies which stretch from the one Tropike to the other, haue no other people? except a few in Quareca, which haply were not naturalls of the place. And if this were the cause; why should Africa yeeld white people in Melinde, and neare the Line, blacke, at the Cape of *Good hope* in fue and thirtie? Some leaving the hot impressions in the Aire, attribute it to the drynesse of the earth: as though the Libyan Deserts are not more drie, (and yet the people no Negro's) and as though Niger were here dried vp. Some, to the hidden qualitie of the soile; And why then are the Portugalls Children and Generations white, or *Mulatos* at most, that is tawnie, in *S. Thomez* and other places amongst them, and the Inhabitants of Melinde, Ma-

knowing his wife in the Arke, whereupon by diuine curse his sonne *Chus* was black with all his Posteritie.

n *Strabo*. l 17.o *G. Bot. Ben.*p *Ortel. Theat.*q *F. Aluares.*

c. 30. &amp; 137.

r *Samus* apud*Magnum.*f *Theodect.*pud *Strabonem.*

lib. 15.

t *Plin.* l. 2. c. 78.t *Macrobi.* inson. *Scip.* l. 2.

cap. 10.

u *Alexand.*

prob. l. 2. Saith

that the heart

of the Sunne

brings the nat-

urall heat in-

to the outward

parts, &amp; there-

by makes them

black of hew,

and fearfull of

heat, &amp; more

easily of a

feverishness

theirs. lib. 1.

celius *Rhod.*

hath a long

disputation

thereof, lib. 16.

cap. 15. but all

his reasons may

aswell con-

clude of Ame-

rica, which yet

are not black.

*Odoardo* *Canoz*,& *P. Pinastus*,

in the storie of

Congo, denie

the Sunne to

be the cause.

*Samus*, in his

discourse of the

Red Sea, attri-

buteeth the co-

lours of the

people to the

differing site

of places, &amp; of

mountainous,

low, wet, drie,

&amp;c.

Some tell a

tale of *Cham*

dagascar, and other places, in the same height, in and adioyning to Africa? Some ascribe it (as *Herodotus*) to the blacknesse of the Parents sperme or seede; And how made they the search to know the colour thereof, which if it hath (a thing by others denied) by what reason should it imprint this colour on the skinne? Some ascend aboue the Moone, to call some heauenly constellation and influence into this consistorie of Nature; And there will I leaue them: yea, I will send them further to him that hath reserued many secrets of nature to himselfe, and hath willed vs to content our selues with things reueiled. As for *secret things*, both in Heauen and Earth, *they belong to the Lord our God, whose holy name be blessed for euer*, for that he hath reueiled to vs things most necessarie, both for body and soule, in the things of this life, and that which is to come. His incomprehensible *vnitie*, which the Angells with couered faces in their *Holy, holy, holy* hymnes resound and *Lande in Trinitie*, hath pleased in this varietie to diuersifie his workes, all seruing one humane nature, infinitely multiplied in persons, exceedingly varied in accidents, that wee also might serue that *one-most God*; the tawney Moore, black Negro, duskie Libyan, Ash-coloured Indian, oliue-coloured American, should with the whiter European become *one sheepe-fold*, vnder *one great shepheard*, till *this mortalitie being swallowed up of life*, wee may all *be one, as he and the father are one*; and (all this varietie swallowed vp into an ineffable vnitie) only the language of *Canaan* be heard, only *the Fathers name* written in their foreheads, the *Lambs song* in their mouths, the *victorious Palmes* in their hands, and their long robes being made white in the blond of the *Lambe*, whom they follow whithersoener he goeth, filling heauen and earth with their *euerlasting Halleluiahs*, without any more distinction of colour, Nation, language, sexe, condition, all may bee

One in him that

is ONE,

and only blessed for

*euert.*

t *Vnus & si di-*  
ci potest *unissi-*  
mus. Bernard.  
u *Vid Poly-olb.*

x *Io. 17. 22.*

y *Apoc. 7. & 14*







# RELATIONS OF THE REGIONS AND RELIGI- ONS IN AFRICA.

## OF ÆTHIOPIA, AND THE AFRICAN ISLANDS; AND OF THEIR RELIGIONS.

### THE SEVENTH BOOKE.

#### CHAP. I.

#### *Of Æthiopia Superior, and the Antiquities thereof.*



VT of Nubia we needed neither *Palinurus* helpe, nor *Charon*, to set vs on the *Æthiopian* Territorie: the Sea is farre distant, and the Riuer Nilus which parteth them, (whether loth to mixe his fresh waters, with the Seas saltnesse, or fearing to fall downe those dreadfull \* *Cataracts*, or dreading the multitude of pits, which the *Egyptians* make in his way to intrap him) here sheweth his vnwillingnesse to passe further forward, and distracted with these passions, hath almost lost his channell, diffusing himselfe in such lingring and heartlesse manner, as man and beast dare here insult on his waters, and I also haue aduentured to take the aduantage of these shallowes, and wade ouer into this anciently-renowned *Æthiopia*. The name *Æthiopia* came from *Æthiops*,<sup>a</sup> the sonne of *Vulcan*: before, it had beene called *Ætheria*, and after that *Atlantia*.<sup>b</sup> *Lydiat* deriueth *Æthiopia* of *Ai*, and *Thebers*, the land of, or beyond Thebais, which was called *Egyptus Superior*, next to *Æthiopia*. *Chytraus* saith, it is deriued of *αἴθρῳ*, splendoe, and *αἴψῳ*, of the Sunnes burning presence. Two *Æthiopia's* are found in Afrike, as *Plinie*<sup>c</sup> witnesseth out of *Homer* (so ancient is the diuision) the Easterne and Westerne. And this partition is by some still followed, as namely by<sup>d</sup> *Orosius*. Others

\* The falls of Nilus downe from steepe Rocks.

<sup>a</sup> *Æthiopia dicta à Coryneta, Æthiops Vulcani, F. N. Com. l. 2.*  
<sup>b</sup> *Lydiat. in emend. Temp.*  
<sup>c</sup> *Plin. l. 5. c. 8.*  
<sup>d</sup> *Oros. de rebus gest. Emanuelis, lib 4.*

<sup>e</sup> Herodot. l. 7. diuide the same into the Asiaticke and African : Author hereof is *Herodotus* <sup>e</sup> in his *Polymania*, which reckoneth two sorts of Æthiopians in *Xerxes* huge Armie; the Easterne, mustered vnder the Indian Standards; the other, of Africa by themselves, differing from the former in language, and their curled haire. *Eusebius* <sup>f</sup> mentioneth Æthiopians neare the Riuer Indus. And to let passe *Pausanias* <sup>g</sup> his search among the *Seres*, or *Philostratus* <sup>h</sup> at Ganges, for some Asian Æthiopians; the Scriptures seeme to mention an Æthiopia in Asia. For *Cush*, the Sonne of *Cham*, (of whom *Iosephus* <sup>i</sup> saith the Æthiopians called themselves, and were called by others, *Chusai*) was Author, not only of the Ethiopians in Africa, but of many peoples of Arabia also in Asia, as *Moses* <sup>k</sup> relateth. And hence perhaps it was that *Miriam* <sup>l</sup> and *Aaron* contended with *Moses* for his wife *Zippora*, because shee was an Ethiopian. And yet was shee a Midianite: but called an Ethiopian, in respect of the Neighbour-hood which *Midian* had to *Æthiopia Orientalis*, as <sup>m</sup> *Varatulus* obserueth out of the Iewish writers, or for that *Midian* is also assigned to Ethiopia, taken in larger sense, as saith <sup>\*</sup> *Genebrard*. *Iunius* saith, because the Midianites dwelt in that Region which was assigned to *Cush*.

Saint *Augustine* <sup>n</sup> affirmeth, that the Region Northwards from the red Sea, and so euen to India was called *Æthiopia Orientalis*. This distinction is still acknowledged by later <sup>o</sup> Writers. And therefore it is needlesse to fetch *Moses* a Wife out of Ethiopia beneath Egypt, to interpret that place. For so *Iosephus* <sup>p</sup>, as we shall after see, telleth of a Wife which *Moses* in his prosperitie, before his flight, married from thence.

This obseruation is very necessary, because the Scriptures often mention Ethiopia, when no part of Africa can be vnderstood <sup>q</sup>, as *Genes.* 2. 12. where one of the Riuers of Paradise is sayd to *compassse the whole land of Cush*, or Ethiopia. And so in other places, *Cush*, or *Æthiopia*. Learned *Iunius* <sup>r</sup> obserueth, that *Cush* is either a proper name as *Genes.* 10. or common to the people that came of him : It is also a name attributed to the three Arabia's, to the two (African) Ethiopia's, and to all the Southerne tract by the Persian Gulfe.

Leauing now that Asian Ethiopia, which alreadie wee haue handled vnder other names, wee will now proceede in our African iourney, where wee finde in *Ptolomie* <sup>s</sup> not so exact description thereof, as in later Geographers, being then in the greatest part vnkowne. *Maginus* <sup>t</sup> maketh Ethiopia to containe two of those seuen parts, whereinto he diuideth Africa: one of which he calleth *Æthiopia Superior*, and *Inferior*, which for the most part is subiect vnto the Christian Prince, called in Europe *Priest* or *Prefter Iohn*: the other, *Inferior* and *Exterior*, is all that Southerly part of Africa, which was not knowne to the Ancients.

This doth not altogether agree with *Homers* <sup>u</sup> diuision, (whose Geographie *Strabo* <sup>x</sup> hath so largely trauerfed and admired.) For how could *Homer*, or any in his time attaine to the knowledge of those remote parts? Neyther yet may we reiect that renowned Poet, seeing this partition may serue vs now in the better discoverie of places, where wee may reckon all that to the Westerly Ethiopia, which from Guinea stretcheth to the Cape of Good hope: and thence to the Red Sea Northwards, to the Easterly; Nilus, and a line from the head thereof vnto the aforesaid Cape, being the Arbiter in this diuision. But to let passe this curiositie in caruing, when all is like to be eaten, we will beginne at Ethiopia vnder Egypt, and so take the Country in our way, going from the Red Sea, till hauing doubled the Cape, we come from the Abassine Christians to those of Congo on the Ethiopian Ocean. *Æthiopia sub Egypto*, (so the Geographers <sup>y</sup> call this part) hath on the North, Egypt; on the West, Libya Interior; on the South, *Æthiopia Agisimba*; on the East, the Red and Barbarian Seas, to the Promontory *Raptum*, which *Ortelius* <sup>z</sup> placeth about Quiloo, *Porie* <sup>a</sup> calls it Quilimanci: *Mercator* interpretes *Magala*. The Abissine Empire, is by our late Writers extended further, receiuing for the Southerne limits, the inountaines of the Moone; and for the Westerne, the Kingdome of Congo, the Riuer Niger, and Nubia: and therefore containeth *Æthiopia sub Egypto*, and besides *Trogloditica*, *Cinnamomifera Regio*, and part of the inner Libya.



True it is, that the Great Neguz his titles comprehend thus much, yet rather (say some) as a monument of what hee hath had, then an euidence of what he hath: The Turkes in the North, the Moores on the West, and others otherwhere circumcising this circumcised *Abissine*: and now according to *Boterus* and *Barrius*, the Lake Barcena is the center of his Dominion. But euen still *Friar Lays de Pyrreta*, giues him both all before named and more. The name *Abissine* or *Abassine*, which is giuen to this Region, *Niger* deriveth from the Egyptian word *Abases*, which (*Strabo* reporteth) they gaue to all inhabited places compassed with great Deserts, and situate therein, in manner as the Islands in the Sea: three of which *Abases*, he saith, were subiect to the Egyptians.

To take now some exacter view of these parts; leauing s those Iewish monstrous fables of Monsters of threescore and ten cubits, & their great lies of the little Pigmeys Christians, with such other stuffe, fit for them to write, who are iustly credulous of *lies because they beleened not the Truth*: let vs see what others haue written, both of the people and place, and first of the first, and most ancient Relations.

The Cataracts or falls of Nilus, which separate *Ethiopia* from Egypt, are by the most Authors reckoned two, the greater & the lesse: *Stephanus* addeth a third at Bonchis, an *Ethiopian* Citie. These are Mountaines which encroch vpon the Riuer, and with their loftie lookes and vndermining trecherie, hauing drawne vp the earth, which should afford him a channell, into their swelling and ioynt conspiracie, as with a mixt passion of feare and disdaine, make the waters in their hast and strife ouerthrow themselves downe those steepe passages: the billowes bellowing and roaring so terribly with the fall, that the inhabitants (as some i asseme) which dwell neare, are thereby made deafe: and the Riuer amazed and dizzie, whirles it selfe about, forgetting his tribute to *Neptune*, till forced by his owne following waters, he sets, or rather is set forward on his iourney.

They are <sup>k</sup> now called *Catadbi*, which signifieth Noise, of those dreadfull and hideous out-cries which there are caused. Betwixt these falls and Meroe, *Strabo* <sup>l</sup> placeth the *Troglodyta*, of which we haue already spoken: and the *Blemmyes*, *Nuba*, and *Megabari*. They are *Nomades*, without Towne or habitation, and addicted to robbery. *Procopius* <sup>m</sup> testifieth, that these were accustomed to doe much damage on the Roman confines: and therefore *Dioclesian* brought them out of their barren Territories, and gaue them *Elephantina*, and the Region adioyning for habitation, communicating to them the Roman rites and superstitions, and built the City *Philas*, in hope of future friendship. *Calum non animum*; they changed the soile not the soule, but were no lesse iniurious to *Oasis*, and other the Roman subiects. They worshipped some Gods, borrowed of the Grecians; *Isis*, and *Osiris*, of the Egyptians; and *Priapus*. The *Blemmyes* also offered humane sacrifices, with cruell inhumanity, to the Sunne, till *Iustinians* time, who tooke away those bloody deuotions: As for the tale that those *Blemmyes* wanted heads, and had their eyes and mouths in their breasts, the Authors had either no eyes to see the truth, or more head then they should to deuise lyes: as we may say of other shapelesse and monstrous shapes of people, which <sup>n</sup> *Plinie* and *Solinus*, out of other Authors report, to inhabite these vnkowne parts: some wanting lips, some nostrills, some tongues, or mouths, &c. indeede all wanting truth. Rather would I counsaile the studious of Geographie, to learne the names of the Peoples and Nations of these Regions, of *Plinie* and *Solinus*: which because we haue but names of them, I forbear to name.

*Meroe* doth inuite me to a longer entertainment, being an Island which Nilus with louely embraces claspeth about, according to *Iosephus* and *Cedrenus*, sometimes called *Saba*, as now also the *Abissines* name it; the Egyptians call it *Naule Babe*; the inhabitants, *Nembe*; our Maps, *Guegere*; to which *Theuet* addeth more <sup>o</sup>; if not more then truth. The Island, after *Heliodorus* (the Bishop of Tricca) his description, is three square, each of which triangle limits are made by three Riuers, *Astaboras*, and *Asafoba*; (*Strabo* calls it *Astapus*, & *Astosabus*) this from the South, that from the East) drowning their names & waters with Nilus; it is in length 3000. furlögs, in bredth 1000

c G Bo. Ben.  
to. di Barrios.  
d F. Lays histor.  
de Ethiopia.  
e Dam. Niger.  
f Strabo. l. 17.

g Vide Man-  
ster. in fine 6. lib.

h 2. Thes. 2. 12.

i This report  
teth Cicerō in  
Som scip. & calls  
these falls Ca-  
tadupe

k 109. Bernu-  
desius in Loga.  
Ethiopia.

l Strabo. l. 17.

m Procop. de  
Bello Persico. l. 8.

n Plin. l. 5. c. 8.  
et 6. c. 29.

Solinus, cap. 39.

o Iouy, Giravé,  
Marimboly, &c.  
Opiniones lege a-  
pud Otelium in  
Thefawo.

p Heliodor. b. 1.  
Ethiopia. l. 10.  
Ponre describes  
this Island in his  
notes before  
Leds.

q *Lucanus.*  
 r *Niger.com.*  
*Aph. 4.*  
 f *Eusebius.*  
 t *Sirabo l. 17.*  
 It was before  
 called Saba,  
 saith *Joseph.*  
*Ant. l. 2.*

u *Pausanias. l. 1*

x *Herod. Taba-*  
*lia. l. 3.*

y *Pomp. Mel.*  
*l. 3. c. 10.*

z *Vater. Max.*  
*l. 3. c. 14.*

a *Luis de Vr.*  
*Hist. de la E-*  
*tiopia. l. prime.*  
*c. 2.*

plentifull of Elephants, Lyons, Rhinocerotes, Corne, and Trees, besides her hidden treasures, and mines of yron, brass, silver, gold, and salt. It hath also Heben wood, as *Lucan* singeth, *Lata comis Heberi*. It receiued that name of *Meroe*, sister of *Cambyses*, or after *Eusebius*, of *Merida*, the mother of *Chenephris*, King of Egypt. They worshipped a Barbarian God, and besides *Pan*, *Hercules*, and *Isis*. They cast their dead into the Riuer, others reserued them at home in glasse shrines, others in earthen receptacles buried them neare to their Temples. They esteemed them for Gods, and sware by them. They ordayned him King, who excelled in strength, or in person, or in husbandrie of cattell, or in wealth. Their Priests enioyed the chiefe ranke of honour, who sending their Herald or Messenger, enioyned the King his death, and set vp an other in his roome. At length a certaine King abolished this custome, and rushing with his armed Souldiers into their Temple, where was a golden Chappell, slew all those Priests. This was at *Meroe* the head City of the Iland, where (*Pausanias* saith) they shewed the Table of the Sunne, and that they were the iustest men of all the Æthiopians.

Concerning that Table, and the expedition of *Cambyses* into these parts, *Herodotus* x relateth: He affirmeth, that *Cambyses* designed at once three inuasions; against the Carthaginians, the Ammonians, and Macrobian (all in Africa.) These last haue their names of their long liues, which they draw forth farre beyond the vsuall course. Hee placeth them on the South shores of Africa, but *Mela* y in *Meroe*: *Seneca*, *Plinie*, and *Solinus* beyond. That Table of the Sunne, *Herodotus* and *Mela*, thus describe. Neare to the Citie was a place alwaies furnished with variety of roasted meates, there set in the night by the Magistrates, and eaten on the day by such as listed, and therefore of this open feasting, called the Sunnes-table: whom the ignorant people also thought to be the Cater of these dainties. *Cambyses* sent an Embassage vnto the King with presents, but principally to espie the Country: whom the Æthiopian requited with a Bow, and bad that the Persians should then inuade the Macrobian, when they were able to shoote in such bowes: thanking God that hee was contented with his owne. And because he had sent him golden chaines, hee asked to what vse they were, they said, for ornaments; he answered with smiling, thinking them to bee chaines for punishment. That he had stronger fetters then those. The like account hee made of his purple Robes, ointments, and wine: and asked further what the Persians eate, and when they told him bread made of wheat, (the nature whereof they declared) and withall, that the oldest Persians exceeded not fourescore yeares; hee said, that it was no maruell of their short life, that fed vpon dung: neither could they liue so long, were it not for that drinke of wine which they vsed; It was not extraordinarie z there to attayne to a hundred and twentie yeares, their meat was boiled flesh, and their drinke milke. He brought them to a Fountaine, wherein being bathed they smelled as of Violets, it was so subtile that nothing could swimme thereon, not wood, or other lighter matter: this water was supposed to lengthen their liues. He brought them also to the Prisons, where they saw many manacled and bound with chaines of gold.

Lastly, he shewed them their Sepulchres made of glasse, in this manner. After they haue embalmed the dead corps, they annoynt it with a kinde of pargetting mortar, and then put it in a case or coffin of glasse, through which it shineth, and is apparant without any ill fauour. This they keepe one yeare in the house, offering thereto Sacrifices, and the first fruits of all thinges: and then carrie it out of the Citie. Thus farre *Herodotus*.

Wherein, that which some penny-father would most admire, their golden fetters, how common and rife is it in an other sort with vs? euery couetous miser, manacled, fettering, strangling himselfe with his gold, in shew his ornament, in affect his God, in effect his Deuill, Iaylour, chaines, and hell. The *Macrobi* (*Mela* addeth) vsed brass for honour, gold for punishments.

Of the table of the Sunne before mentioned, thus writeth Frier *Luis de Vreeta*, a in that his large historie, which he hath composed in Spanish, of Æthiopia: that the King in a curious brauerie & sumptuous vanitie, caused there to be set by night in a certaine field



field store of white bread, and the choicest wines, hanged also on the trees; great varietie of Fowles, rost and boiled, and set on the ground, Mutton, Lamb, Veale, Beefe, with many other dainties ready dressed. Travellers and hungrie persons which came hither and found this abundance, seeing no body which prepared, or which kept the same, ascribed it to *Iupiter Hospitalis* his bountie & hospitality, shewing himselfe a Protector of poore travellers: and called this field the *Table of the Sunne*. The report hereof passed through the world, and brought many Pilgrims from farre Countries, to visit the same. King *Cambyse* sent his Embassadors to see it: *Plato*, the Prince of Philosophers hauing trauelled through Asia as farre as *Caucasus*, and gone also to the *Brachmanes*, to see and heare *Hiarchas* in a Throne of gold, amongst a few Disciples, disputing of Natures mysteries, and discoursing of the Starres and Planets, & returned by the Persians, Babylonians, Arabians, and other Nations, entred into *Aethiopia*, led with desire to see this renowned Table, and to eate of those delicacies. The *Aethiopians*, since their Christianitie in zealous detestation of Idolatrie, will not so much as name this field, and these ancient rites, and giue in charge to the Priests at this day, that they handle not, or treat of the like vanities, because they were inuentions of Idolaters. *Caelius Rhodiginus* affirmeth, That this Table of the Sunne grew into a prouerbe to signifie a house well furnished and provided. Thus farre Frier *Luy*s.

b *Cael. Rhod. l. 1. c.*

Of the Pillar of *Semiramis* is before spoken out of the relation of *Xenophon de Aethiopia*: concerning which, and his other Companions, and Brethren, howsoeuer *Possennius*, *Goropius*, and others, doe reprove *Annius* for abusing the world with those glorious Titles <sup>c</sup> and ancient names, and proue them to be counterfeit: yet, in my minde that of *Xenophon* seemeth to sauour of some true antiquitie, and that more then others of the same edition. In that pillar, consecrated to the memorie of *Ninus*, the inscription testifieth, that *Cush* or *Cuz* was the *Aethiopian Saturne*; as *Cham*, the Egyptian; and *Nimrod* the Babylonian. When *Cush* was dead <sup>d</sup>, they say, *Regma* his Sonne succeeded in the *Aethiopian* Kingdome, and after him *Dodan*: after whose time is no record of certaine succession. *Diodorus* saith, they chose him which was most comely of Personage for their King. *Memnon* is chanted by *Homer* and the Poets, which lost his life at Troy in defence of *Priamus* and was (some say) King of *Aethiopia*. Of the speaking image of *Memnon*, yee haue scene in our Egyptian relations. As for the wife of *Moses* whereof *Iosephus* <sup>e</sup> saith, that the *Aethiopians* hauing ouer-runne, and almost subdued Egypt, and none daring to make head against them, *Moses* (whom *Thermutis* Pharaoh's Daughter, had brought vp) was chosen Generall of the Egyptian Armie, which he conducted into *Aethiopia*, and coming to the siege of *Saba*, *Tharbis* the *Aethiopian* Kings daughter fell in loue with him, and sent her seruants to entreat of a marriage with him: which he accepted, vpon condition of deliuering the Towne vnto him; and that being done, married her: all this seemeth rather to be a Iewish fable, thinking hereby to credit their Law-giuer, then agreeing to *Moses*, the Truth, and Scripture; and might happily arise from that speech, that *Moses* <sup>f</sup> his wife was an *Aethiopian*; of which we haue spoken already. Neither is it likely that *Moses* would accept of Treason for the dowrie with his wife, sealed with the blood and ouerthrow of her Countrey and Citizens. And yet from hence doe some deriue the originall of their Nation. After the father of this supposed *Tharbis*, *Derianus* is said to raigne, who valiantly withstood *Bacchus* (which is thought to be *Osiris*, the Egyptian King, and after, their God) when he inuaded Egypt with an Armie. *Diodorus* mentioneth *Aethiopes*, a King of *Aethiopia*. *Cepheus* also is numbred in that royall Catalogue: but of all, *Ganges* <sup>g</sup> was most famous, who with his *Aethiopian* Armie passed into Asia, and conquered all as farre as the Riuer *Ganges*, to which he left that name, being <sup>h</sup> before called *Chliaros*. He conquered as farre also to the West, vnto the Atlantike Ocean, and gaue name to the Countrey of *Guinea*; which name, some <sup>i</sup> say, is corrupted of *Gangina*, the name it had receiued of *Ganges*. These things are written by some, and I will not sweare for the truth, as safely we may doe for that which the Scripture mentioneth of some of their Kings, in the daies of *Aza* and *Hezekiah*, Kings of Iuda: whose puissance then was such, that <sup>k</sup> *Zerah* brought

c *Beros. Metasthenes, Cato, Manetho, &c.*d *F. Luy. l. 1. c. 3*e *Ios. Ant. l. 2. Zoa. Annal. 10. 11*f *Num. 12. 1.*g *Suidas.*h *Plut. de Flum.*i *F. Luy.*k *2. Chron. 14. 9.*

1 2. King. 19.

m Ribera in  
Soph. 2.

\* Lauat. in Ez.

30. Est. 8.

n P. Mart in

1. Reg.

o Iosep. Glossa,

Comestor, lu-

nus, &amp;c.

p Plin. l. 6. c. 29.

q Mat Dresse.

Oratio Lipsia

bebata.

brought into the field a million of men : and *Tirrhaca* was corruall vnto proude and blasphemous *Sennacherib*, in sute for the Monarchie of the world. Before that time the *Ethiopians* had warred vnder *Shishak* King of Egypt, whom some<sup>m</sup> take for *Sesoftris*. The *Babylonians* in *Nabuchodonosors* time conquered Egypt and *Ethiopia*, as \* some expound the prophetic of *Ezechiel*. And the Persian Empire extended from India to *Ethiopia*. Of the historie of the Queene of Saba, we shall haue more cause to speake afterwards. Some thinke<sup>n</sup> that shee came from Arabia where the *Sabeans* inhabite : Others<sup>o</sup> bring her from hence, and say, that shee was an *Ethiopian*. The mention of her and of *Candace* (which name *Plinie* p saith continued to the *Ethiopian* Queenes in many successions) hath made some q thinke (as it seemeth) that *Ethiopia* was gouerned only by Queenes. But let vs obserue further concerning their rites and ancient customes, as diuers Authors haue related the same.

## CHAP. II.

A continuation of the *Ethiopian Antiquities, and of the Queene of Saba.*a Phil. Melanct.  
in Epist. ad Ope-  
rinum.

b Sr Pb. Sidney.

c Heliod. l. 9. et 10.

**H**ELIODORVS in his Historie (which although for the substance it be fained, as a loue-discourse, yet must hold resemblance with things done) and for the variety and conceit thereof, commended by that learned a German *Philop*, and by our English b *Philop* (the soule of Poetic) imitated in his *Arcadia*, telleth of *Hydaspes* his *Ethiopian* King, that after his victorie at Syene, and hauing there performed his deuotions, and seene their *Niloscopium* (like to that at Memphis, and now at Cairo) and enquired the originalls of their feasts, and holy rites done in honour of that Riuer: when c he came to the Cataracts, he sacrificed to Nilus, and the Gods of the Borders. He then sent messengers to the *Wise-men*, whom he calleth *Gymnosophists*, which are the Kings Counsellours, at Meroe, to certifie them of his victory, and to call a publike assembly wherein to gratifie the Gods for the same with sacrifices & solemne poynts, in the field consecrated to the Sunne, the Moone, and *Bacchus*. *Persina*, the Queene, deliuered those letters to the *Gymnosophists*, who dwelt by themselves in a Groue, consecrated to *Pan*; and before they would giue answer, consulted with the Gods by praier, and then *Sisimures* the chiefe of them promised all should be fulfilled. The Sacrifices were to bee done to the Sunne and Moone. and therefore, except *Persina* the Queene, which was *Luna's* Priest, no woman for feare of contaminating the Holies of those Pure and Bright Deities, might bee present. *Hydaspes* was Priest of the Sunne. Much preparation was made of Beasts for their *Hecatombes*, and much concourse of people crossing the Riuer in those boats of Canes or Reedes. There was presented the Images of their Gods, *Memnon*, *Perseus* and *Andromeda*: and nigh to them sate the *Gymnosophista*. Three Altars were erected; two ioyntly to the Sunne and Moone; a third to *Bacchus* by himselfe, to him they offered all sorts of Beasts; to *Sol*, white Chariot-horses; to the Moone, a yoke of Oxen. And when all things were ready, the people with shouts demanded the sacrifice, which vsually was accustomed for the health of their Nation. That was, some of the strangers taken in the warres, to be offered: First, triall d was made by spits of gold, heated with fire, brought out of the Temple, whether the captiues had euer knowne carnall copulation: for treading on the same with their bare feet, such as were pure Virgins receiued no harme, others were scorched. These were offered in sacrifice to *Bacchus*; the other, to those purer Deities. These things haue I here inserted, not as done, but as like to such things, which among the Meroites vsed to be done, and agreeing with the generall deuotions of those *Ethiopians*. *Philostratus* e reporteth like matters of their *Gymnosophists* and of the Groue where they kept their generall consultations: otherwise, each of them by themselves a-part, obseruing their studies and holies. They worshipped *Nilus*, intending

d Our English and the German Histories mention the like clearing of adulterie, by going with bare feete on burning plow-shares. Bale.

e Philostr. de vita Apollonii. l. 6.

6.4.



ding in their mysticall interpretation the Earth & the Water. They entertained strangers in the open aire. *Theſſeſion* was then (in *Apollonius* his time) chiefe of their society. At his command, an Elme did speake. They held the immortality of the soule. The *Ethiopsians* sacrificed to *Memon* and to the *Sunne*.

*Lucian*, after his scoffing manner gratulates the *Ethiopsians* that fauour, which *Iupiter* vouchsafed them, in going on feasting, accompanied with the rest of the Gods, and that twelue daies together, if *Homer*<sup>f</sup> reckoned truly. But more seriously elsewhere he vnfoldeth that mysterie, shewing that the *Ethiopsians* were inueners of *Astrologie*, helped therein by the clearnesse of the skie in that Region, and like temperature of the seasons. Of them the *Egyptians* learned, and furthered that science. In his Treatise<sup>h</sup> of Dancing, he affirmeth, that the *Ethiopsians* vsed their haire in steed of a quiver, and neuer drew arrow from thence to shoot in battell, but with a dancing iesture.

*Diodorus*<sup>i</sup> *Siculus* telleth, that the *Ethiopsians* were accounted most ancient of all other men: and that not only Humanitie, but Diuinitie, was borne and bred amongst them: solemnities, pompes, holies, and religious rites, were their inuention. And therefore (saith he) *Homer* brings in *Iupiter*, feasting with the *Ethiopsians*. The reward of their piety, was the immunity of their region from forraine conquests. *Macro-*<sup>k</sup> *binius* interpreteth *Iupiters* banquet with the *Ethiopsians* of that Ocean, which Antiquitie imagined to be vnder all the *Torrid Zone*, that the fiery bodies of the starres, supposed to be nourished with moisture, might there quench their thirst. So would those good men drowne a great part of the African and American world, in hospitality to the Starres, by their imagined middle-earth Ocean: which experience hath now sufficiently confuted.

*Cambyſes* attempted and lost his Armie; and *Semiramis* entred, but soone returned: *Hercules* and *Dionysius* ouer-ranne the rest of the World, the *Ethiopsians* either for their deuotion they would not, or, for their strength, could not conquer. The *Egyptians*, some say, were Colonies from hence; yea, Egypt it selfe the dregs of that soile, which Nilus carryeth out of *Ethiopia*.

The *Egyptians* borrowed of the *Ethiopsians*, to esteeme their Kings as Gods, and to haue such care of their Funeralls, the vse of Statues, and their *Hieroglyphicall* letters: *Pierius*<sup>l</sup>, and others, haue written thereof at large. Their best men they chose for their Priests: and hee among them, who, when the God is carried about, shall bee possessed with some *Bacchanal* furie, is chosen King as by diuine appointment, and is of them worshipped as a God. His gouernement is gouerned by Lawes. They doe not put a Malefactor to death, but an Officer is sent to him with the signe of death<sup>m</sup>, whereupon hee goeth home and slayeth himselfe. One would haue fled out of his Country; but the mother of the malefactor killed him, because he would not after his Country manner kill himselfe.

The Priests in *Meroe* exercised this authority (as is before said) ouer their Kings, and would send them word that the Oracles of the Gods commanded them to dye, neither might they reiect the diuine dispensation: and thus with arguments, not with armes, they perswaded them to a voluntarie death. But in the time of *Ptolemaus Secundus*, King of Egypt, King *Ergamenes* well skilled in the Greeke sciences, and Philosophie, reiected that superstition. They say, that the custome yet (till *Diodorus* time) remaineth, that if the King be maimed, or by some accident want any member, his Courtiers also will deprive themselves of the same. Yea, when the King died, his friends thought it good fellowship to die with him, esteeming that death glorious, and the surest testimony of friendship.

The *Ethiopsians*<sup>n</sup>, dwelling nearer to Arabia, armed their women in their wars, till they attained to a certaine age: the most of which ware a ring of brasse in their lip. They which dwelt further vp into the Country, were diuersly conceited of the Gods. For some they thinke immortall, as the *Sunne*, *Moone*, & the *World*: some mortall, as *Pan*, *Hercules*, *Iupiter*, for their vertues exalted to that dignitie. *Strabo* telles it in the singular number, that they thought that God to be immortall, which is the cause of all things.

<sup>f</sup> *Hom. Iliad. & Lucian. de sacrif. g Idem de Astrologia.*

<sup>h</sup> *Idem de Saltatione.*

<sup>i</sup> *D. Sic. l. 4 c. 1.*

<sup>k</sup> *Macro. in S. mn. Scip. l. 2. cap. 10.*

<sup>l</sup> *Pier. Hieroglyphica.*

<sup>m</sup> The like is vsed in Japan.

<sup>n</sup> *Diad. Sic. Strabo. l. 17.*

things. Their mortall God was vncertaine, and wanted name: but they most commonly esteemed their Kings, and Benefactors, for Gods. Some that inhabite nearer the Line worshipped no Gods: and were much offended with the Sunne, and hiding themselves in the Fennes, cursed him when he did rise. These things you may reade gathered out of *Diodorus*, and *Strabo*,<sup>o</sup> in *Coriunus*, *Boemus*, *Draudius*, and *Thamara*, with some other additions. *Sardus* saith,<sup>p</sup> that the *Æthiopians* were circumcised: as were also (besides the Iewes, *Egyptians*, and *Arabians*,) the *Troglodite*, *Macrones*, *Creo-phagi*, and inhabitants of *Thermodoon*. As wee haue shewed of the *Macroby*, or long-lived *Æthiopians*, so there were others called *Brachoby*, of their shorter liues, whereof were reckoned two sorts: the *Sidonij*, neere to the Red Sea, and the *Erembi*, which some take for the *Troglodyra*. They liue not aboue fortie yeares. *Plutarch*<sup>r</sup> out of *Asclepiades* reporteth the like, saying that they were olde men at thirtie yeares. The same authour<sup>t</sup> telleth, that they and the *Arabians* could not endure myce: and that the *Persian Magi* did likewise, esteeming them creatures odious to God. *Alexander*<sup>ab</sup> *Alexandro* writeth, concerning the education of their Children, that the *Aethiopians* scared their new-boorne Infants in the foreheads, to preuent the distillations of Rheumes from the braine. And when they are somewhat growne, they make triall of their forwardnes, by setting them on the backes of certaine Fowles, on which if they sit in their flying, without feare, they bring them vp very carefully: but if they shrinke and quake with feare, they expose them as a degenerate issue, vnworthy education. Their Letters they wrote not side-waies, after the Greeke or Hebrew manner, but after the present Chinian custome, downwards. They had seuen Characters, euery of which had foure significations. What manner of writing they now vse appeareth in,<sup>a</sup> *Damianus* a *Goez*, or of *Zaga Zabo* rather, an *Aethiopian Bishop*, in his Treatise of their Religion, done into Latine by *Damianus*: but more fully in *Iosephus*<sup>x</sup> *Scaliger de Emendationis Temporum*, who hath lent vs a long Tractate in that language and writing, with the same words expressed in Hebrew and Latine Characters, and the interpretation of them also into Latine, in foure severall Columnes. He that listeth to reade some Philosophicall speculations of Nature in these *Aethiopians*, wherein they differ, & wherefore, from others: let him reade *Cælius*<sup>y</sup> *Rhodiginus* of that Argument: he saith that they were expert in Naturall Magike. *Nicéphorus*<sup>z</sup> writes, that *Alexander* the Great sent Assyrian Colonies into *Aethiopia*, which many ages after kept their owne language, and, like enough, their Religion. The Nations of *Aethiopia*, which are farre distant from *Nilus*, are<sup>\*</sup> said to liue a miserable life. Their life is beastly, not discerning in their lust, Mother, Daughter, or any other name of kindred. Of their auncient exploits, we haue no continued History.

About the time of Christ, it appeareth, that *Candace* was Queene of *Aethiopia*. She was a manly *Virago*, as *Strabo* testifieth, who liued at the same time, and followed *Ælius Gallus* in this expedition. He forced *Candace* to send her Embassadours to *Augustus* for peace, which shee obtained. *Sextus*<sup>a</sup> *Victor* mentioneth this *Aethiopian* Embassage. *Dioclesian* relinquished that part of *Aethiopia*, which the Romans held beyond *Egypt*, as not able to beare the charges. *Iustinian*<sup>b</sup> sent his Embassadours vnto *Hellisthans*, the *Aethiopian* King, and to *Esimiphens* King of the *Homerites*, his *Arabian* neighbour, to aide him against the *Persian*. This *Hellisthans* had warred against the *Homerites*, for quarrell of Religion, because they were many of them Iewes, and others Gentiles, himselfe being a Christian: and because they made many forrages into the Christian Countreys. He so farre preuailed, as he made that *Esimiphens*, a Christian, their King: whose yoke they shooke off soone after: and *Abram*, a slave, vsurped the State. He had beene seruant to a *Romane* at *Adulis*, a Citie of *Aethiopia*, worthy mention especially in this matter, for the ominous prosperitie of seruants. For the Citie it selfe was built by fugitiue seruants, which ranne from their *Aegyptian* Masters: and this *Abram* a seruant there, obtained to be a King: neither could the *Aethiopian* with all his might depose him. The like embassage to *Archetas* king of *Ethiopia* was sent by *Iustinus* for aid against the *Persian*: both which I mention, to shew the greatnes at that time of his state, nothing comparable notwithstanding to that which after besel them. Among

o Laurentij Cor-  
mini Geograp.  
lo Boemus de  
morib. gentium.  
Draudius in So-  
linum. Fr. Tha-  
mara de las Co-  
lumbas de to-  
das las gentes.  
p Sardus de  
morib. gentium.  
l. i. c. 10.

q Raph. Vola-  
terianus Geo-  
graph l. 12.  
r Plutarch. de  
placitis Philo-  
sophorum.

s Id. de non iras-  
cendo.

t Gen. diu. rum  
l. 2. c. 25.

c. 30.

u Dam a Goes.  
Zaga Zabo de  
fide Aethiopum.  
x Ios. Scaliger de  
Emend. l. 1.

y Cælius Rhodiginus  
l. 9. c. 23.

z Nicéph. Hist.  
Ecclesi. l. 9. c. 18.

\* Dom. Niger.

a Sexti. Vict.  
Augustus.

b Procop. de  
Bello Persico. l. 1.

c Pauli Dia-  
coni Iustinus.



mong the Ethiopian Antiquities, *Plato* teſtifies, as *Oroſius*<sup>d</sup> cites him, that many plagues and vncouth diſeaſes infeſted, & almoſt altogether deſtroyed Ethiopia, about that time that *Bacehus* invaded India. If any delight himſelf in ſuch Legendary draſſe as the counterſet *Abdias*, eſet forth by *Wolfgangus Lazius*, hath in it, touching the Magicians and Enchantments, and ſome other ceremonies of Ethiopia, I am loth to blot my paper with them: not becauſe we are not certain of the truth (for in others we may be deceived) but becauſe we are certaine of the errors, ſo groſſe that they may be ſeene and felt. Maruell that *Lazius*, an hiſtorian, would with his Notes illuſtrate ſuch a hotchpotch of darkneſs. And yet our countryman *Harding*, leauing the cleare waters of truth, hath ſwallowed the ſame ſwill, as the *Jewell* of our Church hath taught him. The Eunuch of Candace was the firſt Ethiopian Chriſtian, as *Luke* Act. 8. and *Eusebius*<sup>h</sup> do ſhew.

<sup>d</sup> Oroſ. lib. 1. c. 9.  
<sup>e</sup> Abdias Bab. Apoſtol. c. 2. biſt. lib. 7.  
<sup>f</sup> Wolſg. Lazius. g Jewell and Harding.

<sup>h</sup> Euseb. Ec. biſt. lib. 4.  
<sup>i</sup> Pappus ſpeakes of Thomas, Mathew, and Mattheus preaching in Ethiopia. i Genebr. chron. pag. 118.

But before we come to their chriſtian conuerſion, we are firſt to declare their conuerſion to Iudaisme (if it be true the Ethiopians write) in the time of *Salomon*. The Ethiopians hauing liued before a vagrant life, like the *Nomades* of old; & the Arabians, & other Libyan nations, not far from them in Aſia & Africa at this day; *Aru* the Ethiopian king firſt fixed a ſetled abode at *Axxma*, & made it the royall city, <sup>i</sup> after whom followed *A-gab*, & in the third place, *Ghedur* or *Sabanur*, which ſubdued al Ethiopia, & lett the kingdom to his daughter *Makeda* that reigned 80 yeres. *An*. 50 of her reigne ſhe viſited *Salomon*. After her they reckon theſe kings til Chriſts time, *Melic*, *Andedo*, *Anda*, *Gigaſio*, *Zangna*, *Guaſio*, *Antet*, *Bahara*, *Canada*, *Chanze*, *Endur*, *Guaza*, *Endraſh*, *Chaaſes*, *Seſija*, *Aglaba*, *Anſcua*, *Breguas*, *Guaſe*, *Beſecugna*, *Baazena*, in whoſe time they ſay CHRIST was borne. *Genebrard* ſetts downe the times of their reigne, which he confeſſeth, and it ſelf conuinceth to be falſe. This Queen of Saba before mentioned, is by <sup>k</sup> *Iosephus* called *Nicaule*, the Queen (ſaith he) of Ethiopia & Egypt. But *Zaga Zabo*<sup>l</sup> in the Ethiopian hiſtory which he writ, & cauſed to be done into latine by *Damianus a Goes*, calls her *Maque*, whoſe hiſtory the Ethiopians haue written in a book as big as all *Pauls* Epiſtles. The ſumme of his report is this; She was a worſhipper of Idols, as her auncesters had bin, when as Fame filled her ears with the renowne of *Salomons* name: & then ſent a meſſenger to Ieruſalem, to learn the truth, who at his return confirming thoſe former reports, ſhe went her ſelf to viſit him. Of him, beſides many other things, ſhe learned the Law, & the Prophets. By him ſhe conceiued alſo a ſon, of whom ſhe was deliuered in her iorney homewards, & named him *Melecks*. After 20. yeres education in Ethiopia, ſhe ſent him to *Salomon* his father, to be intruſted of him in wiſdome, deſiring him to conſecrate her ſonne king of Ethiopia, before the Arke of the Couenant; ſhe ordained alſo that women ſhould not henceforth inherit, as before had bin accuſtomed. *Salomon* did this, & changed his name to *Dauid*: & after long inſtruction, ſent him backe to his mother, attended with many noble companions, among whom was *Azarias* the ſon of *Zadock* the prieſt. This *Azarias* cauſed tables to be made like to thoſe in the Ark, & pretending to ſacrifice for the good lucces of his iourney, went in & ſtole the tables of the Law, leauing in their roome theſe later counterſets, which he reuealed not to any, till he came to the borders of Ethiopia. Then *Dauid* being made acquainted with the fact, daunced for ioy, as his grandfather *Dauid* had done before the Arke wherin the Tables were incloſed, his people making great ioy. His mother reſigned to him the Empire, & from that time to this, the kingdom hath paſſed in a right line, from male to male: circumciſion alſo with the law of *Moses* hath bin obſerued. The Officers which *Salomon* appointed his ſon, are ſtill continued in the ſame families & order; nor may the Emperour chuſe the out of any other ſtocke then theſe of the Jews. This Legend I report, not for the truth, but for that religious conceit wherewith it is accepted in Ethiopia. For who knowes not, that none but the high Prieſt, & that but once a yere, entred into that holy place, where the Ark was, and *Nadabs* and *Abihu*'s fire, with other diuine iudgements; *Uzzahs* touching; and the Bethſhemites viewing the Arke at ſo deare a rate; could not but make dreadfull ſo damnable an attempt. Beſides, we ſhould haue looked for our bleſſed Sauior out of Ethiopia, where *Salomons* beires ſtil reigne (if theſe ſay true) & not go to *Salathiel* and *Zorobabel*, deſcended of another brother, and therefore further off from the throne of their father *Dauid*, on which Chriſt was to ſit, & to which he was borne, next and apparant heire, euen according to the fleſh. And yet doth *Genebrard* credit theſe reports, & *Baronius* alſo in part

<sup>k</sup> Joſ. Antiquit. lib. 8. ca. 2.  
<sup>l</sup> Zaga Zabo Episcopus Ethiop.

<sup>m</sup> Candace was the name of diuers Ethiopian Queens, contrarie to this report.



as *Luys de Vrreta* reporteth, This *Luys* hath written 3. large books in Spanish, collected (as he saith) out of *Don Iuan de Baltasar* an Ethiopian of great accompt, who had beene Embassador frō his Mr. *Alexander* 3. the great Negus, into Persia & other places, & came into Spaine with his licence to imprint his Ethiopian history. Out of him *Luys* reporteth that the former book, whence *Zaga Zabo* the Bishop, Embassador to the King of Portugall, had taken those things, is *Apocriphe*: yet so, as that it is true cōcerning that report of *Maquedas* conception, & the royall descent from thence till these times. The stealing of the tables he denieth, & affirmeth, that the truth was, that *Salomon* had bestowed on the Queen of Saba a fragment of the tables, which *Moses* brake in his zeale for the Israelits idolatry with the *golden Calfe*. For that conception by *Salomon*, he proueth it by the Ethiopian Records, the title of their King, & his armes; which are the same, which the tribe of Iuda gaue, viz. a Lyon rampant, crowned, in a field Or, with this inscription, *The Lyon of the Tribe of Iuda hath overcome*. Since they were Christians they haue added to these armes a crosse, which the Lyon holdeth in his right foot. And in this right they lay challenge to Ierusalem for their inheritance. Now for the fragment of the table which *Moses* brake, it is receiued for a truth throughout Ethiopia, & it is still preserved in the hill Amara, as the greatest Iewell in the world. *Baltasar* had often seene and handled it. It seemeth to be of the Chalcedonie stone, shining, & transparent; and is a corner of a square table, the broken edges yet being manifest, with the letters, some broken, some whole, much differing frō the common Hebrew (which *Genesbrard* saith the Iewes inuented, thereby to differ from the schismaticall kingdome of the Israelites, of the ten tribes; the Samaritans still retaining the former, as both he and *Scaliger* affirme.) But these letters cannot be read; for he brought a learned Iew, skilful in all the Eastern languages, Persian, Arabike, Indian, Chinois, &c. yet knew them not. This relique is with such deuotiō admired of the Iewes, that when they passe but within sight of that hill Amara, they prostrate themselves on the ground with much reuerence, & for this cause make much of the Ethiopians (wherefoeuer they meet them) as a people beloued of God, to whō he hath imparted such a Relique. They tell also a tale (I think) of the Queene of Saba, that in her iourney homewards she had a reuelation concerning a peece of wood which she saw, that it should be the same wheron Christ should after die for mankind: wherefore adoring the same with much deuotion & teares, she writ to *Salomon* thereof, who hid it in the earth 4. *Stades*, \* where the poole of *Bethesda* was made afterwards, & by vertue thereof wrought miracles. But the Ethiopian superstitiō hath fables enough of her own, & needs not the officious help of Romish Saints in this kind. As for that successiō of Iewish officers; *Luys* denies it, & saith the Iewes are no where more hated thē in Ethiopia: & *Alexander* the 3. late Emperor among them, banished all Iewes & Mores out of all his dominions. The officers of the Emperor are the sons of the tributary kings his vassals, and the noblest of his subiects. And for the Iewes which came with *Meilech*, or *Meileec*, (after called *Dauid*) his next successor *Iosua* (so he calls him) accomming an Apostata, reduced idolatry: & whereas *Dauid* his father had giuen them one of the Temples dedicated to the Sunne in Mount Amara, to make it an house of Prayer to the God of Israel, casting forth the Idols therein; now in this *Iosues* daies, some of them returned to Ierusalem, or to other prouinces of Africa, & some inhabited the vtmost parts of Africa, nere the Cape of Good Hope, & Deserts not before inhabited And the said *Don Iuan de Baltasar*, being sent by the Emperor into the lāds of Monopopata (so he calls it) & of *Galofes*, of *Barbizin*, of *Mandinga*, & of *Zape*, which are inhabited of idolatrous Gentiles, hee found among them some of these Iewes descended, of that exiled stocke (as themselves also hold) which had forgotten their Iudaisme, & all knowledge of the scriptures, onely had retained some reliques of it, & abstinence from swines flesh, differing also from those Gentils, in worshipping one God, whereas the other acknowledge One great God, whom they call *Caramus*, but worship also Tigers, Lions, Flies, Spiders, Soakes, Lizards, & what soeuer first meete them in the morning. These Gentils call the Iewes *Tabayqueros*, and will not admit them to purchase houses, or inheritance, but either vse them as interpreters or factors for Marchants (which is the highest step they can attaine to) or else employ them in base drudgeries, to be their Porters, slaughter-men, and such like, that they seeme rather slaues to those barbarous Nations, then to enioy any liberty of free-men.

Right-

\* R. Scedechias  
from Mecca.

o Vincent Ferrer  
a Popish  
Saint.

\* Four times  
the height of  
a man.

p Gods curse  
and mans fol-  
low the  
Iewes euery  
where, as the  
shadow the  
body.



Rightly may those Nations bee called *Barbarous*, which seeme rather to barke then to speake, & yet they scorne that any should abase them, with the basest of Titles in their opinion to call them *Tabayquero*, and reuenge it with the death of the wrong doer.

## CHAP. III.

*Of Presbyter Iohn: and of the Priest-Iohns in Asia:  
whether that descended of these.*



Having now declared the Antiquities of Aethiopia, drawne out of ancient Authors, let vs neerer hand behold, what neerer our times, Authors haue reported thereof. Wherin first we will here insert out of <sup>a</sup> *Scaligers* Annotations, vpon the Aethiopian Ecclesiasticall Calendar or Computation of times, somewhat remarkeable, and fitting to our present purpose. The name (saith hee) of the Christian Aethiopians is not now first made knowne to vs. For their Church not onely at Hierusalem and Constantinople, but at Rome also and Venice, hath had libertie a good while to vse their owne rites. The Portugales, and *Francus Aluares* haue further discovered them: Before wee onely heard the name of Aethiopia. A wonder it is, that some ages since, <sup>b</sup> their Emperors name was made knowne to vs out of Asia, rather then out of Aethiopia it selfe. Three hundred yeares agoe, the Ethiopian Kings reigned in Asia, especially in Drangiana, the borders of Sufiana, India & China, vntill the Tartars dispossessed them of the Asian Empire. For *Cingis* first, the first Tartar King, slew *Vncam*, the Aethiopian Emperour: & his posteritie chaied the Abissines out of Main and China, and forced them to flee into Africa. Often haue I marvelled that a people of no knowledge in these times of sea affaires, could achieve so mighty exploits, as to propagate their Empire, from Aethiopia to China. Since that time the knowledge of that Emperour hath come to vs in the name of *Pretelegiano*: which in the Persian tongue (as much now of reckoning in Asia, as the Latine in the West) signifieth, <sup>c</sup> *Apostolike*, inferring thereby that hee is a Christian King of the right faith. For *Pretelegan* signifieth *Apostles*, and *Pretelegani* *Apostolicall*; *Padeschapretelegani*, the King *Apostolicall*, in Arabian *Melch ressul*, in Aethiopian *Negusch Chawariawi*. Of this greatnes of their Empire, in Asia are witnesses those Aethiopian crosses, which are seene in Giapan, China, and other places. Yea, the Temple of *Thomas* the Apostle in the Region of Malabar, hath nothing in it but is Aethiopian, the crosses, building, and name it selfe. It is called: <sup>e</sup> *Hauariya*, which in Aethiopian is as much to say, as, Apostle: which *Marcus Paulus* falsely expoundeth, a *Holy-man*. (This name in the Authour seemeth to be giuen not to the Church, but to the Apostles himself) *Paulus* addeth that the remainder of the Christians subiect to *Pretelegan* abode in Tenduch. The neighbouring Arabians call them now *Habassi*, and we from thence Abissines, or *Abassenes*: they call themselves Chaldeans: for their ancient and elegant language, in which their bookes are written, is neere to the Chaldean and Assyrian. Moreover, the Ecclesiasticall Historie testifieth, and out of the same *Nicephorus* l. 9 c. 18, that many Colonies vvere sent out of Assyria into Aethiopia. They are there called *Axumita*, of their chiefe citie but by then <sup>f</sup> lies as *Aluares* affirmeth *Chaschumo*. More may we say hereafter of their rites and other things worthy of knowledge, in the Institutions <sup>f</sup> of that tongue which we haue diligently, and methodically written. These words of *Scaliger* haue made me take some paines in the search of the premisses; for he differeth from the opinion of others which haue written any thing of *Presbyter*, or *Priest Iohn* (as they terme him) in Asia; whom the Tartars subdued. *Ortelius* maketh a *Presbyter Iohn* in Asia, and another in Africa, if I vnderstand him. As for that *Vncam*, *William de Rubruquis*, which travelled those parts in the morning of the Tartar-greatnes, *An. 1523*, reporteth that one *Con Can* reigned in Kara-Catay, or blacke Catay, after whose death a certaine Nestorian Shepheard (a mighty Gouernour of the people called *Tajman*, which were Nestorian-Christians) exalted himselfe to the Kingdome, and they called him King *Iohn*, reporting of him ten times more then was true, as is the Nestorians wont. <sup>h</sup> For notwithstanding all their great boasts of this man, when I travelled along by his territories, there was none that knew any thing of him, but onely a few Nestorians. This *Iohn* had a brother, a mighty shepheard called *Vut*, which inhabited three weeks iourney beyond

Ccc

him;

<sup>\*</sup> In these  
po. 15, though  
there be many  
things false yet  
may some be  
probably true:  
let the Reader  
Iudge.

<sup>a</sup> *J. Scal de E-*  
*tiopia, l. 1. c. 1. p. 1.*

<sup>b</sup> *Castaneda*  
seemeth al o to  
hold that the  
*Negus* is that  
*Presbyter*  
*Iohn* of Asia:  
though not of  
his race. l. 1. c. 1.

<sup>c</sup> So with vs,  
the French  
King. <sup>e</sup> called  
*Christi-  
anissimus*:  
the Span-  
ish  
*Catholici*: the  
English, *Defen-*  
*der of the faith*  
<sup>d</sup> *Malapur*. see  
our Historie.  
l. 5.

<sup>f</sup> *Ramusius*  
copie it is *Ana-*  
*wa*, in the La-  
tine *Away*.  
*Mar Polo* l. 2.  
*Cap. 27. Ram. 20*

<sup>f</sup> *Scaligers* *Ae-*  
*thiopian*  
*Grammar*.

<sup>g</sup> *Ortelii. Theat.*  
in the Mappe  
of Tartaria.  
*P. Bertius & alii*  
*Geograph.*

<sup>h</sup> *Willi. de Ru-*  
*bruquis Itinerar-*  
*ium ap. Hak.*  
*to. 1. Cap. 12.*



i This *Vnt* or *Vncam* was called Prete or Priest as *Boterus* coniectureth, because he had the croſſe borne before him he is ſaid, with no great likelihood of truth, to haue ruled 71 Kingdomes  
 k *M. Paul. l. 1. c. 24*  
 l *C. 52*  
 The Latine Copie wants theſe things.  
 m Sir *Iohn Mandeuille* ſtorie of *Presbyter Iohn*, is fabulous.  
 n Happily the Prince before mentioned was called *Vncam* of *Vng*, and *Can*: for *Can* ſignifieth a diuine or ruler.  
 o *Iohann de Pl. Carp. itinerarium c. 5*  
 p *Vincenſij Beluacenſis. ꝑ ꝑec. hſtoriale l. 32. c. 10*  
 q *M. P. l. 3. c. 37*

r *Abdias nominat Indiam que in Aethiopia uergit. l. 8*  
 s *Sidonius ap. Ortel. in Theſauro.*  
 t *Ælianus l. 17. animalium.*  
 u *Ung. Georg. 4.*  
 x *Sabellicus Aenad. 10. l. 8.*

him: he was Lord of a Village called *Cara Carum*, his ſubiectſ, called *Crit* or *Merkits*, were alſo *Nestorians*. But their Lord abandoning *Chriſtianitie*, embraced *Idols* and retained with him *Prieſts* of the ſaid *Idols*. Ten or fifteene daies journey beyond his paſtures, were the *Paſtures* of *Moal*, a beggerly Nation, and neere them the *Tartars*. *Iohn* dying, this *Vnt* became his Heyre, and was called *Vnt Can* (whom others call *Vnc Can*) and his droues and flockes ranged vnto the *Paſtures* of *Moal*. About the ſame time one *Cyngis* a *Black-Smith* in *Moal*, ſtole many of *Vnt* & *Cans* Cattell: who in reuenge with his forces ſpoiled the *Moals* and *Tartars*. They agreed, made *Cyngis* their Captaine, who ſuddenly brake in vpon *Vnt*, and chaſed him into *Cataya*; tooke his Daughter and married her, and had by her *Mangu*, that was then the Great *Can* when our Authour wrote this. Theſe relations ſauour not of any ſuch Monarchy as ſhould extend from *Aethiopia*, to thoſe parts of *Aſia*.

*M. k Paulus* telleth that the *Tartars* were tributaries to this *Vncam* (ſo hee calles him) which, ſaith he, after ſome mens opinion ſignifieth in our language *Prieſt Iohn*, but through his tyranny prouoked to rebellion, they vnder the conduct of *Cyngis*, ſlew *Vncam*. And afterward he ſaith that *Terdac* was vnder the ſubiection of *Prieſt Iohn*: but all the *Prieſts Iohns* that there reigned after *Vncam*, were tributarie to the Great *Can*: and in his time reigned one *George*, who was a *Prieſt* and a *Chriſtian*, as were the inhabitants. But he held not ſo much as the *m Prieſts Iohns* had done: & the great *Cans* did ſtill ioine in aſſuetude with this family, marrying their daughters vnto theſe Kings. This *George* was the fourth after *Prieſt Iohn*, and was holden a great Signior. He ruled ouer two Nations, called by ſome *Gog* and *Magog*, by the inhabitants, *Vng* & *Mongul*, where ſome were *Mahumetans*; ſome *Heathens*, other *Chriſtians*. It appeareth by their *Hiſtories*, that *Scaliger* was deceiued, to thinke that this *Prieſt Iohn* had ſo large an Empire, ſeeing *Rubruquis* in the ſame Age, or ſoone after could in his own countrey heare ſo little of him: and his poſteritie in *M. Paulus* his time, continued tributarie Kings vnder the *Tartar*. The name *Prieſt* was giuen them of that function, which he teſtiſieth, *George* receiued, and *Iohn* perhaps of that firſt Shepheard that vſurped *Con Cans* eſtate. To let paſſe therefore that *Presbyter Iohn* in the Northeaſt, we ſtumble on an other midway betwixt that & *Aethiopia*. For ſo *Ioannes de plano Carpini* (ſent Embaſſadour to the great *Can*, from Pope *Innocent. An. 1246.*) and *Vincenſius* *P* in his *ſpeculum*, tell of the King of *India Maior*, called *Presbyter Iohn*, being inuaded by the *Tartars* vnder the leading of *Toffat Can*, ſonne of *Cyngis*, who before had ſubdued *India Minor*: Hee by a ſtratageme acquitted his Realme of them. For making mens images of Copper, he ſet each of them vpon a ſaddle on horſe-back, and put fire within them, placing a man with a paire of bellows on the horſe-backe behinde euery Image. And ſo with many images & horſes in ſuch fort furniſhed, they marched againſt the *Tartars*: and when they were ready to ioine, by kindling a fire in each Image, they made ſuch a ſmoke that the *Indians* wounded & ſlew many *Tartars*, who could not ſee to requite them through the ſmoke: but were forced to leaue that countrey, & neuer after returned. Here now we meet with a new *Presbyter Iohn* in *India Maior*, which whether he were the ſame with the *Aethiopian*, let vs a little examine. *India* is by *M. Paulus* diuided into three parts, the Leſſer, Greater, & Middle; the firſt of them he boundeth from *Ciamba* to *Murſi*, & ſaith, it had in it eight Kingdomes; the Middle called *Abaschia*, had in it ſeuen Kingdomes, three whereof were *Saracens*, the reſt *Chriſtians*. Six of them were ſubiect to the ſeuenth. It was told me, ſaith he, that after their baptiſme with water, they vſed another Baptiſme with fire, branding three markes on their forehead & both their cheekes. The *Saracens* vſed one brand from the forehead to the middle of their noſe: They warre with the *Soldan* of *Aden*, & with the inhabitants of *Nubia*, & are reputed the beſt warriors in *India*. The greater *India* extendeth from *Malabar*, to the Kingdom of *Chesmacoran*, and had in it thirteene Kingdomes. This *Abaschia* by the bordering enemies of *Nubia* & *Aden* is apparant to be this *Aethiopia* where we now are: euen by their brands we may know them: And this the Ancients called *India*. For *Sidonius* calleth the *Aethiopian Memnon*es *Indians*: and *Aelianus* placeth *Indians* at *Aſſaboras*, one of the Riuerſ of *Meroe*: *Virgil* alſo bringeth *Nilus* out of *India*. *Virg. Coloratis animis denexus ab Indis*: which muſt needs be meant of *Aethiopia*. *Nicephorus* reckoneth the *Sabeans* and *Hommerites*.



merites people of Arabia vnto India. *Sabellicus* complaineth of the confounding of these names India, and Ethiopia, saying, that most men did thinke Ethiopia next to Egypt, to be that India, where *Alexander* ouerthrew *Porus*. This confusion of names, I thinke, did first grow from confusion of Nations. For as is before obserued out of *Eusebius*, the Ethiopians arose from the Riuer *Indus*, & settled their habitation neere to Egypt. Perhaps they brought the Indian name also to these parts. Or else the ignorance of those remote countries might doe it: in which respect, not onely a third part of the olde world, but another new-found world, is named India. Therefore *Acosta* esteemeth India to be a generall name to all countries which are far off, and strange to vs, although it be properly attributed to the East Indies. Now if any wonder at such an extrauagant discourse of India here, let him know that in our search for *Presbyter Iohn*, which then was knowne to withstand the Tartars in Asia, I cannot see how he can be the Abissine or Ethiopian: but rather thinke that when a mighty Christian Prince was found in Ethiopia, they did imagine him to be that *Presbyter Iohn*, of which they had heard in Asia; being furthered in this error by the name, India, which, as is said, did generally comprehend both the true India, & this, more truly called Ethiopia. Now for that *Presbyter Iohn* in India, I take him for some Christian King: for at that time there were many Christians, as appeareth by *Venems*, in manner dispersed throughout Asia: and some, called *S. Thomas* Christians, remaine in India to this day. Why I thinke it not to agree to the Abissine, my reasons besides the former are, the distance of place: all that huge tract of Arabia, with the wide seas on each side, separating India from Ethiopia: the vnpassable Deserts by land: No mention in history who should dispossesse them of that India *Major*, where the Tartar had neuer any great power: the Histories<sup>a</sup> which wee haue of those Indian Princes, the Kings of Malabar, of Decamo, the Samorin, &c. are against it: the difference of Religion; for those Indian Christians of *S. Thomas* are not branded with hote irons, nor circumcised, nor agree in other rites with the Ethiopians: the Ethiopian History challengeth no such large extents to their Empire, except in Africa, where they seate them in a continuall descent, from the time of *Salomon*, till now, whereas those *Presbyter-Iohns* had their dwelling and abode in Asia, as their Stories signifie. And further, the name<sup>b</sup> Priest-Iohn is a name vnkowne in Ethiopia, and by ignorant mistaking of the Europæans, applied to that Ethiopian Emperour when first they heard of him, as saith *Zaga c Zabo* his Embassadour to the King of Portugall, who reprobeth the men of these parts; saying that he is named of them *Belul*, which signifieth Excellent, or precious, and in the Chaldean tongue, *Ioannes Encor*, which signifieth the same. *Sabellicus* saith, the Ethiopians called him *Gyan*; *Linschoten* affirmeth, *Bel Gyan*: (*Bel* signifieth the highest, and *Gyan*, Lord. But Frier *Luy*s out of *Baltasar* the Ethiopian, sheweth that in the hill Amara are ancient records, which testifie that from the time of that Queene that came to *Salomon*, the Emperours haue been called *Beldigian*, the signification whereof is, a precious stone, or a thing of great value: which Title hath continued to those Emperours, as *Pharao* to the Egyptians, and *Cesar* to the Romans. Some also of the Royall bloud (which are vsually kept, as after shall appeare, in the hill Amara) when they are elected to the Empire, if there bee many of that Imperiall issue, take orders & become Priests, not procreating any Children. Such saith he in our times haue beene *Daniel* the second, *Paphnutius*, that succeeded to *Nann*, and *Alexander* the third his succellour, all which were both Priests and Kings; and therefore by the Ethiopians which resort to the Holy Sepulcher at Ierusalem, & vsed to speake Greek, were called Priest *Beldigian*. This by corruption of the name by Merchants, and such as knew not the signification, and also for breuities sake, was pronounced Priest *Gian* or *Iohn*. Now for the Priest *Iohn* in Asia, he tels that when *S. Thomas* was martyred in India, the three<sup>c</sup> *Magi*, who had visited Christ by the leading of a *Starre* in his Infancie, and had after beene consecrated Bishops ouer their seuerall Kingdomes (you must not deny their royalty) by the Apostle; chose one amongst themselues to be Priest & King, who was called Priest *Iohn*. If you beleeue not *Peter de Natalibus*, out of whom the Frier cites this, I should be too much troubled in perswading you. Hee telleth also of *Otho Frisingensis*, that about the yeare 1145. one *Iohn* a Christian, both King and

<sup>y</sup> *Sabell. Ex.*  
10. lib. 8.

<sup>z</sup> *Ios. Acost. hist.*  
1 ad l. 1. c. 14.

<sup>a</sup> Of these Indian Histories touching the same times See *Linschoten* l. 1. c. 12. & 27. & *G. B. B.*

<sup>b</sup> *Odoard. Lopez* l. 2. ult.

<sup>c</sup> *Zaga Zabo de* 33. *Fide Ethiopeum.*

<sup>d</sup> *Luy de Vrie* l. 1. Hist. Ethiop. l. 1. c. 7.

<sup>e</sup> *Mat. 2. 2.*

f Communicated to me, by that industrious and learned Gentleman, Maister *Selden*, of the inner Temple.

g *Gart. ab Hor.*  
l. 2. c. 28.

*Linschoten* l. 1.  
c. 27.

h Goa is the  
seate of the  
Portugall  
Vice-roy.

i *M. Paul* l. 1.  
c. 6.

k *G. Bot. Ben.*  
part 3. l. 2.

l *D. Morten* against *Brerely*.  
in *Junius & Scalda* magna  
*litterarum lumina*.  
*Rex Iacobus*  
in *Declarat.*  
*contra Vorst*.

*Priest*, reigning in the furthest parts of the East, warred vpon, and ouercame the Medes, Assyrians, & Persians, and had intended to free Ierusalem out of Saracenicall seruitude, but not finding passage ouer Tigris, was forced to returne. This is like to bee that *Presbyter Iohn*, whose posterity vsed that Stratageme before mentioned against the Tartars. And to him I thinke might fitly agree that Title of *Preslegian* (easily deflected and altered to *Priest Iohn*) whereof you haue heard out of *Ioseph Scaliger*. I haue seene a Manuscript in old French, pretended to be a Letter from *Prester Iohn*, to the Emperor *Fredesike*, wherein is discoursed of the site, greatnes, puissance, wealth, and other rarities of his estate: but finding so many monsters, and vncouth relations therein, I could not be so prodigall of faith or penurious of iudgement, as to value his authoritie at any high rate: wherein Sir *Iohn Mandeuille* seemes to haue been a lender or borrower, so iustly doe they agree, in disagreeing from both probabilitie and possibilitie of truth: yet both in the one and the other, we may obserue the like situation of *Prester Iohns* dwelling in these parts of Asia, neere Persia: and that such a multitude of Fables could not but haue some truth for their ground. My conclusion is, that for that name of *Preslegian*, I like vwell *Scaligers* interpretation, and thinke that it may agree either to this, or some other Christian Prince at those times in India, which is far neerer to Persia, and from whence the Indians borrowed their Royal titles, both in those times & since, as, *Garcias ab Horto* and *Linschoten* shewe. *Idalham* or *Adelham*, the Title of the King of <sup>h</sup> Goa, and the countries about, commonly called *Idalean*, is not a proper name, but a Title of honour, (signifying (as *Adonizedek Iosh.* 10. 1. I ord) or King of Iustice: *Nisamaluco*, the speare of the Kingdome; and such like: *Ismael the Sophi* (which name also is by some interpreted *Elect*, because they pretended to be or doe so, and others, the reprobate followers of a reprobate Religion) added the Title of *Xa* or *Sha*, to such as embraced his new sect, as *Nisomoxa*, &c. If the borrowing of names from the Persian language (so generall in those parts) bee still obserued: no maruell if some Christian King in those times might stile himselfe *Preslegian*, or Apostolicall, (which others not vnderstanding called *Priest Iohn*, or *Prete Ianni*) as being compassed with so many Saracens the enemies of the Apostles, besides Heretikes, and Heathens. At Mosul is yet a Patriarch, who in *Paulus* time was of farre greater iurisdiction, and as an Easterne Pope ordained Archbishops and Bishops, through all the parts of India, besides Cairo, and Balдах: and therefore no maruell if in India there were some Great Christian Prince, able to make head against the Tartars in those times: For euen in Cianganor<sup>k</sup> are yet supposed to bee 70000. Christians: besides a great number in Negapatan, and in Matipur: and very many in Angamale, and 15000. on the North of Cochin, where the Archbishop that dependeth on the Patriarch of Babylon, or Mosul, resideth: All which haue no communion with the Greek, Roman, or Ethiopian Churches. And for the Ethiopian names or crosses, either their Marchants when their state was great, or slaues, which taken from them are euen in these times sold deereft of any other, and mount to great preferments of warre, vnder these Lords, might leaue such impressions: or, some other, which as they professed *one Christ*, so might haue some words and ceremonies common with the Ethiopian: although I must needs acknowledge, that many of those crosses haue not crossed my way, nor any other Ethiopian foote-prints.

Pardon me gentle Reader, if I seeme tedious in this dispute, seeing it is necessary both for the vnderstanding of the extent of the power and Religion of this *Precious* or *Priest Iohn*: and *Scaliger* hauing ascribed such large bounds to his Empire, I could not but examine the same, otherwise professing my selfe (*si non magis amica veritas*) euen willing, if I must needs erre, to erre with him, who hath in many tongues, and Artes, shewed himselfe perhaps the worthiest Generall, and generallest Worthy, against Errour that euer we haue had, the *Alpha* of learned men in our Age, as our learned <sup>l</sup> *Morton* testifieth of him, and a great light of learning, acknowledged by Royall<sup>m</sup> testimonie. His authoritie I would not seeme to contemne, and therefore haue entred this long search: contented, if any like better to follow the opinion of *Scaliger* in this, as I haue done in many things else, that he take his choise.



## CHAP. IIII.

Of the *Aethiopian Empire.*

**D**O come now to the Aethiopian Greatnes, of this great Aethiopian; his Title would be a sufficient Text for a more sufficient glosse, then we can give. In a Letter <sup>a</sup> to King *Emanuel*, after divers words concerning the *Trinitie* follow; *These Letters sendeth Atani Tinghill, that is, the Frankincense of the Virgin, which was his name in Baptisme, but at the beginning of his Reigne, hee tooke to name David, the beloved of God,*

<sup>a</sup> *Littera ad Emanuel Reg.*

*Pillar of the faith, descended of the Tribe of Iuda, Sonne of David, Sonne of Salomon, Sonne of the Pillar of Sion, Sonne of the seed of Iacob, Sonne of the hand of Mary, Sonne of Nahu according to the flesh, Emperour of the Greater and Higher Aethiopia, and of most large Kingdomes, Territories, and Iurisdictions, the King of Xoa, Cassate, Fatigar, Angote, Baru, Baaliganze, Adea, Vangue, and Goame, where Nilus springeth; Of Damaraa, Vaguemedri, Ambeaa, Vagne, Tigri-Mahon; Of Sabaym, the Countrey of the Queene of Saba, of Barnagasso, and Lord as farre as Nubia, which confineth upon Egypt.* Here are names enough to skarre a weake braine, a great part whereof are now his (as some say) in Title onely. For at this present, if *Barros* and *Botero* bee beleueed, his Neighbours haue much encroched vpon him: as a litle before wee haue shewed; (a thing wholly denied by the later Relations of *Frier Luys de Vrrera*.) Yet seeing wee are to trauell through all these Countries, wee will leaue the question of dominion to him and his neighbours, to try it with the sword: Our pen shall peaceably point out the places, and after that, the conditions. *Barnagasso* is the nighest to vs, at least, by his neere situation to the red Sea, nighest to our knowledge. It stretcheth from Suachen almost to the mouth of the Streyt, and hath Abagni, or Astapus, on the South. It hath no other Port on the Red Sea, but *Ercocco*. Neither hath the *Prete* any other Port but this in all his Dominion, being land-locked on all sides. Anno 1558.<sup>f</sup> The Turkes committed heere great spoile: They haue since taken from the *Prete*, all on the Sea side, and specially that port of *Ercocco*, and the other of Suachen or Suaquem, and forced the Gouvernour or vnder-King of this Prouince, to compound for a yearly summe of a thousand ounces of Gold: besides his Tribute to the Aethiopian. To him are also subiect the governments of *Dasila*, and *Canfila*. And the Turke hath a *Bassa* g at Suaquem, called by *Protonie*, *Sebasticum*. *Tigri-Mahon* lieth betweene Nilus, Marabo, two Riuers, Angote, and the Sea. *Tigrai* hath in it *Cazumo*, which is supposed the seate Royall of that great Queene, which visited *Salomon*. Angote is betweene *Tigre-Mahon* and *Amara*. Heere in *Amarah* is a steepe Hill, dilating it selfe in a round forme, fiftene dayes iourney in compasse, enuironing with the steepe sides, and impassible tops thereof, many fruitfull and pleasant Vallies, wherein the kindred of the *Prete* are surely kept, for the auoiding of all tumults & seditions. *Xoa* hath store of corne and cattell: *Goame* hath plenty of gold: as, *Baguamedri* hath Siluer. In *Fatigar* is a Lake on the top of a High mountaine, twelue miles compasse, abounding with great varietie of fish; and thence runne many Riuers, stored with the same fish.

*Damut* is ennobled with slauerie. For the slaues that are hence carried Captiues, in Arabia, Persia, and Aegypt, proue good Souldiours. The greater part of this Kingdome are Gentiles, and the residue Christians. *Gueguere* was sometimes called *Meroe*: the inhabitants are confederate with the Turkes and Mores, against the *Abissines*. *Dancali* and *Dobas*, are neere the Red Sea, inhabited with Mores.

Many of these Countries are diuersly placed by diuers: through ignorance of the exact situations: which *Aluarez* in his so many yeares trauell in those parts might well haue acquainted vs with, if he had first acquainted himselfe with rules of Art, to haue obserued by instruments the true site and distances.

k *Asias* spea-  
keth as it was  
in his time: it  
is now other-  
wise as you  
shall after  
reade.

1 *Strabol.* 16.  
tels of circum-  
cised women  
in these parts.  
*Quemadmo-  
dum viri p epu-  
tum habent,  
mulieres etiam  
habent quandam  
glandulosam  
carnem quam  
Nympham vo-  
cant, et insep-  
tam accipiendo  
characterem cir-  
cumcisionis.*  
Any one man  
may Circum-  
cise, and it is  
done without  
solemnitie, or  
ceremonie.  
m *Catholike  
Tradition.*  
n *But the faith  
is elect'd,  
as elsewhere  
is shewed.*  
o *Litene ad  
Emam.*  
p *Litene ad  
Papam.*  
q *Obedienza del  
Piete ianni &c.*  
r *apud maffium.*  
r *P. Maff. hystor.  
Indic.* 116.  
f *Eman. Acosta  
in Commenario  
rerum in oriente  
gestarum.*  
t *Quiedo B. of  
Hierapolis.*

v *Sabel. Æn.* 10.  
13.

x *Webbs Trauels*  
7 *L. Le Roy.* 1. 9.

Let vs now come vnto the Court of their Emperour, which was alway mouing,<sup>k</sup> and yet the greatest towne that his whole Empire containeth. For there are few which haue in them one thousand and six hundred Families, whereas this moueable Citie hath fise thousand, or six thousand tents, and Mules for cariages about fifty thousand. In his march from one place to another, if they passe by a Church, he and all his company alight, and walke on foote, till they be past. There is also carried before him a consecrated stone or Altar, vpon the shoulders of certaine Priests appointed to that office. They call him *Aergus*, which signifieth Emperour, and *Negus*, that is, King.

By commandement of the Queene *Maqueda*, which visited *Salomon*, women<sup>l</sup> are Circumcised: both Sexes are circumcised at eight daies olde: and the Males forty daies after; the Females, fourescore; (vnlesse sicknes hasten the same) are baptized. As for the rites of their Christianitie, it belongeth not to this place to expresse. Their circumcision *Zabo* saith, is not obserued, as if it made them more worthy then other Christians, for they thinke to be saued *onely by faith*. They vse this and distinctions of meates, and Mosaicall rites, yet so as hee *that eateth, should not despise him that eateth not*, and not condemning others that refuse them: but yet thinking that neither Christ, nor the Apostles, nor the Primitiue Church had disannulled them, interpreting also the Scriptures to their purpose. Of their agreeing with other Churches in the most points of substance, the Authour of the *Catholike Traditions* hath written: and when I make a *Christian Visitation* of these parts, it shall be further discovered.

The succession is not tied to the eldest, but to him<sup>n</sup> whom the Father appointeth. For *Dauid* which sent this Ambassage to Portugall, was the third sonne in order, and for modestie in refusing to sit in his Fathers Throne, which in the same triall his other Brethren had accepted, was preferred to that which hee had refused: the other reiected for their forward acceptation. The King offered<sup>o</sup> the King of Portugall an hundred thousand drammes of Gold, and as many Souldiours towards the subduing of the Mores, besides other things meete for the warre. It seemes the difference of the Æthiopian, and Popish Superstition was the cheefe hinderance in this businesse: neither partie beeing able (if willing) to reconcile their long-receiued differences from each other, and the truth. *Eugenius* the Pope, and the Ægyptian King, then named *The seede of Iacob*,<sup>p</sup> had written to each other: and *Aluarez* yeilded<sup>q</sup> obedience to the Pope, in the name of the *Prete*, at Bologna, in the presence of Pope *Clement* the tenth, and *Charles* the fift. But all this sorted to none effect. For Pope *Paul* the fourth sent an Embassage to *Claudius*, then the Abassine Emperour, employing in the same thirteene Iesuites, one of which was made Patriarch, and two Bishops, in their hopefull Æthiopian Hierarchie. *Ignatius*, the founder of the Iesuites, wrote a long Letter also, which *Maffaus*<sup>r</sup> hath inserted at large. Thus in the yeare 1555. *Iohn* the third, King of Portugall, vndertooke the charges to conuey them thither: and sent<sup>t</sup> *Consalvus Roterigius*, to prepare them way by a former Embassage to *Claudius*, whose eares hee found fast closed to such motions: Wherevpon, the New Patriarch stayed at *Goa*, and one of the Bishops vvith a Priest or two went thither, where when they came, they found *Claudius* slaine, and his brother<sup>u</sup> *Adamas*, a cruell man, and an Apostata sometimes from his faith, in the Throne. He cast the new Bishop into bands, and drew him into the warres with him, where the Emperour was discomfited, and hee taken and stripped of all, and at last miserably died, and with him the hope of Roman *Abassia*. *Sabellicus*<sup>v</sup> saith hee had conference with some Æthiopians, which said that their Lord ruled ouer threescore and two Kings. They called him *Gyam*, which signifieth mighty. They wondred why the Italians called him a Priest, seeing he neuer receiued Orders, onely hee bestowed Benefices: and is neither called *Iohn* or *Ianes*, but *Gyam*. Some report of him things incredible, as one *Webbes*<sup>x</sup> an English man in his Tales of his Trauels. He hath Golde enough shut vp in a Caue, to buy the moitie of the world, as *L. y Regius* affirmeth, and can raise an Armie of ten hundred thousand, (saith *Sabellicus*.) Yet the Peasants are not employed in militarie seruice: but onely the Cauas, which are men brought vp thereto. They warre  
not



not in the Lent, <sup>z</sup> except against themselves with extremity of fasting, so weakening their bodies, that the Moores <sup>a</sup> make that their harvest of Abissinie captives. Of this their fasting *Alvarez* saith, that they beginne their Lent ten dayes before vs: and after Candlemasse, fast three dayes, in remembrance of Niniuehs repentance; many Friars in that space eating nothing: and some women refusing to suckle their children about once a day. Their generall fast is bread and water, for fish is not easily had, being ignorant to take it. Some Friars eate no bread all Lent long for deuotion; some, not in a whole yeare, or in their whole life, but feede on hearbs, without oyle or salt: that I speake not of their girdles of yron, and other their hardships, which my Penne would willingly expresse, if my Method forbade me not. This fasting (as exposing their State to hostile inuasions and insolencies) may finde place and mention heere. Their Friars and Priests in Lent eate but once in two daies, and that in the night. Queene <sup>b</sup> *Helena*, that sent her Ambassadour to King *Emanuel*, was reported to eate but three times a weeke, on Tuesday, Thursday, Saturday. On Sundayes they fast not. In Tigray and Tigremahon they fast neither Saturday nor Sunday: and they marry (because they haue two moneths priuiledge from fasting) on Thursday before our Shrouetide. They that are rich, may there marry three wiues, and the Iustice forbids them not; only <sup>c</sup> they are excommunicated from entring the Church.

In the kingdome of Angole, yron, and salt is currant money. The Moores of Dobas haue a law, prohibiting marriage to any, that hath not first slaine twelue Christians. The diuorces <sup>d</sup> and marrying the wiues of their brethren deceased, is heere in vse much like as with the Iewes.

In Bernagasso, *Alvarez* and his company, in their trauel, were incountred with many great Apes as bigge as Weathers, their fore-parts hairie like Lions, which went not lesse then two or three hundred in a company: they would climbe any rockes: they digged the earth, that it seemed as it had bene tilled.

In the Countrey of the *Giannamori*, <sup>e</sup> as they travelled, they crossed a certaine brooke or riuer, that came downe from the mountaines, and finding a pleasant place, shaded with the Sallowes, there they reposed themselves at noone: the water of the brooke was not sufficient to driue a Mill. And whiles the company stood, some on one side the brooke, some on the other, they heard a thunder, which seemed a farre off, but saw no likelihood of raine or winde; when the thunder was done, they put their stufte in order to be gone, and had taken vp the Tent, in which they dined, when one of the company going by the brooke about his busines, sodainely cried out, Looke to your selues: whe. cupon turning about, they saw the water come downe a speares deapth with gret fury, which carried away part of their stufte: and had they not (by good hap) taken vp their tent, they together with it had bin carried away with the streame. Many of them were forced to climbe vp the Sallowes. Such was the noise of the water, and the ratling of the stones, which came tumbling downe the mountaines together, that the earth trembled, and the Skie seemed to threaten a downe-fall. Sodainely it came, and sodainely it passed. For the same day they passed ouer, and sawe very many and great stones ioynd to those which they had seene there before.

In the kingdome of Goyame, <sup>f</sup> the riuer Nilus springeth, it is there called Gion, and comes from two lakes, which for their greatnesse may seeme to be Seas, in which (report goeth) that Mermaides, Tritons, or Men-fishes are seene, and some haue told me (saith *Alvarez*) that they haue seene it. *Peter Covilian* a Portugall, which had liued a great part of his life in those parts, tolde me, that hee had bene in that kingdome by order from Queene *Helena*, to build there an Altar in a Church built by her, where she was buried. Beyond that kingdome, I was told, there were Iewes.

The houses of the Ethiopians <sup>g</sup> are round, all of earth, flatte roofed, couered with thatch, compassed with yards. They sleepe vpon oxe-hides. They haue neither Tables nor Table-clothes, but haue their meate serued in on plaine wooodden platters. Some eate flesh raw; others broyle it. Artillery they had not vntill they bought some of the Tunkes. Writing is little (and scarce a little) vsed amongst them: the Officers dispatch matters of Iustice by Messengers, and word of mouth. There is no wine made of the grape

*z Alvarez cap 113.*

*a The Moores also vse to giue assaults on the Saturdayes & Sundayes, because (of a Iewish superstition) then they refuse to fight.*

*b Lit Helena. ad Em. Reg. Port. 113.*

*c Alvarez.*

*d Aluar. c. 22.*

*e Ca. 60.*

*f C. 135. see. c. 18. Some draw Nilus from certain mountaines, which are named Mountaines of the Moones but it comes first from the lake Zembre, or Zaire: and passeth by this where it is encreased.*

*g C. 159.*

<sup>h</sup> *Abuna* is  
their Patri-  
arch.

grape (but by health) except in the *Pretes* and <sup>h</sup> *Abunas* : others vse wine made of Rai-  
fins, steeped tenne dayes in water, and strained, which is cordiall and strong. They  
haue plenty and want of mettalles; Golde, Siluer, &c. the soile yeldeth, but they  
haue not Att to take it. They haue no coine of golde or siluer; salt is the most currant  
money. Sugar canes they haue, but want skill to vse them. The mountaines and woods  
are full of basil and other odoriferous plants. They haue store of bees and honey: but  
their Hives are placed in Chambers, where making a little hole in the wall the bees  
goe in and out. There are some places very cold. The Commons are miserably oppres-  
sed by their superiours. No man may kill an Oxe though it be his owne, without li-  
cence from the Gouvernours: there were no Shambles but at the Court. The common  
people seldome speake truth, no not vpon an oath, except they are compelled to sweare  
by the head of the king; they exceedingly feare excommunication. Their oathes are in  
this sort: The party to be deposed goeth with two Priests, carrying with them fire and  
and incense to the Church-doore, whereon hee layeth his hand. Then the Priest ad-  
iures him, saying; If thou shalt sweare faislly, as the Lion deuoureth the beasts of the  
forrest, so let the Deuill deuoure thy soule: and as corne is grownd vnder the mil-stone,  
so let him grinde thy bones: and as the fire burneth vp the wood, so let thy soule burne  
in hell: (the partie answereth to euery of these clauses, Amen.) But if thou speake truth,  
let thy life be prolonged with honour, and thy soule enter into Paradise with the Blef-  
sed, Amen. Then doth hee giue his testimonie. They haue Bookes written in Parch-  
ment.

<sup>i</sup> *F. Lays* histori-  
Et. lib. 1. c. 28.  
Briefe des-crip-  
tion of the  
whole world.  
<sup>k</sup> *Alfonso*, *Albu-  
querque* deuil-  
led, so direct  
Nilus into the  
Red Sea.

<sup>k</sup> *F. Lays* saith,  
that *Pius* 5. the  
Pope prouo-  
ked *Mekni*: the  
*Prete* to retule  
the tribute, &  
to stay it by di-  
uerting the  
stream, where-  
upon the Turk  
sent christians  
out of Greece  
& other partes  
to dwell there,  
and in Cairo  
placed 30000.  
families, which  
caused the  
Pope & *Prete*  
to alter their  
course.

<sup>l</sup> *Andrea Cor-  
sali* liter. 2. ap. *R*  
<sup>m</sup> *Lays* de *Or-  
retabist* de la  
*Ethiopia* lib. 1.  
pag. 247. & d.

Some <sup>i</sup> affirme that the Princes of Egypt haue time out of minde payed to *Prester*  
*John* a great tribute, (continued by the Turkes, which *Lays* saith is three hundred thou-  
sand *Zequis*, euery *Zequi* being fixteene ryalls, and with vs eight pence) for that by  
him the furious spirit of Nilus is staked and cooled, being detained in the way by many  
fluces, for that purpose made. The great Turke denying this, <sup>k</sup> the Abissine caused those  
dammes to be broken, and by drowning Egypt in vncouth manner, forced that great  
Monarch to composition. *Alvarez* denies both the mountaines of *Lana*, and the mel-  
ting of snow, which is supposed the cause of this riuers hastinesse; and ascribeth the o-  
uerflowing of Nilus to the extreame raines in Ethiopia, whose Fountaines diuers Por-  
tugalles haue seene (he saith) in Goyame. The Turke notwithstanding hath (by war-  
ring vpon him) created a new Beglerbeg-ship in his Dominions. *Alvarez* lived there  
fix yeeres, and was once within thirtie miles of Nilus, but in all his trauels neuer sawe  
that riuers. So little access he haue the Ethiopians (barred out by vnpassable passages) v-  
suallly to the same.

*Andrea* <sup>l</sup> *Corfali* reporteth that the *Prete David*, was of Oliue colour, but shewed his  
face but once in the yeere, hauing at other times his face couered for greater state, and  
therefore also spake to none, but by an interpreter. The Inhabitants are branded with  
fire, which they vse, not for Baptisme, but in obseruation of a Custome of *Salomon*,  
who so marked his slaues, as they affirme. Frier *Lays* giueth a more probable reason  
thereof, saying that when the world groned vnder Arrianisme: the Abissine Emperor  
caused his subiects to brand themselves with a three-fold marke or stampe in the fore-  
head, to testifie their faith of and in the Trinitie: which now since their commerce with  
the Roman Christians is in mannet wholly left, except in the ruder and more vnciuill  
parts of Barnagasso, the borders of the Empire. The same Author <sup>m</sup> saith, that in Æ-  
thiopia are Elephants, the Rhinoceros, and (besides other beasts) the Vnicorne in the  
Kingdome of Goyame, and in the hilles of the Moone, but seldome seene, onely the  
horne is found, which hee casteth in maner as the Hart. There are also (he saith) birds  
of Paradise: and such store and varietie of flowers all the yeare long, that their Eu-  
nuches are alwaie decked with them. There is one Flower not any where else knowne,  
called Ghoyahula, much resembling a Mary-gold, but exceeding faire in varietie and  
excellencie of coulours, fragrant smell, abundance of leaues in the Flower, and with  
a more rare qualitie; beginning to open at noone, and so by little and little opening  
more and more till midnight, alway the sent encreasing with the opening: after mid-  
night it shuts by little and little, till noone: denying by the same degrees her pleasing  
offices



offices to both senses, or sent, and sight. He mentioneth also a bird, called the *Rhinoceros* of the aire, much bigger then an Eagle, and hauing a bowe-fashioned bill or beake foure foot long, and a horne betweene the eies, with a blacke line alongst it. It is a cruell fowle, and attends on battells and camps. The Portugalls had sight of one at the red Sea, when *Solyman* the Eunuch had his navy in the red Sea. The horne is of the same propertie with that of the Vnicorne and Rhinoceros. There are fishes also called *Rhinoceros* of the Sea; many of which are payd the *Prete* for tribute.

n Pag 344.  
In their lan-  
guage *Alico-  
menes*.

## CHAP. V.

*Of the Hill Amara: and the rarities therein.*

**T**he hill Amara hath already beene often mentioned, and nothing indeed in all Ethiopia more deserueth mention, whether wee respect the naturall site, or the employment thereof. Somewhat is written thereof by Geographers, and Historians, especially by *Alvarez*, whome wee haue chiefly followed in the former relations of this Countrey, as an eie-witnesse of the most things reported; but neither they, nor he haue any thing but by relation, sauing that hee passed two dayes journey along by the said hill, and that also had almost cost him his life. But *Iohn de Baltasar* liued in the same a long time, and therein serued *Alexander* which was afterwards Emperour, and was often by commaundement of the same man, when he was Emperour, sent thither: out of his relations, Frier *Luy*s saith, he hath borrowed that which here wee offer you. And here we offer you no small fauour, to conduct you into, and about this place, where none may come but an Ethiopian, and that by expresse licence, vnder paine of leauing his hands, feet, and eies behind, in price for his curiositie; and not much lesse is the danger of such as offer to escape from thence; *Aluarez* himselfe being an eie-witnes of some such cruell executions inflicted for that offence. This hill is situate as the nauil of that Ethiopian body, and centre of their Empire, vnder the Equinoctiall line, where the sunne may take his best view thereof, as not encountering in all his long journey with the like Theatre; wherein the Graces and Muses are Actors (no place more graced with Natures store, or furnished with such a store-house of books) the sunne himselfe so in loue with the sight, that the first and last thing he vieweth in all those parts, is this hill, and where Antiquitie consecrated vnto him a stately Temple: the Gods (if ye beleue *Homer*, that they feasted in Ethiopia) could not there, nor in the world find a fitter place for entertainment, all of them contributing their best store (if I may so speake) to the banquet, *Bacchus*, *Iuno*, *Venus*, *Pomona*, *Ceres*, and the rest, with store of fruits, wholesome aire, pleasant aspect and prospect; secured by *Mars*, lest any sinister accident should interrupt their delights, if his garrisons of souldiers were needefull, where Nature had so strongly fortified before; onely *Neptune* with his ruder Sea-Deities, and *Pluto* with his blacke-Guard of barking *Cerberus*, and the rest of that dreadfull traine (whose vnwelcome presence would trouble all that are present) are al, saue *Charon*, who attends on euery feast, yea hath now ferried away those supposed Deities with himselfe, perpetually exiled from this place. Once, Heauen and Earth, Nature and Industry haue all bene coriualls to it, all presenting their best presents, to make it of this so louely presence, some taking this for the place of our Fore-fathers Paradise. And yet, though thus admired of others, as a Paradise, it is made a prison to some, on whom Nature had bestowed the greatest freedome, if their freedome had not bin eclipsed with greatnes, and (though goodly starres, yet by the Sunnes brightnes, are forced to hide their light, when grosse and earthly bodies are scene) their noblenesse making them prisoners, that one Sun onely may shine in that Ethiopian throne. It is situate in a great Plaine, largely extending it selfe euery way, without other hill in the same for the space of 30. leagues; the forme thereof round and circular, the height such, that it is a dayes worke to ascend from the foot to the top; round about, the rocke is cut so smooth, and euen, without any vnequall

a F. Alvarez  
Cap. 58. ad 62.

b Luy de Vre-  
reta de la histo-  
ria de la Ethio-  
pia lib. prim.  
c. 8. & deinceps.

c Hom. ll. xi.

d Iam noret  
esse Deum. Ouid.

unequall swellings, that it seemeth to him that stands beneath, like a high wall, whereon the heauen is as it were propped: & at the top it is over-hanged with rocks, jutting forth of the sides the space of a mile, bearing out like mushrooms, so that it is impossible to ascend it, or by ramming with earth, battering with canon, scaling, or otherwise to winne it. It is about twenty leagues in circuit, compassed with a wall on the top, wel wrought, that neither man nor beast in chase may fall downe. The top is a plaine field, only toward the South is a rising hill, beautifying this plaine, as it were with a watch-tower, not serving alone to the eie, but yeelding also a pleasant spring, which passeth through all that Plaine, paying his tributes to euery garden that will exact it, and making a lake, whence issueth a riuer, which hauing from these tops espied Nilus, neuer leaues seeking to find him, whom he cannot leaue both to seek and find, that by his direction & conueiance he may, together with him, present himselfe before the Father and great King of Waters, the Sea. The way vp to it is cut out within the rocke, not with staires, but ascending by little and little, that one may ride vp with ease; it hath also holes cut to let in light, and at the foot of this ascending place, a faire gate, with a *Corps du Garde*. Halfe way vp is a faire and spacious Hall cut out of the same rocke, with three windowes verie large vpwards: the ascent is about the length of a launce and a halfe: and at the toppe is a Gate with another guard. The aire about is wholesome and delectable; and they liue there very long, and without sickenesse. There are no Cities on the top, but palaces, standing by themselves, in number foure and thirtie, spacious, sumptuous, and beautifull, where the Princes of the royall blood haue their abode with their families. The souldiers that guard the place dwell in tents. There are two Temples, built before the reigne of the Queene of Saba. one in honour of the Sunne, the other of the Moone, the most magnificent in all Ethiopia, which by *Candace*, when shee was conuerted to the Christian Faith, were consecrated in the name of the Holy Ghost, and of the Crosse. At that time, (they tell) *Candace* ascending with the Eunuch (whose proper name was *Indica*) to baptise all of the roiall blood, which were there kept, *Zachary* the eldest of them, was in his baptism named *Philip*, in remembrance of *Philips* conuerting the Eunnuch, which caused all the Emperors to be called by that name, til *Iohn* the Saint, who would be called *Iohn*, because he was crowned on *S. Iohns* day: & while they were busie in that holy worke of baptising the Princes, a Dove in fiery forme came fleeing with beams of light, & lighted on the highest Temple dedicated to the Sunne, whereupon it was after wards consecrated to the Holy Ghost by Saint *Mathew* the Apostle, when hee preached in Ethiopia. Those two Temples were after that given to the Monasticall Knights of the Militarie Order of Saint *Anthony*, by *Philip* the seuenth, with two great and spacious Conents built for them. I should loose both you and my selfe, if I should leade you into their sweet, flourishing and fruitfull gardens, whereof there are store in this Plaine, curiously made, and plentifully furnished with fruits both of Europe plants there, as peares, pippins, and such like; and of their owne, as oranges, citrons, limons, and the rest; with cedars, palme trees, with other trees, and variety of hearbs, and floures, to satisfie the sight, taste and sent. But I would intertaine you, only with rarities, no where else to be found; and such is the Cubayo tree, pleasant, beyond all comparison, in taste, and whereunto for the vertue is imputed the health and long life of the Inhabitants; and the balme tree, whereof there is great store here: and hence it is thought the Queene of Saba carried and gaue to *Salomon*, who planted them in Iudæa, from whence they were transplanted at Cayro long after. The plenty of graines and corne there growing, the charmes of birds, alluring the eares with their watbling Notes, and fixing their eies on their colours, ioyntly agreeing in beauty, by their disagreeing varietie, and other creatures that adorne this Paradise, might make me glut you (as sweet meates vsually doe) with too much store. Let vs therefore take view of some other things worthy our admiration in this admired hill.

The stately building of the two Churches aforesaid, with their Monasteries, with the pillars and roofes of stone, richly and cunningly wrought, the matter and the workmanship conspiring magnificence; that of Iaspas, Alabastr, Marble, Porphyry; this with painting, gilding, and much curiositie, with the two Monasteries, containing each of them



them 1500. religious Knights and Monkes: each monasterie hath two Abbats; one of the militarie Knights; the other spirituall, of the monkes, inferior to the former. In the monastery of the Holy Crosse are two rare peeces, whereon Wonder may iustly fasten both her eyes: the Treasury and Library<sup>f</sup> of the Emperour, neither of which is thought to be matchable in the world. That Librarie of Constantine<sup>g</sup> wherein were 120000 bookes, nor the Alexandrian Library, wherein *Gellius*<sup>h</sup> numbred 700000, had the fire not bin admitted (100 hallic a Student) to consume them, yet had they come short, if report ouer-reach not, this whereof we speake; their number is in a maner innumerable, their price incalimable. The Queene of Saba (they say) procured Bookes hither from all parts, besides many which *Salomon* gaue her, and from that time to this, their Emperours haue succeeded in like care and diligence. There are three great Halls, each about two hundred paces large, with Bookes of all Sciences, written in fine parchment, with much curiositie of golden letters, and other workes, and cost in the writing, binding, and covers: some on the floore, some on shelues about the sides: there are few of paper: which is but a new thing in Ethiopia. There are the writings of *Enoch* copied out of the stones wherein they were engraue, which intreate of Philosophie, of the Heauens and Elements. Others goe vnder the name of *Noe*, the subiect whereof is Cosmographie, Mathematices, ceremonies and prayers: some of *Abraham*, which he composed when he dwelt in the valley of Mamre, and there read publicly Philosophie and the Mathematices. There is very much of *Salomon*, a great number passing vnder his name: many ascribed to *Iob*, which he writ after the recovery of his prosperity: many of *Esdra*, the Prophets, and high Priests. And besides the foure canonicall Gospels, many others ascribed to *Bartholomew*, *Thomas*, *Andrew*, and many others: much of the *Sibylles*, in verse, and prose: the workes of the Queene of Saba: the Greeke Fathers, all that haue written, of which, many are not extant with vs: the Writers<sup>i</sup> of Syria, Egypt, Africa, and the Latine Fathers translated, with others innumerable, in the Greeke, Hebrew, Arabike, Abissine, Egyptian, Syrian, Chaldee, far more Authours, and more of them then we haue; few in Latin; yet *T. Linus* is there whole, which with vs is imperfect: and some of the workes of *Thomas Aquinas*; *Saint Augustines* workes are in Arabike: Poets, Philosophers, Physicians, Rabbies, Talmudists, Cabalists, Hieroglyphikes, and others would be too tedious to relate. When Ierusalem was destroyed by *Titus*; when the Saracens ouer-ranne the Christian world; many Bookes were conueyed out of the Easterne parts into Ethiopia; when *Ferdinand* and *Isabella* expelled the Iewes out of Spaine, many of them entred into Ethiopia, and for doing this without licence, enriched the *Prete* Library with their bookes: when *Charles 5.* restored *Muleasses* to his kingdome, the *Prete* hearing that there was at Tunis a great Library, sent & bought more then 2000 books of diuers Arts. There are about 200 Monkes, whose office is to looke to the Librarie, to keepe them cleane and sound; each appointed to the Books of that language which hee vnderstandeth: the Abbot hath streight charge from the Emperour, to haue care thereof; he esteeming this Library more then his treasure. And yet his treasure is such, as leaues all others of all Princes in the world behind, quite out of sight: It is a Sea, that euery yeare receiueh new riuers, neuer running out: the Emperours, euen from the time of the Queene of Saba, laying vp part of their reueneue here. And therefore <sup>1</sup>*Dauid* the *Prete*, in Letters to King *John* the second of Portugall, said, that hee had golde as the sands of the Sea, and the Starres in the Skie. The first that coyned money, was *Alexander* the third, which died in the yeare of our Lord 1603, stamping in the one side, the figure of Saint *Mathew* the Ethiopian Patron, and on the other, the Lion and Crosse, which is the Armes of Ethiopia. His Jewels, here kept, are incomparable; Topazes, Amethysts, Saphires, Diamonds, and others. He hath one Jewell which was found in the riuier Niger, (that brings forth more gemmes then any riuier in the world) which is one peece of stone or rocke diuersified with a thousand varieties of stones: it is square, about two palmes and a halfe, and thicke withall: there are in it a hundred and sixty Diamonds, one as large as the palme of ones hand, others of one, two or three fingers, and some lesse: it hath about 300 Emêraldes, Rubies the greatest in the world; about fifty Saphires, Turqueses, Balazes, Amethysts, Ipinels, Topazes, Iacincts, Crysolites, and all other kinds.

<sup>f</sup> The Library of the *Prete*.

<sup>g</sup> *Zonar. An. 10. 3*

<sup>h</sup> *Gell. li. 6. c. 17*

<sup>i</sup> *Fr. Lays* hath a very large catalogue of them *l. 1. c. 9* taken out (as he saith) of an Index, which *Anthony Grieco* and *L. Cremone* made of them, being sent thither by the Pope *Gregorie 13.* at the instance of *Cardinall Zarlei*, which sawe and admired the varietie of them, as did many others then in their company.

<sup>k</sup> The Treasury of the *Prete*.

<sup>1</sup> *Literæ Dauid.*



in Barros dec.  
2 lib. 8. ca. 1.

ture heere playing the Jeweller, and representing a Map of the worlds gemmes in one Jewell, without, and infinitely beyond all Art of man. Being set in the Sun, it seems a combined marriage of heavenly & earthly Excellence, that no mortall eie hath seene the like, nor is able to endure the sight of this. When *Bernardo Veccheta* a Jeweller was sent thither by *Francis de Medices* Duke of Florence, he accounted it beyond all estimation or valew. The Emperour keeps it in a box of gold. By the perswasion of that *Bernardo* he hath made him tables set with thousands of stones in them. Corall is more esteemed in Ethiopia then gold, and therefore frier *Luis* denies that coralls in the bottome of the red sea, make it red, as some affirme: and that which *Barros*<sup>m</sup> saith hath beene found there, is vnperfect.

But greater Jewels then those are kept in Amara, the princes of the blood roial, which are sent to this hill at eight yeres old, and neuer returne thence, except they bee chosen Emperours. The first Author of this custome was *Iosue* the nephew of *Salomon*, and son of *Melec* or *Melilec*, to remoue all occasions of ciuill wars about succession. And their continued succession in one line, without alienation, is imputed to this. Some Emperours for a time had left it, til *Abraham* being Emperour had, or pretended to haue a reuelation, to renew that custome, if he would continue the Scepter in the lineage of *Danid*. The Princes which liue there, are six, eight, twelue, & sometimes more: Anno 1608 they were six; euery of which liues by himselfe, and that in great estate and maiesty in royall palaces with spacious halls richly hanged, remouing to another palace at pleasure: they meet all together when they will play, hunt, walke, and on holidayes to diuine Service: they take place according to their age; ech hath his ten seruants for ordinary attendance, which are the sons, or descended of the tributary kings: for baser Offices, the great Military Abbot employeth the seldiers that guard at the foot of the hill, which without licence may not ascend. They haue other graue persons to instruct them in virtue & learning. Euery city, that is, euery habitation of a thousand houses, is at their own charge to send thither three men, a gentleman, a citizen, and a plebeian, for the guard of the hill, which make vp the number of 7500, there being 2500 cities in the Empire. The military Abbats order them in their seueral wards, the baser at the foot of the hill, the citizens at the middle, and the gentlemen at the top; their captains changed at euery two months end. Besides the souldiers tents, are many other of Merchants and Officers. No woman may ascend, nor hath done since *Queene Candace* was here baptized by her Eunuch: the Princes liue single, and marry not, as *Aluares* hath vntruely affirmed of them.

## CHAP. VI.

## Of the Election of the Emperors: of their Scholes, Vniuersities, and royall Cities.



When the Emperour is dead, many solemne ceremonies are obserued; both religious and ciuill about the election of another, which is in the authority of the 2 military Abbots of S. *Antonies* order in the mount. Oaths are taken both of the Electors and Elected, the first, to vse sincerity, the other to reigne iustly, obseruing, and causing in his Empire to be obserued, the laws of God, Christian religion, the foure first Councils, of Nice, Ephesus, Chalcedon, & Constantinople: and (if the<sup>a</sup> Frier reach not, for in their holy Fathers case I re- he not much on their holines) to acknowledge the Florentine Counsell, and the Popes Supremacie, and lastly, the Constitutions of *Iohn* the Saint, and *Philip* the seuenth, ancient Emperors: which done, in solemne Procession of all estates they goe to the Church, and hauing set the Emperour in his throne, the Princes of the blood are brought out of the Pallace, where in the time of the election they had beene enclosed, to kisse his hand, and sweare fidelity, clothed in the habite of the Knights of Saint *Anthony*: the same oath is giuen also by the Kings, his vassalls (foure of which are present at the election) the Counsellers, Prelates, and others, according to their place. After this, fires are made on the towrs of the Mount, to giue notice of this election, which being seene by the

a F. Luis de vr.  
rel. hist. Ethiop.



the neerer Cities, they alſo by the like fires (as it were) proclaim the ſame in a moment through all the Empire: which is confirmed by Poſts ſent thence on Dromedaries, by the Abbat of the Abbey of the Holy-Ghoſt, one of the Electors, and the Councell, vnto the Citie of Saba, and the mother of the New-Elect, if ſhe be liuing, and to his neere kindred, to come and reioyce with him. The next day the Emperour goeth in blacke habite to the Palace where the Princes are, and ſaluteth them with kinde embracements, one by one, with his bonnet in his hand: which is done in the next place by the Prelats, whome in honour of their Eccleſiaſticall dignities the Princes reſalute ſtanding, with their heads vncouered. The tributarie Kings follow, not with embracements, but kiſſing their hands, rendering their ſalutations, and after them the Embaſſadors. The Emperour, hauing remained ſome time in priuat talke with them, goeth to the Abbey of the Holy-Ghoſt, and putting off his blacke habite, is clothed in Scarlet; and being on horſebacke, attended with his Familie, the Abbats, and Councellors, paſſeth to the Abbey of the Holy Croſſe, where the two Abbats of that Abbey meet him; and after oath giuen to preſerue the auncient Cuſtomes, preſent him with the Keyes of the Treſurie and Librarie: the Emperour beſtowing as much of the ſaid Treſure as he pleaſeth. After all other ceremonies, the Councellors of the Court come to the Hill with twelue thouſand Knights of S. *Antonies* Order (which are the Emperours guard) and the eldeſt ſonnes of the King, to conuey him ſolemnly to Zambra the Citie, where the Court and Councell reſide, where with all ſolemnitie & magnificence he is likewiſe receiued, and conducted into the Palace, and placed on his Throne of twelue ſteppes, with acclamations of long life and happineſſe on all hands. Fiu daies feſtiuall being here paſſed in all publike reioicings, he goeth to Saba to take the oathes of all his ſubieſt Kings in perſon (whereof onely foure had been preſent at the Election) and one holding the Crowne, another the Scutchion of the Armes of that tributarie King, he ſweareth on the Scepter (which is a golden Croſſe) true fidelitie and obedience, and the Emperour puts on the Crowne againe on his head: and the ſaid Scutchion, with his Armes, he giueth into his hand, & licenſeth him to depart to his Pauillion without the Citie. Theſe Kings are truly Kings, & ſucceed in the inheritance of their fathers, receiuing tribute of the ſubieſts of their ſeueral Kingdomes, and are not Deputies, or Vice-royes, at the meere pleaſure of the Emperour: but if one be vpon iuſt cauſe diſplaced, his ſonne ſucceedeth: and therefore the *Prete* is called King of Kings. The eldeſt ſonne of euery of theſe Kings attend alwayes on the Emperour, and haue attending on them ten ſeruants of the ſonnes of the Nobles of their Kingdomes. The Emperour is bound by auncient cuſtome to take a wiſe of the poſteritie of thoſe three *Magi* which adored CHRIST in his infancie, whome the *Ethiopian* and *Roman* Traditions calleth Kings, by the names of *Gaspar*, *Melchior*, *Balthaſar*; of which, the *Ethiopians* ſay, that *Melchior* was of Arabia, and *Balthaſar* of Perſia, which being forced by perſecution of Ariens<sup>b</sup>, came into *Ethiopia*, in the time of *Iohn* the Saint, which reigned after *Philip* the ſeuenth, and receiued of his hands the Kingdomes of *Fatigar* and *Soa*, the former giuen to the poſteritie of *Balthaſar*, the other to the lineage of *Melchior*. The Frier addeth, That all the legitimate deſcendents of theſe three Families are borne with a ſtarre on one of their ſides; and that at the Iubilee, in the time of *Gregorie* the thirteenth, 1575, there were three of thoſe three Families at Rome, with that naturall enſigne of the ſupernaturall and miraculous ſtarre. Yea, the legitimate Mahumetanes in Arabia and Perſia, remaining of thoſe kindreds, haue the ſame ſigne, as *Don Iohn* ſware to him, that he had ſeene. The Councell gouerneth according to the 127 Statutes made by the firſt *Philip*, and *Iohn* the Saint. Nothing is puniſhed with death but Treason, vnder which name they alſo comprehend Murther and Adulterie: of this mortall ſentence the Lions are the executioners, which in euery Citie are kept for that purpoſe. Some Italians had beene found guiltie of the ſinne againſt Nature, a thing for which the *Ethiopians* (as ſome of the Ancients<sup>c</sup> for Parricide) had no law, as not thinking any would ſo farre degenerate; and therefore knew not how to puniſh them: but it was committed to the Latin Councell, which adiudged them to be burned; a puniſhment not known before in thoſe parts, yet fitting to thoſe vnnaturall burnings.

<sup>b</sup> When were the Ariens of ſuch power in Arabia, but eſpecially in Perſia?

<sup>c</sup> Cic. Orat. pro S. Roſcio.

The fault and the punishment being of equall strangeness, the Emperour would not haue it executed there, but sent them to Goa to the Portugall Viceroy for that purpose. Heresie and Apostasie are likewise punished with death. That Latine Councell was instituted by *Alexander* the third, for Causes and Persons of Europe to be tryed and iudged by Iudges of their owne, resident at the Court (as the Grand Councell is) and cholen of each Nation two, of the Venetians, Florentines, and Portugalls: the two former comethither by the way of Cayro. *Andrew Ouedo*, a Iesuiste, sent thither by the Pope with the title of Bishop of Hierapolis, was Author and Councellour to the Emperour of this Institution, and by him made President of the same. This man (<sup>d</sup> *Bottero*, *Maffaus*, and others say) had miserable entertainment, with the residue of his Societie: but Frier *Luis* (from the relation of *Don Iohn*) tells, That he had liued and died in great honour amongst them, as he doth elsewhere magnifie exceedingly their respect to the Romane Papacie and Religion. *Credat Iudaus Apella*. *Cui bono* is the rule of my Faith to Friers and Iesuistes in their Relations: in Naturall and Morall Histories, which serue not to the building of Babylons Tower, I receiue them with attention, with thanks, and if need be, with admiration in some things: but when they come with *Slime instead of Mortar*, and would get Rome a name, I remember their Vowes & Profession, and yeeld no further attendance. That *Claudius* which was then Emperour, and his successor *Adamas*, were of schismaticall and tyrannicall qualities, as other Historians affirme, Frier *Luis* not only denies, but extolleth their good parts.

He which now is Emperour, was elected *An. 1606*, and called himselfe *Zaraskan-reat*, a sprout or budde of the lineage of David, assister of *S. Peter* and *S. Paul*. He is a man haughtie and valorous, and was therefore cholen, because the Turkish Empire was so full of seditions, and the Sophi had sent his Embassadour to them, to chuse a fit warrior, that they might with ioint forces assault the *Ottoman*.

There are in all the Cities of *Ethiopia* two Schooles or Colleges for the instruction of youth; one for the male sexe, the other for the female: each diuided into three parts; the first, for the Gentlemens children; the second, for Citizens; the third, for the baser vulgar, with their seuerall Instructors, and without communion, meddling, or conuersing of the one with the other. The Seminarie or College of boyes is a quarter of a league without the Citie, the other within. There are they taught Letters and Religion. All, euen the Kings themselues, are bound to send their children thither to be instructed: and the Priests resort thither for Confession, and ministring the Sacrament to them. They may resort home at festiuall times: otherwise they are there detained; the Virgins, from tenne to twentie; the other, from tenne to sixteene yeares of their age. They haue not onely this order in their well-ordered Schooles, but in their disordered misorderly Stewes, the Devils worke-houses, and suburbs of Hell, which yet in Rome and places of that Religion are permitted and admitted the Cities, and his Holinesse selfe is not a little enriched with (that which *God* prohibited) *the price of the Dogge, and of the Whore*. The *Ethiopians* permit not any to be strange women, but strangers of other Countries, which may not enter into their Cities: Nor may the Nobles enter into the common houses which belong to the Citizens, or these to those of the Plebeians, nor any but to those peculiarly designed their state, vnder paine of death, as Adulterers, to be cast to the Lions. These women are hyred by certaine Officers at a common price, and are not to take any thing of particular men: They goe in pale-coloured Garments, and if they distast and forsake that beastly Trade, they send them to some places subiect vnto the Portugalls, not admitting them to conuerse with their women, for feare of infection.

But to leaue these Beasts, the *Ethiopians* giue great respect to their Physicians, which are onely of their Gentry, and that not all that will, but onely such as certaine Officers shall chuse, of euery Citie to be sent to their generall Vniuersities (of which there are seuen in *Ethiopia*) there to be taught Naturall Philosophie (Logick, & other Arts they know not) together with Physicke, & the Arts of the Apothecarie and Chirurgicalian. They are there maintained at the publike charge of the Cities that send them.

When

d *G. Bot. part. 3.*

L. 2.

*Maff. Hist. Ind.*

L. 16.

*Eman. A. of 11.*

c *Cic. pro Mi.*

*lone.*

f *Deut. 23. 18.*



When the Doctōrs and Inſtrūcters ſee them fit to be Graduats, they goe with them to the Monkes of *Alleya*, and of *Plurimanos*, who with 2 Monkes Cowle, or Hood, and other Doctōrall Enſignes, doe inueſt and inaugurate them in that Degree. They are great Herbariſts. They make *Mummia* otherwiſe then in other parts, where it is either made of bodies buried in the Sands, or taken out of auncient Sepulchres, where they had beene layd, being embaulmed with Spices. For they take a captiue Moore, of the beſt complexion, and after long dieting and medicining of him, cut off his head in his ſleepe, and gaſhing his bodie full of wounds, put therein all the beſt Spices, and then wrap him vp in Hay, being before couered with a Seare-cloth; after which, they burie him in a moiſt place, couering the bodie with earth. Fiue dayes being paſſed, they take him vp againe, and remouing the Seare-cloth and Hay, hang him vp in the Sunne, whereby the bodie reſolueth and droppeth a ſubſtance like pure Baulme, which liquor is of great price. The fragrant ſent is ſuch, while it hangeth in the Sunne, that it may be ſmelt (he ſayth) a league off. The priuiledges of Phyſicians are, that they are freed from the common cuſtome of giuing one in three of their ſonnes for the Emperours Warres, that they may ride on Elephants in the Cities, which is allowed onely to the Emperours, Prelats, and Priests, that are Virgins: They may alſo weare Miner-Hoods, and are free from Subſidies and Payments. Theologie and the Chaldee Tongue is taught onely among their Priests and Eccleſiaſticall perſons in their Churches and Monafteries. They read Diuinitie in their natiue Tongue: the Text is the foure fiſt generall Councils: the Scripture they reade in Chaldee, which is with them as Latine with vs. They handle not questions as the Schoolemen, in Logickall Diſputations and Arguings, but copiouſly and eloquently interpret the Scriptures.

g Making of  
Mummie.

Becauſe we haue mentioned their Cities Saba and Zambra, let vs take ſome briefe view of them, and ſo leaue this Spaniard, whoſe Diſcourſe hath (I hope, not without ſome delight and profit) thus long holden you. Beſides theſe two Cities, none haue about three thouſand houſes in them. But theſe are populous and magnificent, with Towers, Temples, triumphant Arches, Obeliſkes, Pyramides, and the like tokens of Induſtrie, Antiquitie, and Maieſtie. Saba was founded by that Queene which viſited *Salomon*, and was the mother-Citie of the Empire. It hath fiue thouſand houſes, great and ſumptuous, the ſtreets ſpacious, with Portalls, or Penthouſes, that men may walke ſafe from the Sunnes violence. It hath foure chiefe Gates, all of Alabaſter and Iaſper, wrought with Antique-workes; the gate-dores of Cedar curiouſly carued. The waies that lead to theſe Gates, for the ſpace of two leagues, are ſet with Palmes, Planes, Oranges, Cedars, Cypreſſes, and other Trees on both ſides, for ſhade and fruit: the foure high ſtreets goe through the Citie acroſſe, and where they meet, is an Arch or Vault erected on high Pillars, fairely wrought and gilded, with the brazen Image of *S. Mathew*, their ſuppoſed Patron, as bigge as a Gyant, gilded alſo; the worke of Architects ſent by *Francis*, Duke of Florence. Neere to this Citie are Mines of Gold, Gardens, and other places of pleaſure and profit.

Zambra is greater, containing thirtie thouſand houſes, and innumerable concourſe of people. It ſtands in the Kingdome of Caſates, and nigh that great Lake, which hereof is called Zambra: where the Emperour leauing his wonted manner of remouing vp and downe in Tents, hath fixed his Court royall: and yet without the Citie are many Tents that belong to the Court. Here the *Prete* liueth, with two and fortie ſonnes of Kings, and with his Great Councell, and the Latine. *Alexander* the third built the Pallace here 1570, with the Duke of Florence his workmen.

## CHAP. VII.

## Of other Countries betweene the Redde Sea and Benomotapa.



Ethiopia Exterior, or Inferior, is that Southerly Tract of Africa, which to *Ptolomey* and the Auncients was unknowne. It comprehendeth all that great wedge of Land (such is the forme) which beginning in the West, at the Countries about Zaire, stretcheth to fve and thirtie degrees of Southerly latitude, and from thence, Northwards, to the entrance or mouth of the Arabian Gulfe; all this way besieged and environed with the Ocean<sup>a</sup>. *Maginus* diuideth it into fve parts, Aian, Zanguebar, Benomotapa, Cafraria, and Congo: but Congo is here taken in a very large sence. Aian, after the Arabians account, containeth all that Region which lyeth betweene the mouth of the Redde Sea, and Quilimanci; being, for the most part, on the Sea-Coast inhabited by the said Arabians: but the in-land parts thereof are peopled with a blacke Heathenish Nation. It comprehendeth two Kingdomes, Adel, and Adea; the former of which extendeth from that mouth of the Sea before mentioned, to the Cape Guardafu, by <sup>b</sup> *Ptolomey* called Aromata. South and West it bordereth vpon the dominions of *Prete Ianni*, about the Kingdome of Fatigai. The chiefe Citie is Arar. Zeila also and Barbora pertaine to this Kingdome, Cities without the Strait, on the Sea, much frequented with Merchants. Zeila is situate in eleuen degrees, where *Ptolomey* placeth the Avalites. It is stored with varietie of Merchandise, and yeeldeth some representation of Antiquitie in the buildings thereof, consisting of Lime and Stone. The King is a Moore, and esteemed a Saint among the superstitious Mahumetans, for his continuall Warres with the Christian *Abassines*, whence he transporteth innumerable slaues to the Arabians and Turkes, receiuing in exchange Armour and other helpes for his Warres. Anno 1541 *Guadaameth* the King hauing before done much harme, by the helpe of some Portugalls which *Claudius* the Abassine had in his warres, was slaine, and his Armie ouerthrowne: but his successour, Anno 1559, slew *Claudius* in battaile, and the Moore acknowledging diuine assistance in this victorie, triumphed on an Ass. Zeila was burnt and sacked by the Portugalls, Anno 1516: as *Andrea* <sup>c</sup> *Corsali*, who was then present in the Action, testifieth.

Adea is situate betweene Adel, Abassia, and the Sea. The inhabitants are Moores, descended of the Arabians, who many hundred yeares agoe, partly by their rich Traffique, and especially by force of Armes, became Lords, not onely of Aian, but of all the Sea-Coast, to *Cape dos corrientes*, which is somewhat to the South of the Southerly Tropicke. In all which space, before the Portugall Discoveries, that part of the Cities which lay open to the Sea, was open and vnfortified, but toward the Land were walled, for feare of the in-land people. Adea payeth tribute to the Abassian. In this Kingdome is Magadazzo, being it selfe a pettie Kingdome of the Moores, which are of an Oliue colour. <sup>d</sup> Brava was a free Towne, which, with Pate and Gogia, were taken by the Portugalls, vnder *Tristan de Cugna*.

Zanzibar, or Zanguebar, is a name by the Arabians and Persians giuen to that Tract, extending from the Riuer Qualimanci, which *Ptolomey* calls *Raptus*, to the borders of Benomotapa. Some, in a larger extent, include Benomotapa and Cafraria. *Sanutus* affirmeth, That it is a low, fennie, and wooddie Countrey, with many Riuers, which by extremitie of moisture cause the ayre to be intemperate. From the waste vpwards they goe naked. Herein are contained the Territories of Melinde, Mombaza, Quiloa, Mosambique, and others. Melinde <sup>e</sup> is the name of a Kingdome, and of the chiefe Citie thereof: The inhabitants, especially neere to the Sea, are Moores, and build their houses after the manner of Europe. The women are white, and the

<sup>a</sup> G. Bot. Ben. part. 1. l. 2. *Maginus*. Pory before Lco.

<sup>b</sup> *Ptol.* l. 4. c. 7.

<sup>c</sup> *And. ea Corsali*.

<sup>d</sup> *Lud. Romas*, l. 7.

<sup>e</sup> *Jo. di Barros*, Dec. 1. l. 4. c. 6. saith, At Melinde *Gamma* receiued kinde entertainment, and Pilots to conuey him to India, when it was first discouered by the Portugalls.



the men, of colour inclining to white, notwithstanding the situation vnder the Line. They haue blacke people also, which are Heathens for the most part. Of like condition is Mombaza<sup>f</sup> (which is said to haue some resemblance with Rhodes) but enemie to the Christians, and was ruinated by *Thomas Cotigno*, in the yeare 1589, for receiuing *Alebech* the Turke; as *Ampaza* in the same Coast, by *Alfonso Mello* the yeare before.

Quiloa stands nine degrees to the South of the Line: the name of a Citie and Island, which is a Kingdome of the Moores, and extendeth her dominion farre in the Coast. The King grew mightie by the Trade of Sofala; but it was made tributarie to Portugall by *Vasus Gamma*, Anno 1500. In the yeare 1505 the Portugalls for deniall of that tribute, depriued *Abraham*, the Arabian King, of his Scepter, and built a Fort there; which the Moores soone after destroyed, together with the new King, made by the Portugalls. The people are whitish, their women comely, rich in attire: their houses faire built, and richly furnished.

Betweene Coava and Cuama, two Riuer which spring out of the same Lake with Nilus, are the Kingdomes of Mombara, Mozimba, Macuas, Embeoe, and against them the Promontorie *Prassum*. Here is Mofambique<sup>h</sup>, by which name is signified a Kingdome in the Continent, and an Island also, with a safe Harbour, which with two other Islands are in the mouth of the Riuer Moghincats, in fiftene degrees South. Mofambique is inhabited by Portugalls, which haue there a strong Castle: here the Portugall shippes Winter. In this Island are Sheepe, with tayles of fise and twentie pound weight (a Beast common in Africa:) Hennes blacke both in feathers, flesh, and bone, and sodden, looke like Inke, yet sweeter then other in taste: Porke very good, but for the decre fauce. There are some Mahumetans, as they were all, before the Portugalls arriuall there. They haue Trade in the Continent, in Sena, Macurva, Sofala, Cuama, a people for the most part differing in speech and behaviour, each Village fighting with her neighbour, captiuing them: and some (as at Macurva) eat them. Their chiefeft liuing is by Hunting, and by flesh of Elephants. In cuerie Village is a new King. The Captaine of Mofambique, in his three yeares Gouvernement, maketh three hundred thousand duckats gaine, especially by Gold, from Sofala.

Vp further within Land the people goe almost naked, and were so simple when first the Portugalls traded thither<sup>i</sup>, that *Ludonico Barthema*, or *Uertomannus*, for his shirt; and another, for a Rasor, and a little Bell; bought fiftene Cowes of them; and then were readie to fall together by the eares among themselues for the Bell, who should haue it. But they could not enioy their purchase, being driuen to their heeles by three female Elephants, which hauing young ones, were very fierce, and made them leaue their Kine to saue themselues. In these Seas the Moores sayle in Vessells sowed with Leather, the sayles of Palme-tree leaues, calked with Gumme, gathered off the Trees in the Woods.

Sofala lyeth betweene Cuama and Maignice, two Riuers. Here the Portugals haue on a little Island (whence the whole Kingdome hath this name) a Fort and Factorie of very rich Trade, the people bringing great quantitie of Gold (whereof they haue plentifull Mines) for their Cloth and other commodities: it is supposed that it amounteth to two millions yearly. *Ortelius*<sup>k</sup> is of opinion, That this Cephala, or Sophala, is that which in *Salomons* time<sup>l</sup> was called *Ophir*, from whence so great quantitie of Gold was brought by his Nauie. *Iosephus*<sup>m</sup> seekes for it in India: *Eupolemus*<sup>n</sup> in the Redde Sea, imagining it to be an Island there placed. *Dom. o Niger*, *Tremellius* and *Iunius*, in *Aurea Chersonesus*, where Malacca standeth (although wee reade not of any great quantitie of Gold found in that soyle.) *p Gaspar Varerius* is of the same minde, but reckoneth to the *Chersonesus* both Pegu and Samotra, with all that lyeth betweene them. *Vatablus*<sup>q</sup> with lesse reason applyeth it to Spagniola, discovered by *Columbus*, and by *Columbus* himselfe so called. *Arias*<sup>r</sup> *Montanus*, *Philip Morazay*, *Postellius*, *Goropius*, would by their authoritie much moue vs to thinke with them, that Ophir is Peru, if the ignorance of the Load-stone, and those

<sup>f</sup> *Vasus Gamma*  
1500, subdued  
Mombaza, and  
Almeida fise  
yeares after,  
and, alter *Non-*  
*nus*, Acuna.  
*Of. de reb.*  
*Eman.*  
<sup>g</sup> *Mass. hist.*  
*Indic. l. 2.*  
*Arthus hist. Ind.*  
c. 20.

<sup>h</sup> See *Linschot.*  
*l. 1. c. 4.*  
*Paludanus ibid.*

<sup>i</sup> *L. Romanus, l. 7*

<sup>k</sup> *Ortel. thesaur.*  
<sup>l</sup> *Reg. 9. 23.*  
<sup>2.</sup> *Chron. 9. 21.*  
<sup>m</sup> *Ioseph. Antiq.*  
<sup>n</sup> *Euseb. de prep.*  
<sup>l. 9. c. 4.</sup>  
<sup>o</sup> *Niger Geog.*  
*Tremel & Iun.*  
*Annot.*  
<sup>p</sup> *Gaspar Var.*  
*de Ophira.*  
<sup>q</sup> *Vat. in l. Re. 9.*  
*P. Mart. dec. 1.*  
<sup>l. 3.</sup>  
<sup>r</sup> *Ar. Mont.*  
*Morn. d. verit.*  
*Postellus.*  
*Gorop. Hispania.*

f *Jos. Acoſta*,  
l. 1. c. 14.

huge Seas, eſteemed by Antiquitie vnnauigable, did not detain vs from conſent : And where ſhould Peru yeeld him Iuorie, where neuer was yet ſeene an Elephant ? *Iosephus* <sup>f</sup> *Acoſta* taketh Ophir and Tharſis to ſignifie no certaine places, but commonly to be taken in a generall ſence, as the word India is now with vs; a name giuen to all remote Countries, Eaſt and Weſt. Hee thinketh, that *Salomons* Gold, Iuorie, &c. came from the Eaſt Indies.

t *Io. di Barros*  
Dec. 1. l. 10. c. 1.

But ſome reaſons doe yeeld great cauſe of coniecture for *Sofala*, both becauſe of the plentie of the commodities which *Salomons* ſeruants are ſaid to bring with them, and becauſe of auncient buildings of Stone-wocke, which the inhabitants call, *the worke of Demills*; ſuppoſing it impoſſible for men (gueſſing of others by their owne ignorance) to haue built: Which alſo haue ſtrange Letters, that the Moores (though learned) could not reade: (And why might they not be the olde Hebrew Letters, which the Phœnicians of old, and Samaritans to this day obſerue, as elſewhere we haue ſhewed?)

u *Nauigationi*  
*di Thome Lopez*  
*ap. Ramuſium.*

And further, *Thomas* <sup>u</sup> *Lopez* telleth, That certaine Moores related vnto them of the riches of thoſe Mines; that Shippes from Mecca and Zidem vſed to trade there; and that yearly there were taken forth of the Mines two millions of Mittigalls, euery Mittigall being a Duckat of Gold, and a third part: That the Warres in thoſe Countries at that time had ceaſed the Traffique: and that they had Bookes and auncient Writings, which teſtified, That theſe were the Mines whence *Salomon*, in his three yeares Voyages, fetched his Gold, and that the Queene of Saba was naturall of the parts of India.

x *Cap. ſup.*

As for India, yee haue <sup>x</sup> euen now read, that it was a name giuen to many Nations, and among the reſt, to *Æthiopia*. And if a man conſider the ſmall ſkill which that Age of the world had in marine affaires, ſtill as much as might be holding their courſe within ſight of Land, he can ſcarce thinke, that long Nauigations could then be performed. *Barrinus* accounteth all *Sofala* to the Empire of *Benomotapa*, of which wee ſhall ſpeake anone: wee haue now mentioned the ſame, by reaſon of the Iſle which is ſubiect to the Portugalls. Theſe, beſide Gold, here haue great Trade for Iuorie, of which *Barrinus* ſayth, That in *Benomotapa* are yearly ſlaue foure or five thouſands, and of Water-horſes (whoſe teeth are accounted Iuorie alſo) all the great Riuer in Africa are full. Theſe feede ſometimes on the Medowes, where the Mariners haue chaſed them, as *Lopez* <sup>y</sup> reporteth: and after long chaſing by Land, they haue taken the water; where, in reuenge, they haue aſſaulted the Mariners in their Boates, and bitten chippes of the ſame, being, by the thickeſſe of their Hides, armed againſt their Pikes, and haue made them afraid, that they would ouerwhelme the Boat.

y *Tb. Lopez*.

Within the Land, behind theſe parts, is the Kingdome of *Monoemugi*, which is rich in Gold: their vnfortunate warres with *Monomotapa* haue made them knowne. Nilus is their Weſterne border, and *Abaffia* on the North. They haue little redde Balls made of a kinde of Clay in *Cambaya*, and reſembling Glaſſe, which they weare for ornament, and uſe for money. This King warreth with the *Benomotapa*, and hath terrible ſouldiours, called *Giacqui*, or *Agab*, or *Agog*, who inhabite betweene the Lakes, whence Nilus and Zaire take their beginnings; which liue a wandering life, like the Nomades, in Cottages, which they make in the Fields. They are of ſtature tall, and of countenance terrible, making lines vpon their cheekes with certaine yron Inſtruments, and turning their eye-lids backward, eating their enemies.

z *Od. Lopez*,  
l. 2. c. 5.

Theſe not long ſince (as <sup>z</sup> ſome ſay) inuaded the Kingdome of Congo, and forced the King to keepe in a ſmall Iſle, where himſelfe was taken with a Dropſie, and his people famiſhed, as after ſhall follow in due place. The Amazones of *Monomotapa* are euery way equall vnto them in prowefſe. Little is knowne of the Religion of theſe Heatheniſh Nations, nor of other Kingdomes, whereof we haue little but the names to relate, *Goroua*, *Colta*, *Anzuga*, *Moneulo*, *Ba-  
duis*.

Now



Now for those Moores which inhabited the Sea-coasts, as we have said, they are not all a Catholike Mahumetans, especially such of them as have conquered, and taken their habitations further within Land. And the first Moores or Arabians that came to inhabit those coasts, were banished persons, called as in the Chronicles of *Quiloa* is reported, *Emozaidin*, of *Zaide*, the nephew of *Hocem* the sonne of *Hali*, whose Doctrine they followed in some opinions, contrary to the Alcoran, and therefore esteemed Heretikes.

a Io. di Barros,  
Dec. 1. lib. 8. c. 4.

Long after them came three shippes with great multitudes of Arabians, that fled from the King of *Laza* their enemy, vnder the conduct of seven brethren, which built *Magadazzo*, and after that, *Braua*; which, in manner of a Common-wealth, was till the Portugals time governed by twelve Aldermen, or chiefe Gouvernours, that descended of the seven brethren.

These Moores and the former differing from each other in their superstitions, could not agree, and therefore the *Emozaidin* were forced vp higher into the Countrey, and there by mariages mixed themselves with the Casers (so the Arabians call all Heathen people) and became Mungrels in a gallimaufrey of deuotions, whom therefore the Sea-coast-Moores called by a generall name, <sup>b</sup> *Badumi*: which in Arabia and Egypt, is the title of the people that liue in the Champaine, and Inland countries; and those that liue neere the Sea-coast are called Arabians, &c. They make no difference of meats. The Heathens in those parts are giuen to Auguries and Witcheries: & in their highest attempts and greatest resolutions, yet will leaue off, if any of these phantasies bode vn-luckinesse. The fruits, birds, beasts, and seeds, are in manner like to the people, all wilde. The aire is vnwholesome. But what vnhealthfomenesse can there be found, where gold is found? which makes men commit themselves (no maruell what they commit with others) to the most scorching heats, to contagious aires, to tempestuous seas, and the darkest prisons of the disembowelled Earth.

b Botero.

## CHAP. VIII.

*Of Benomotapa, and the parts adioyning.*

**B**ENOMOTAPA, called also Benomotaxa, and Monomotapa, is a large Empire, so entituled after the name of the Prince thereof (for *Benomotapa* is with them a title, as *Cesar* or Emperour with vs) extendeth after some mens reckoning almost a thousand leagues in compasse, between the great Lake, whence Nilus springeth on the North-east, *Magnice*, and *Toroa* on the South, and the Sea-coast of *Sofala* on the East. It is betwene the sea and the fresh waters, accounted a huge Island. Betwene *Cuama* and *Corrientes* it is pleasant, wholesome, and fruitfull: And from the Cape *Corrientes* to *Magnice*, it abounds with beasts; but it is cold. Their principall Cities are *Zimbas* (happily the same which *Ptolomey* <sup>a</sup> calls *Agisymba*) and *Benamatata*; that one and twentie, this fifteene dayes iourney, from *Sofala*. Of the abundance of Elephants in *Benomotapa* is said before; wherof *Aethiopia* is euery where stored with manifold herdes: <sup>b</sup> although I dare not subscribe to their opinion, that esteeme Elephants as common there, as heere we haue Oxen. It is a creature nine cubites high (in their largest stature) and five cubits thicke: with long and broad eares, little eyes, short tailes, and great bellies. Of their disposition is spoken already.

a Ptol. Geogr.  
lib. 4. cap. 9.

b Io. di Barros,  
Dec. 1. l. 10. c. 1.

The Mines neerest to *Sofala*, are those of *Manica*, which are in wide Champaines compassed with mountaines, ninety miles in circuit. The places where the gold is, appeare and are knowne by the driness and barrennesse of the soile, as if Nature it selfe could not hord vp gold in her spacious chests, but she must needs proue bare and barren of her wonted good workes; and how much lesse vnnaturall and degenerate mankinde? The Province is called *Matuca*, the people *Botonghi*, which (although they

are

are betweene the Line and the Tropike) yet in Winter haue such snowes in the mountaines, that if any abide there, they die frozen in them; and in Summer-time the aire in the tops of those hills is so cleare and pure, that some of our men, which were then there, saw the new Moone, the same day that she had kissed her bright and bountifull brother.

And who can now charge the bright eye of the world, with the obscure darkenesse of this Peoples hue, which so cold Winters, nor pure Summers, can lessen or lighten? Yea euen in the cold Countries neere the Cape of Good-hope, the Aethiopians haue no hope or happe of better colour; whereas the hotter Countries of Libya, and in manner all America (notwithstanding the Sunnes strait looking, and neerenesse, not allowing them a shadow to attend them in the greatest height of his bounty) know not this blacke tincture in the naturalls thereof.

But to returne (and who will not returne?) to the Mines: There are other Mines in the Prouinces of Boro and Quiticui, in which, and in the riuers, is found gold not so pure. The people are carelesse and negligent to get, and the Moores which traded with them, were faine to giue their wares in trust, with promise by such a time to pay them in gold, and the people would not faile in their word.

c As the Portugals haue their Castles of Mina, Sofala, &c. so some Prince, Master sometimes of those Mines.

Other Mines are in Toroa, wherein are those buildings which *Barrus* attributeth to some forren Prince, and I, for the reasons before alledged, to *Salomon*. It is a square fortresse, of stone; the stones of marueilous greatnesse, without any signe of mortar or other matter to ioine them. The wall fise and twenty spannes thicke, the height not holding proportion.ouer the gates are letters, which learned Moores could neither reade nor know what letters they were. There are other buildings besides, of like fashion. The people call them the Court; for an officer keepes it for the *Benomotapa*, and hath charge of some of his women, that are there kept. They esteeme them beyond humane power to build, and therefore account them the workes of Diuels; and the Moores which saw them, said the Portugals Castles were no way to be compared to them. They are fise hundred and ten miles from Sofala, Westward, in one and twentie degrees of Southerly Latitude: in all which space is not found one building ancient or later; the people are rude, and dwell in cottages of timber.

All the people of this Region is of curled haire, and more ingenious then those which are against Mosambique, Quiloa and Melinde, among whom are many that eat mans flesh, and let their kine bloud to satisfie their thirst. These seeme prone to receiue the Faith: for they beleue in *One God*, whom they call *Mozimo* and haue no Idols, nor worship other thing: They punish nothing more seuerely then Witchcraft, whereunto other Negros are exceedingly addicted; no such person escapeth death. The like detestation they conceiue against Adultery and Theft. Euery one may haue as many wiues as they will: but the first is principall, the other serue her; and her children are heires. A woman is not marriageable with them, till her Naturall purgation testifie for her abilitie to Conception: and therefore they entertaine the first fluxe thereof with a great Feast.

In two things they are religious; in Obseruation of dayes, and Rites concerning their dead. Of dayes, they obserued the first day of the Moone, the sixt, the seuenth, the eleuenth, the sixteenth, the seuenteenth, the twentieth, and the eight and twentieth, because in that day their King was borne. The religion is in the first, sixt, and seuenth, all the rest are repetitions, aboue ten. When any is dead, after his bodie is eaten, his neere kindred, or his wife which hath had most children by him, keepe the bones, with some signes whereby to know, whose they were: and euery seuenth day they obserue Exequies in the same place where they are kept: They spread many cloaths, and set thereon tables furnished with bread and sodden flesh, which they offer to the dead with prayers and supplications. And the principall thing they request of them, is, the good successe of their Kings affaires. These prayers they make, being cloathed in white garments: after which, the good-man and his family eat their offerings. The *Benomotapa* must weare cloathes of the same Countrey, for feare of infection; others may weare forren cloath. He is serued on the knee, and  
when



when he drinketh or cougheth, all they which are about him make a shout, that all the Towne may know. None may cough in his presence: also, every one must sit in token of reverence; to stand, is a signe of dignitie, which he affordeth the Portugals and Moores, and is the chiefe honor can be yeelded any. The second honor is to sit on a cloath in his house: the third, that a man may haue a doore in his house, which is the dignity of great Lords. For meane persons, they need not feare to haue any thing stolne out of their open houses, seeing the severitie of Iustice doth secure them. Doores are not for necessitie, but for honor. Their houses are of pyramidall or steeple forme, all the timbers meeting in the midst at the toppe: covered with earth and straw. Some of them are made of timbers, as long and bigge as a great shippes mast: the greater they are, the more honorable.

The *Benomotapa* hath musike whither soeuer he goeth, with singers: and more then fife hundred iesters, which haue their captaine or master of Mis-rule. The royall ensigne is a little plow-share, with an insory point, which he carrieth alway at his girdle; by which is signified peace, and husbanding of the ground. He beareth likewise one or two <sup>d</sup> swords in token of Iustice, and defence of his people. The Countrey is free, and giues him no other payments, but presents, when they come to speake with him: and certaine dayes seruice. No inferiour comes before his superiour without some present, in token of obedience and courtesie. The Captaines of warre with all theirs bestow seuen dayes in thirtie in his husbandry or other businesse. He must confirme all sentences of Iudgement in his owne person: there needs no prison, for matters are presently dispatched, according to the allegations, and testimonies that are brought. And if there be not sufficient testimonies, then the matter is tried by oath, in this manner. They beat the barke of a certaine tree, and cast the powder thereof in water; <sup>e</sup> which the partie drinketh, and if he doe not vomit, he is cleared; if he vomit, he is condemned. And if the accuser, when the accused partie vomiteth not, will drinke of the same, and doth not vomit, he is then acquitted; and the matter dispatched. If any sue to him, he speedeth not, but by mediation of a third person, which also sets downe the summe that the King must haue, sometime at so deare a rate, that the suter rather refuseth the Kings grant. They haue no horse, and therefore warre on foot: The spoiles are generally shared amongst all. When he marcheth, in the place where he is to lodge they make a new house of wood, and therein must continuall fire be kept, without ever going out; saying, that in the ashes might be wrought some witcheries to the indamage of his person. And when they go to the warres, they neuer wash their hands nor faces, till they haue obtained victory. They haue their wiues with them, which are so loued and respected, that if the Kings sonne meet with one of them in the street, he giues her way. *Benomotapa* hath more then a thousand women; but the first is Princippall, although she be inferiour in blood, and her sonne succeeds. And in seed-time and haruest, the Queene goeth to the field and ouer-seeth the stufte, esteeming it a great honor. Thus farre out of *Barrus*.

*Iohannes Boterus* <sup>f</sup> tells, That his chiefe warriors are women, namely, certaine Amazones, which seare off their left pappes, as *Odoardo* <sup>g</sup> *Lopez* reporteth, least they should hinder their shooting, after the manner of the auncient Amazones: they are quicke, bold, couragious, and constant in battell, and most constant in inconstancie: for when they make shew of flight, they will returne (espying their aduantage) with the greatest fury. They dwell in certaine countries by themselves, and at certaine times haue men to accompany with them for generation, to whom they send their males, reseruing all the female children which they haue. Thus we finde Amazons, which the Ancients reported in Asia, and *Diodorus* in Libya, now in these times, if this report be true, in Aethiopia: and *Huldericus* <sup>h</sup> *Shmidel* hath told of the like in America.

In the yeare 1560. *Consalvus* <sup>i</sup> *Silueria*, with two other Iesuites, went from Goa to the Kingdomes of Inhamban, and Monomotapa: and comming to Inhamban, they went to Tonge, the Citie royall, where they baptised the King and all his people in a short space, naming the King, *Constantine*, the Queene, *Mary*. Thence went *Consalvus*

*d* *Porta una* 6  
*due Zagaie*.  
*Boterus* saith,  
*una Zappa*, &  
*due dardi*: a  
mattocke and  
two darts.

*e* Of such like  
water, see the  
next Chapter.

*f* *Gi. Bot Ben.*  
*pag. 1.*  
*g* *Od. Lopez*  
*Coango* b: lib 2.  
*cap. 9.*  
*Arthus hist Ind.*  
*Orient. cap. 19.*

*h* *Shmidel histo-*  
*ria Nauigat. in*  
*Am. cap. 37.*  
*i* *Espan. Acosta*  
*Rerum in oriente*  
*gest. Comment.*



to Monomotapa, and so preuailed with his Images, Preaching, and Contempt of the world, that he wanne the King and his mother, with multitudes of others to Baptisme. But soone after the King, by suggestion of the Moores, slew him. *Sebastian* in reuenge raised an armie of sixteene hundred, <sup>k</sup> most of them being Gentlemen, which he sent vnder the conduct of *Francis Barretto*. The *Benomotapa* fearing the Portugals forces, offered reasonable conditions, which *Barretto* refusing, was discomfited, not by the *Negro*, but by the aire; the malignitie whereof (the sowre sauce of all these golden Countries in Africa) consumed his people. There are other Kingdomes adioyning to Monomotapa, and the mountaines of the Moone, *Matana*, *Melemba*, *Quinbebe*, *Berteca*, *Bauagul*, of which I can giue you but the names.

*Caphraria*, or the Land of the Caphars is next to be considered, which *Maginus* boundeth betweene *Rio di spirito sancto*, and *Cape Negro*, extending to the Cape of good hope Southwards. Why hee should call this part the Caphars, I know not: for the Arabians, of whom this word is borrowed, giue that name to all the Heathen people in Africa: yea both the Arabians, and all of their religion, call all such as receiue not that superstition, Caphars, euen Christians also, as Master *Jenkinson* <sup>1</sup> long since told vs. And for the Heathens in Africa, *Barrius* affirmeth, that it is by the Moores giuen to them all: signifying, Without Law, or lawlesse people. *Zanguebar* is in this respect called *Cafraria*. It should seeme it is appropriated to these the Southerliest Nations of Africa; for want of other the more true proper names which were vnknowne. With the names of the Capes, and other places of note, Master *Pory* <sup>m</sup> hath already acquainted his English Reader: Onely that notable and famous *Cape of good hope* (so named <sup>n</sup> by *Iohn* the second, King of Portugal, for that hope which hee conceiued of a way to the Indies, when it was first discovered) deserueth some mention. It hath three head-lands, the Westermost whereof beareth name of *Good hope*, the middlemost, *Cabo falso*, because they haue sometimes, in their returne from the Indies, mistaken this for the former: betweene which two Capes runneth into the Sea a mightie Riuer, called by the Portugals, *Rio dulce*, which springeth out of a Lake called *Gale*, situate among the mountaines of the Moone, so much celebrated by the ancient Geographers: The third and Eastermost, is that of *Agulhas* or *Needles*, about fise and twenty leagues from the first: both which seeme as two hornes, where-with it threatens the Ocean, which in these parts is found ofentimes <sup>o</sup> tempestuous, and when it cannot preuaile against this rough-faced and horned Promontory, it wrekes the whole malice vpon the shippes, whose ribbes, in the enraged fits, it would breake if they were of iron; as *Linschoten* <sup>p</sup> testifieth of his owne experience. True it is, that sometimes it is passed with more ease; but not so vsually: and *Linschoten* tells, that at his returne from India, the Saint *Thomas*, a new Carrick, was heere cast away, <sup>q</sup> and their shippe, wherein he sailed, in such danger, that one while they prayed, another while murmured, another time would returne backe, and the Captaine professed no small maruell why our *L o r d* suffered such good Catholikes to endure such torments, and the English Heretikes, and blasphemers to passe so easily. The waues there (saith he) strike against a shippe, as if they stroke against a hill, that if it were of stone it would at last be broken. Heere Captaine <sup>r</sup> *Lancaster* traded with the people, and for two kniues bought an oxe, for one, a sheepe, &c. in good quantitie. Their sheepe are great, with great tailes, but hairy, not woollled. Their oxen great, not fat, but well fleshed. The Captaine killed there an Antelope as bigge as a Colt. There were diuers great beafts vnknowne to them. When they had passed this Cape, they lost their Admirall Captaine *Raimond*, and neuer saw them, or heard of them more. And foure dayes after they found as terrible an enemy from aboue, and encountered with a thunder-clap, which slew foure of their men out-right, their neckes being wrung asunder: And of fourescore and fourteene men there was not one vntouched, but some were blinde, others bruised in their legges and armes, or brefts, others drawne out, as if they had beene racked; which all yet, *G o d* be thanked, did after recouer.

The Hollanders in the yeare 1595. trafficked with the *Cafres*, which were valiant, but

*k Rotero part. 2. lib. 3.*

*1 A. Jenkinson in Hakl. tom. 1. pag. 347.*

*m Pory before Leo. n Ofor. de reb. Em. lib. 1. This was An. 1487.*

*The discoverie thereof is largely related by Jo. di Barros in his first Decade of Asia lib. 3.*

*o Bartholomew Dias, who first discovered this Cape, called it Ca. Tormentos, in regard of the troubles and dangers he there sustained.*

*p Linscot, lib. 1. cap. 93.*

*Nauig. Verhuff.*

*q They found it there in Aprill as cold as with vs in Winter, when it freezeth not: and yet the people are blacke.*

*r Sir James Lancaster.*

*Hakl. tom. 2. part. 2.*



but bafe in apparell, couered with Oxe or ſheepe-ſkinnes wrapped about their ſhoulders, with the hairy ſide inward, in forme of a mantle: their priuy-parts couered with a ſheepes taile, faſtened before and behinde with a girdle. But now we ſee it made a daily matter to the Portugal, Engliſh, and Dutch, ſo capable of hope of Good, that the Cape of Good hope is nothing feared: although at home many haue no good hope of publike good, and wiſh that they would carry out of Europe leſſe money, and bring home more men. For my part, I wiſh ſo well to Nauigation and diſcoueries, that I could wiſh ſuch complaints to be but calumnies, and to be the knauigations of falſe diſcouerers. I cannot omit, <sup>f</sup> that vpon the toppe of this Promontory, Nature hath as it were framed her ſelfe a delightfull bower, heere to ſit and contemplate the great Seas, which from the South, Eaſt and Weſt beat vpon this ſhore: and therefore hath heere formed a great plaine, pleaſant in ſituation, which with the fragrant herbes, varietie of flowers, and flouriſhing verdure of all things, ſeemes a terreſtriall Paradiſe. It is called the table of the Cape. That which from hence lieth to Cape Negro, hath not to our purpoſe any thing notable. This alſo deſerueth mention, that notwithstanding all the damages of this dreadfull Promontory, and the ſeas on this ſide and beyond, <sup>t</sup> *James Botellus* a Portugal, to recouer the fauour of his Prince, *John* the third, by the firſt bringing newes of a happy accident that then befell in India, in a little boat or veſſell ſcarſe eighteene foot long, and ſix broad, ſailed from Cochin to Dabul, and from thence alongſt the Arabian and African ſhores, doubling this Terrible Cape, and miſſing *Saint Helena*, came yet ſafe to Liſbone, worthily welcomed both for his meſſage, and the meſſenger, that durſt aduenture to encounter *Neptunes* ſtrongeſt forces, notwithstanding ſo weake furniture.

f *Botero.*t *Moſſeus hiſt.*  
Ind. l. 11. 1535.

The Hollanders <sup>u</sup> at the Cape of Good hope, had of the inhabitants two kine for two ruſtie kniues, and one much greater for a new one: two fat bulls and three ſheepe for a barre of iron, weighing threſcore and ten pounds. The people make much account of iron: they are of ſhort ſtature: darkiſh colour: their armes are adorned with copper and iuory, their fingers with rings of gold, and with beads of bone and wood. They brand their bodies with diuers marks. And becauſe they alway annoint themſelues with greaſe and fat, they yeeld a ranke ſmell. If we killed a beaſt for our uſe, they would aſke the inwards, and eat them raw, the filth being not well cleaned from them. At their Feaſts they would ſeech a beaſt in his hide, faſtned on foure ſtickes with fire vnderneath. They liued miſerably, yet for gallantry ware bones and peeces of dried fleſh about their neckes. Neere this Cape are weeds growing in the ſea ſiue and twentie fathome long.

u *De Bry Ind.*  
Or. part. 3.

The *Aſcenſion* <sup>x</sup> built their Pinneſſe Anno 1608. at Soldania, about fifteene or ſixteene leagues from the Cape of Good Hope, and there tooke in for their prouiſion about foure hundred head of cattell, as Oxen, Steeres, Sheepe, and Lambes, together with fowles and freſh water. They filled their boat with Seales at the Ile Pengwin, a little from thence. Such was the brutiſh nature of the inhabitants, that when the Engliſh had caſt out of their ſhippe one of thoſe Seales, and the ſame had lien fourteene dayes, and now ſwarmed with crawling Maggots, they would take them vp and cate them; as they would alſo doe the guts, garbage, and panch of the beaſts. They more eſteemed iron, then gold or ſiluer. Heere the firſt night after they weighed anchor, The *Aſcenſion* loſt the *Vnion* and the *Good Hope*, their Pinneſſe (ſo neere the Cape of *Good Hope*) which, me thinkes, obſeruing what after befell them, ſeemes an ominous preſage, written in theſe names, of their other loſſes which followed, concluded with the loſſe of their ſhippe on the coaſt of Cambaya. It is morally true, that aſcending and aſpiring mindes loſe Vnion (<sup>y</sup> for *oney by pride doth man make Contention*) Vnion being gone, Good Hope followeth, *Qua concordia creſcunt diſcordia & res & ſpes pereunt*: and ſo it befell in this their tragedie, after the loſſe of thoſe veſſels which bare ſuch names. The ſhippe was loſt by the Maſters indiſcretion, but yet hath the honor (ſuruiuing her fates) that ſhe was, the firſt Engliſh ſhippe that euer failed on thoſe ſeas. The people were ſaued, and trauelled from Surrat to Brainport, a Citie bigger then London, of great trading, and ſo paſſed till they came to the Great *Mogers* Court at

x *Cap. Rob. Co-*  
uert.y *Prov. 13. 10.*

Agra,

Agra, where they saw the beginning of a goodly Monument, which he hath beene nine yeares in building, for his father, with five thousand work-men continually: the matter is fine marble, the forme nine-square, two English miles about, and nine stories in height, whereon the *Mogor* said (as a Frier there reported) that he would bestow an hundred millions of treasure. From thence some of them passed by land to Bucker and Sucker, (as he calls them) and thence through Persia to Baydar, and so to Aleppo, from whence they came for England: which land-trauell through three so mightie States of the Great *Mogor*, *Sophi*, and *Turke*, had deserued mention elsewhere in more proper place, if then it had come to my hands. But let vs returne (lest this Ascension or extension of our Discourse bring it to the like shipwrack) vnto the Aethiopian Cafres.

Modesty had almost forbidden me to recite that, which may with some easily obtaine a *Plaudite*, in the last Act and finishing of this Chapter, concerning the Caffares. <sup>a</sup> *Linschoten* c. 41. *Linschoten* <sup>z</sup> shall recite it for me. They liue, saith he, like beasts (he speaketh of those which liue neere Mosambique, and those especially more within the Land) they are blacke as pitch, with flat noses, thicke lippes, some haue holes both aboue and vnder in their lippes, and, as it were, other mouthes in their cheekes, wherein they thrust small bones to beautifie themselues: for which cause they rase and seare their bodies with irons. If they will make a diuellish forme and picture, they represent a white man in his apparell, as thinking nothing more vgly. Some also file their teeth as sharpe as needles. They haue Villages wherein they dwell together, and in euery Village a Lord or King, to whom they are subiect. Religion and Faith are vnknowne to them. They vse mutuall warres, and some eat mans flesh. When they take prisoners in war, or kill their enemies, they obserue a more then beastly testimony of their great valour, which is after this manner. They cut off their priuy members (to depriue them of all hope of generation) and then drie them well for preservation: after which, they come before the King with great reuerence, in the presence of the principall men of the Villages, and there take these members, so dried, one by one in their mouthes, and spit them on the ground at the Kings feet, which the King with great thankes accepteth; and the more to honor them, causeth them all to be taken vp, and giuen to them againe, which is from thenceforth an ensigne of their Knight-hood. For they take all those members, and tie them on a string like a bracelet or chaine; and at all solemne meetings, as when they marry, or goe to a Wedding or Feast, the Bride, or wiues of these Knights, doe weare that chaine about their neckes, being, saith our Author, among them as great an honor as the Golden Fleece, or the renowned Garter with vs, and their wiues as proud, as if some Crowne or Scepter had befallen them.

## CHAP. IX.

## Of the Kingdome of Congo, and the other Kingdomes and Nations adioyning.

<sup>a</sup> *Maginus*.  
*Gi. Botero Ben.*  
*part. 1.*

<sup>b</sup> *Od. Lop. per*  
*Pigafet. trans-*  
*lated by A. H.*  
*P. du Larric. hist.*  
*Ind. Orient.*  
*part. 3.*

<sup>c</sup> *Od. Lopez lib.*  
*3. cap. 7.*



He Kingdome <sup>a</sup> of Congo (vnderstanding so much by the name, as in times past hath beene subiect thereto) hath on the West, the Ocean; on the South, the Caphars, and mountaines of the Moone; on the East, those hills from which the Riuers issue and runne into the fountaines of Nilus; and on the North, the Kingdome of Benin. Of these Countries, *Pigafetta* <sup>b</sup> from the relation of *Odoardo Lopez*, a Portugall, hath written two bookes, out of whom *P. du Larric*, *Botero* and others, haue taken most of their reports.

And in this we will beginne with the most Southerly parts; in which we first come into the Kingdome of *Matama* (this is the Kings proper name) who being a Gentile, ruleth ouer diuers Prouinces, named *Quimbebe*. This is a Kingdome <sup>c</sup> great and mightie, extending from *Brauagal* to *Bagamidri*: the aire thereof is hole some, the earth outwardly



outwardly furnished with store of fruits, inwardly with mines of Cristall and other mettals. The Segnories towards the Sea-coast are very meane, and want Hauens. Angola sometime a Prouince of the Kingdome of Congo, is now a great Kingdome it selfe, and very populous. They speake the same language, with small difference of dialect, that is vsed in Congo, whose yoake they cast off since the Congois became Christians. *Diego d Can* first discovered these parts for the Portugals, *An.* 1486. And the Portugals vsed to trade quietly with the Angolans: but some of them trading as high into the Country as Cabazza, the royall City, which is an hundred and fifty miles from the Ocean, were there by order from the King put to the sword, vnder pretence of intended treason. This was done 1578. *Paulo Dias* (to whom the King *Sebastian* had giuen the gouernment of these parts, with licence to conquer three and thirty leagues alongst the coast to him and his heires) to reuenge himselfe for this despight done to his people, armed such Portugals as he had, and with two Gallies and other vessels, which he kept in the Riuer Coanza, he went on both sides the Riuer, conquering and subduing many Lords vnto him. The King of Angola raised a mighty armie of a million of men, <sup>e</sup> as is supposed. For they vse to leaue none at home that is fit to carry a weapon: and make no preparation for victuall, but such, as haue any, carrie it vpon the shoulders of their seruants, and therefore no maruell if their food being soone consumed, their Campes be soone dissolued. Small likewise is their prouision of armour for offence, and for defence much lesse. *Diaz* sent to the King of Congo for aid, who sent him sixty thousand men: with which, and his owne Nation, he made his party good, against the confused rabbles of the Angolans. The trade of Angola is yet continued, and from thence the Portugals buy, and carry to Brasil and other parts yearly, a world of slaues, which are bought within the Land, and are captiues taken in their warres. One *Thomas Turner* that had liued a long time in Brasil, and had also bene at Angola, told me, that it was supposed eight and twenty thousand slaues were yearly shipped from Angola and Congo, at the Hauens of Loanda. He named to me a rich Portugal in Brasil, which had ten thousand of his owne, working in his Ingenios (of which he had eightene) and in his other employments. His name was *Iohn de Paus*, exiled from Portugal, and thus enriched in Brasil. A thousand of his slaues, at one time, entered into conspiracy with nine thousand other slaues in the Countrey, and barricadoed themselves for their best defence against their Masters, who had much adoe to reduce some of them into their former seruitude.

*d Barr. Dec. 1.  
lib. 2. cap. 3.  
Od. Lopez ibid.*

*e P. Diaz (as  
some report)  
sent a present  
to Spaine, of  
two butts of  
Negros noses,  
which were  
slaime. A. B.*

*f Thom. Turner.*

To returne to Angola, we may adde the report of another of our Countrey-men, *g Andrew Battell* (my neere neighbour, dwelling at Leigh in Essex) who serued vnder *Manuel Siluera Perera*, Gouvernor vnder the King of Spaine, at his Citie of *Saint Paul*: and with him went farre into the Countrey of Angola, their army being eight hundred Portugals, and fifty thousand Naturals. This *Andrew Battell* telleth that they are all Heathens in Angola. They had their Idols of wood in the midst of their townes, fashioned like a Negro, and at the foot thereof was a great heape of Elephants teeth, containing three or foure tunnes of them: these were piled in the earth, and vpon them were set the skulls of dead-men, which they had slaime in the warres, in monument of their victory. The Idoll they call *Mokisso*, and some of them haue houses built ouer them. If any be sicke, he accounteth it *Mokisso's* hand, and sendeth to appease his angry god, with powring wine (which they haue of the Palme-tree) at his feet. They haue proper names of distinction for their *Mokissos*, as *Kissungo*, *Kalikete*, &c. and vse to sweare by them, *Kissungo my*, that is, by *Kissungo*. They haue another more solemne oath, intricate of controuersies: <sup>h</sup> for which purpose they lay a kinde of hatchet, which they haue, in the fire, and the *Ganga Mokisso*, or *Mokissos* Priest taketh the same redde hot, and draweth it neere to the skinn of the accused partie; and if there betwo, hee causeth their legges to be set neere together, and draweth this hot iron without touching betwene them; if it burnes, that partie is condemned as guiltie, otherwise he is freed.

*g Andrew Battell was taken by the Portugals on the coast of Brasil, and shipped ouer to Congo, where (and in the Countreies adiacent) he liued very many yeares, and was Sergeant of a Band, &c.*

*h This triell is called Metambaba.*

For the ceremonies about the dead, they first wash him, then paint him, thirdly apparell him in new clothes, and then bring him to his graue, which is made like a vault, after it is digged a little way down, vndermined, and made spacious within, and

there set him on a seat of earth, with his beads (which they vse in chaines and bracelets for ornament) and the most part of his goods, with him in his lasting home. They kill Goats, and shed the bloud in the graues, and powre wine there, in memoriall of the dead.

i Od. Lopez.

k Gi. Bot. Ben.  
part. 1. lib. 3.

They are much giuen<sup>i</sup> to diuination by bitds. If a bird flie on their left hand, or cry in some manner which they interpret ominous and vnluckie, they will cease from the enterprises which they haue in hand. Their Priests are<sup>k</sup> called *Gange*, and so highly reputed, that the people thinke it in their power to send plenty or scarcity, life or death. They are skilfull in Medicinall herbes, and in poysons; and by familiarity with the Diuell foretell things to come.

In Angola euery man taketh as many wiues as he will. There are mines of siluer, and of most excellent copper. They haue many kine, but loue dogges better then any other flesh, and fat them to the shambles. *Andrew Battell* told me, that the dogges in those Countries are all of one sort, prick-eared cures of a meane bignes, which they vse also to hunt with, but they open not; (for because they cannot barke) and therefore they hang clappers made of little boords about their neckes. He hath seene a mastiffe sold for three slaues. *Lopez* affirmeth that a great dog was exchanged for two and twenty slaues; which might happen vpon some extraordinary occasion. The money in Angola is glasse-beads, which they vse also, as is said, for ornament. The King of Angola hath seemed willing to become Christian, and hath sent to the King of Congo for that purpose, but could not obtaine any Priests in that scarcity to instruct him.

This Kingdome hath many Lord-ships subiect thereto, as farre on the Sea-coast as C. Negro. Towards a Lake, called *Aquelunda*, lieth a Countrey called *Quizama*, the Inhabitants whereof being gouerned after the manner of a Common-wealth, haue shewed themselues friendly to the Portugals, and helped them in their warres against Angola. The houses in Angola are made in fashion like a Bee-hiue. The women at the first sight of the new Moone, turne vp their bummes, in despight, as offended with their menstruous courses which they ascribe vnto her. The men sometimes in a valorous resolution, will deuote themselues vnto some haughty attempt in the warres: and taking leaue of the King, will vow neuer to returne, till they bring him a horse-head, or some other thing very dangerous in the enterprife, and will either doe it or die. Horse-tailes are great iewels, and two slaues will be giuen for one taile, which commonly they bring from the Riuer of Plate, where horses are exceedingly encreased and growne wilde. They will, by fiering the grasse round about, hemme the horses about with a fiery circle, the fire still streightning and approaching neerer, till they haue aduantage enough to kill them: Thus haue the European cattell of horse and kine so encreased in that other world, as they spare not to kill the one for their hides, and the other for their tailes.

l Od. Lopez.

Next to Angola Northwards, <sup>l</sup> is the Kingdome of Congo, the Westerne line whereof *Lopez* extendeth three hundred threescore and fiteene miles; the Northerne, five hundred and forty; the Easterne, five hundred; and the Southerne, three hundred and threescore. The bredth thereof from the mouth of Zaire, crossing ouer the mountaines of the Sunne, and the mountaines of Crystill, is six hundred miles. And yet is it much streightned of the ancient bounds, only the title except, which still holdeth the old stile: *Don Aluaro* King of Congo, and of Abundos, and of Marama, and of Quizama, and of Angola, and of Cacongo, and of the seuen Kingdomes of Congere Amolaza, and of the Langelungos, and Lord of the Riuer Zaire, and of the Anziquos, and Anziquana, and of Loango. The present Kingdome is diuided into six Prouinces, Bamba, Songo, Sundi, Pango, Battar, Pemba. Bamba is the chiefe for greatnesse and riches, then gouerned by *Don Sebastian Mani-Bamba*: the word *Mani-Bamba* is a title of honor, and signifieth a Prince or Lord: when need requireth, the *Mani-Bamba* may haue in campe foure hundred thousand men of warre. Therein are mines of siluer: and on the Sea-coast, a kinde of shells which they vse for money, for siluer and gold is not vsed for money amongst them. In this Prouince are yearly bought by the Portugals about five thousand Negros. There are among them very mightie men, that will cleaue



cleave a slaue in the midst, or cut off a bulls head at one blow. Yea one of them did beare on his arme a vessell of wine, containing the fourth part of a Butt, and might weigh three hundred and fife and twenty pound, vntill it was cleane emptied. There are certaine creatures as big as Rammes, and haue wings like Dragons, with long tailes and chappes, and diuers rowes of teeth, and feed vpon raw flesh. Their colour is blew and greene, their skinne be-painted like scales, and they haue but two feet. These the Pagan Negro's doe worship for gods, and at this day many of them are kept for a miracle. And because they are very rare, the chiefe Lords doe curiously preferue them, and suffer the people to worship them, in regard of the profit which accreweth to them by the offerings which the people make vnto them. Other Creatures of these parts are mentioned in the first Chapter of this booke. Peacockes are not common, and are very deare, their feathers being vsed for royall ensignes. The King of Angola bringeth vp some in an inclosed wood, and suffereth none to keepe them but himselfe. To speake at large of the other fife Prouinces, would be tedious to the Reader, and Master *m Hartwell* hath taught *Lopez* to speake English, of whom such as are desirous, may be further satisfied.ouer-against the Ile Loanda, where the shell-money is gathered, is vpon the Continent the Towne of *Saint Paul*, inhabited with Portugals and their wiues.

m History of  
Congo trans-  
lated by *Abra-  
ham Hartwell*.

The Riuer of Congo are many, Bengo, Coanza, Dande, Lembe, Ozone, Loze, Anbriz, and the greatest of all, Zaire: all which haue some, either affinity in mutuall marriages of their streames, or consanguinity in the fountaines from whence they flow, which are certaine Lakes, the first of which is Zembre, the other Aquelunda. In all these Riuer are common the rarities of Nilus, the ouer-flowing of the waters, Riuer-horses, Crocodiles, and such like. *Andrew Battell* told me of a huge Crocodile, which was reported to haue eaten a whole Alibamba, that is, a company of eight or nine slaues chained together, and at last paid for his greedinesse: the chaine holding him slaue, as before it had the Negroes, and by his vndigestible nature deuouring the deuourer; remaining in the belly of him after he was found, in testimony of this victorie. He hath seene them watch and take their prey, hailing a Gennet, man, or other creature into the waters. A souldiour thus drawne in by a Crocodile, in shallower waters, with his knife wounded him in the belly, and slew him. In their summer it raineth not, and then the places in their winter (the time of the Sunnes neere presence, attended with daily raines) couered with water, doe grow thicke, and matted with abundance of little trees, herbes and plants, with the fatned wombe of that moist soile, conceiueth by the directer beames of the Sunne, which the ouer-flowing waters in the winter carry away, as it were small *n* Ilands, lifting them vp together with the rootes and soile, the yong trees and deere standing and growing thereon, carried captiue vnto *Neptunes* eternall prisons. In Bengo and Coanza they are forced to set vp, for a time, houses vpon cratches, their other houses being taken vp for the Riuer lodgings. Zaire is of such force, that no shippe can get in against the current, but neere to the shore: yea it preuailes against the Océans saltnesse threescore, and as some say, fourescore miles, within the Sea, before his proud waues yeeld their full homage, and receiue that salt temper in token of subiection. Such is the haughtie spirit of that streame, which ouer-running the low Countries as it passeth, and swollen with conceit of daily conquests, and daily supplies, which in armies of showers are by the clouds sent to his succour, runnes now in a furious rage, thinking euen to swallow the Ocean, which before he neuer saw, with his mouth wide gaping, eight and twentie miles, as *Lopez* affirmeth, in the opening; but meeting with a more Giant-like enemy, which lies lurking vnder the cliffes to receiue his assault, is presently swallowed in that wider wombe; yet so, as alwayes being conquered, he neuer giues ouer, but in an eternall quarrell, with deepe indented frownes in his angrie face, foming with disdain, and filling the aire with noise, (with fresh helpe) supplies those forces which the salt-sea hath consumed. In this Riuer is a Fish called Ambize, Angulo, or Hog-fish, that hath, as it were, two hands, and a taile like a Target, which eateth like Porke, and whereof they make Larde, and hath not the saueur or taste of fish. It feedeth on

n They call  
these patches  
of ground thus  
carried in  
Zaire, *Balsa's*.

the grasse that groweth on the bankes of the Riuer, and neuer goeth out: it hath a mouth like the mozell of an Oxe: there are of them that weigh fūe hundred pound a peece.

• Of the con-  
uersion of  
Congo, reade  
10. di Barror.  
Dec. 3. l. 3. c. 10.  
and Olorius de  
reb. Emanuelis,  
lib. 3 and Mas-  
sens hist. Ind.  
lib. 1. and Lo-  
pez. lib. 2. and  
Got. Arthus hist.  
Ind. Orientalis.  
lib. 14. 15. 16. 17.

About the yeare 1490. *John* the second, King of Portugal, sent *Consaluo di Sosa*, with three shippes, and Priests in them, to bring the King and people of Congo to Christian Religion, ° which was effected: and although hence arose ciuill warres amongst them, yet the matter was at last ended to the aduancement of the Christian Religion (such as the Portugals taught, and no doubt infinitely better then their Pagan superstition, howsoever spotted with many Romish staines) And from that time to this, now an hundred and twentie yeares, hath Congo continued Christian, vnder *John*, *Alfonso*, *Piedro*, and the rest of their Kings.

When the first Bishoppe of Saint *Thomas* went into Congo, to take possession of his Pastorail charge there (for the Kingdome of Congo was annexed to the Bishoprike of Saint *Thomas*) from the Sea-side to the Citie, which is an hundred and fiftie miles, King *Piedro* caused the wayes to bee made smooth and trimme, and couered ouer with mattes, that the Bishoppe should not set his feet vpon any part of the ground, not adorned: all the wayes, trees, and higher places swarming with people, offering Lambes, Kiddes, Chickins, Partriches, Venison, Fish, and other necessaries, to testifie their zeale. And at last arriuing at the Citie of Saint *Sauours* (before called *Banza*, which signifieth a Court, and is commonly attributed to all the chiefe Cities, where the King of any of those Countries holdeth his residence) hee was there receiued by the King and his Nobles, and ordained the Church there to be the Cathedrall Church of his See, which had belonging to it eight and twentie Canons, with other Officers, and ornaments vsuall.

After *Don Piedro* succeeded *Francisco*, and after him, *Diego*: who being dead, his sonne and two other Competitours of the Kingdome were slaine, and *Henrico*, brother to *Diego*, was made King, and after his death, *Aluaro*, whom the *Giacchi* draue out of his Kingdome, till King *Sebastian* sent *Francesco di Gouea* to expell them.

The greatest, and most zealous Prince for Christian Religion, was *Alphonso*, who, on paine of death, forbad to all his subiects the hauing, or worshipping of Idols, which he commanded should be all brought, and deliuered to the Lieutenants of the Countrey, together with their Characters and Witcheries. For before euery man adored that which best liked him: some, those Dragons before spoken of; others, Serpents, which they nourished with their daintiest prouisions. Some worshipped the greatest Goats they could get; some, Tigres; and the more vn-couth and deformed any beasts were, the more in their beastly and deformed superstition were they obserued. Battes, Owles, and Scritch-owles, birds of darknesse, were the objects of their darkened Deuotions; Snakes and Adders enuened their soules, with a more deadly poyson, then they could doe their bodies. Beasts, Birds, Herbes, Trees, Characters, and the formes of those things painted and grauen, yea the skinned of them, being dead, bring stuffed with straw, had their shares in this diffused varietie, and confused masse of irreligious Religion. The ceremonies they vsed to them, were, kneeling on their knees, casting themselues groueling on the earth, defiling their faces with dust, verball prayers, reall offerings. They had their Witches, which made the people beleue that their Idols could speake: and if any man had recovered of any sickness, after he had recommended himselfe to them, they would affirme that the angry Idol was now appeased. All these Idols King *Alphonso* caused to be burned in one heape, in stead whereof the Portugals gaue them Images of Saints, and Crucifixes to worship. This may seeme an exchange rather, then a ceasing from superstition, were not some fundamentall and especiall substance of Truth communicated, besides those blinde shadowes, wherewith (no doubt) God draweth some out of darknesse, this darknesse notwithstanding, in a true and sauing, though a dimme and shadowed light; wherewith as farre going before vs in affection, as we before them in knowledge; I dare not but in the hope of the saluation of some, thanke God for this glimpse of heavenly



heavenly light, rather then rashly to censure and sentence them to a totall and hellish darkenesse.

*Emmanuel* 9 since sent supplies of religious persons, to confirme them in their Christianitie, and his sonne, *John* the third, sent also Iesuites to that purpose, who erected Schooles among them: and they also send their sonnes into Portugal to learne the Sciences and knowledge of Europe. GOD Almighty grant that those fountaines may be cleansed of all popish mire, that thence more holcfome waters may flow, to the watering of this Aethiopian Vineyard.

They vse in Congo <sup>r</sup> to make cloathes of the Enzanda tree, (of which some write the same things that are reported of the Indian Fig-tree, that it sends forth a hairy substance from the branches, which no sooner touch the ground, but they take roote and grow vp, in such sort, that one tree would multiply it selfe into a wood, if Nature set not some obstacle.) The inner-most barke of the Inzanda, by beating, is made excellent cloath. Other trees there are, which the Tides couer, and are discovered by the Ebbes, laden at the roote with Oysters. But more admirable is that huge tree called Alicunde, of which my friend *Andrew Battell* <sup>t</sup> supposeth some are as bigge (besides their wonderfull tallnesse) as twelue men can fathome. It spreads like an Oake. Some of them are hollow, and the liberall clowdes into those Naturall Caskes dispense such plentie of water, that one time three or foure thousand of them in that hote region, continued foure and twentie houres at one of those trees, which yeelded them all drinke of her watery store, and was not emptied. Their Negroes climbed vp with pegges (for the tree is smooth, and therefore not otherwise to be climbed, and so soft, that it easily receiued pegges of a harder wood, driuen into her yeelding substance with a stone) and dipped the water, as it had beene, out of a Well. He supposed that there is fortie tunne of water in some one of them. It yeeldeth them good opportunitie for hony, to which end the countrey-people make a kinde of Chest, with one hole into the same, and hang it vpon one of these trees; which they take downe once a yeare, and with fire and smoake chasing or killing the Bees, take thence a large quantitie of hony. Neither is it liberall alone to the hungrie and thirstie appetite, but very bountifullly it cloathes their backs, with the barke thereof, which being taken from the yonger Alicundes and beaten, one fathome which they cut out of the tree, will by this meanes extend it selfe into twentie, and presently is cloath fit for <sup>r</sup> wearing; though not so fine as that which the Inzanda-tree yeeldeth. It serues them also for boats, one of which cut out in proportion of a Scute, will hold hundreths of men.

Of their Palme-trees, which they keepe with watering and cutting euery yeare, they make Veluets, Sattens, Taffatas, Damaskes, Sarcenets, and such like, out of the cleansed and purged leaues thereof drawing long and euen threds for that purpose.

And for their Palme-wines, which they draw out of the toppe of a kinde of Palme, which at first is strong and inebriating wine, and in time declineth to a fowre and holcfome vinegar: of the stone of the fruit, which is like an Almond, they also make bread, of the shale of the fruit, Oyle, which also serueth them for Butter: *Lopez* distinguisheth this tree from the Coco tree, which is there also growing: and another Palme that beareth Dates; other that beare Cola, like a Pine-apple, excellent for the stomacke, and for the liuer most admirable: it being supposed, that the liuer of a Henne or other bird, putrified, sprinkled with this matter, recouereth the former freshnesse and soundnesse. Other sorts of Palmes yeeld other fruits, and of their leaues they make mattes, wherewith they couer their houses. *Lopez* saw a Pomecitron, the kinnell whereof left within the rinde, yeelded a pretie tall sprigge in foure dayes.

Of stones they haue such store to build with, that in some places they may cut out a Church of one peece. There are whole mountaines of Porphyrie, of Iasper, of white Marble, and other Marbles: One especiall, that yeeldeth faire Iacintes, that are good Iewels, straked like as it were with naturall veines.

9 *Massenius hist.*  
*Ind. lib. 3. c. 15.*

<sup>r</sup> *Arthus ca. 15.*  
*Linshot. lib. 2.*  
*Andrew Battell*  
saith, that the  
tree which  
thus strangely  
multiplieth it  
selfe, is called  
the Manga  
tree.  
<sup>t</sup> *And. Battell.*

<sup>t</sup> *Linshot. lib. 2.*  
*Lopez.*  
These Boats,  
saith *Andrew*  
*Battell*, are  
made of ano-  
ther tree, for  
the Alicunde  
is of too spungie a substance  
for that purpose.

The Port and Ile of Loanda lying ouer-against the Portugall Towne of Saint Paul, famous for many things, deserueth especiall mention for this, that it yeeldeth, in lesse then halfe a yard digging, waters very sweet; but of so contrary a Nature to the Sea, her mightie neighbour, that when the Sea ebbeth, the water is salt, and when it floweth, the same is sweete and fresh: as if the Sea imparted that which it selfe hath not, or rather enuied that which it hath, and therefore alway at his coming, re-demandeth that saltnesse from those springs, to attend vpon their Ocean-mother. So doe wee see the siluer Lampes of Heauen in the Sunnes absence to lighten the World, which yet want light, when it is most plentiful, to shew themselves. Euen Nature sealet and confirmeth Monopolies to her principall Courtiers, alwayes prouided, that it thereby better serueth for the common good; and therefore no precedent to such dropse and splen-like Monopolies, Monie-pollings, with which some exorbitant members burthen themselves, and make others by lighting, heauie: worthily therefore by the Sunne of our Great Britaine, at the first rising of his morning brightnesse, disperfed from our Horizon. But how farre is Loanda from Britaine? And yet our scope is to bring Loanda and all the world else into our Britaine, that our Britaines might see the in and out-side of the same. Loanda is reported (as some affirme of Egypt and Nilus) to bee the issue of the Oceans sand, and Coanza's mire, which in proceffe of time brought forth in their disagreeing agreement, this Iland.

In Congo the King is Lord supreme: and none hath power to bequeath his goods to his kindred, but the King is heire generall to all men.

## CHAP. X.

## Of Loango, the Anzichi, Giachi, and the great Lakes in those parts of the World.



It followeth in the course of our Discouery, to set you on shore in Loango, the Northerly neighbour of Congo, right vnder the Line, <sup>a</sup> whose Countrey stretcheth two hundred miles within Land. The people are called *Bramas*, the King, *Mani-Loango*; sometimes, as report goeth, subiect to the King of Congo. They are Circumcised after the manner of the Hebrewes, like as also the rest of the Nations of those Countries vse to be. They haue abundance of Elephants, and weare clothes of the Palme. *Andrew* <sup>b</sup> Battell liued amongst them two yeares and a halfe. They are, saith hee, Heathens, and obserue many superstitions. They haue their *Mokisso's* or Images, to which they offer according to the proportion of their sorts and suites: The Fisher offereth Fish, when he sueth for his helpe in his fishing; the Countrey-man, Wheat; the Weauer, Alibungo's, peeces of cloath; other bring bottles of Wine: all wanting that they would haue, and bringing what they want, furnishing their *Mokisso* with those things, whereof they complaine themselves to bee dis-furnished.

Their Ceremonies for the dead are diuers. They bring Goats and let them bleed at the *Mokisso's* foot, which they after consume in a Feasting memoriall of the deceased partie: which is continued foure or fve dayes together, and that foure or fve seuerall times in the yeare, by all of his friends and kindred. The dayes are knowne, and though they dwell twentie miles thence, yet they will resort to these memoriall-Exequies, and beginning in the night, will sing dolefull and funerall songs till day, and then kill, as aforesaid, and make merry. The hope of this, maketh such as haue store of friends to contemne death; and the want of friends to bewaile him, makes a man conceiue a more dreadfull apprehension of Death. Their conceit is so rauished with

<sup>a</sup> Lopez l. i. c. 5.

<sup>b</sup> Andrew Bat.



with ſuperſtition, that many die of none other death. *Kim* is the name of vnlawfull and prohibited meate, which, according to each kindreds deuotion, to ſome Familie is ſome kinde of Fiſh; to another, a Henne; to another, a Buſſe; and ſo of the reſt: in which, they obſerue their vowed abſtinence ſo ſtrictly, that if any ſhould (though at vnawares) eate of his *Kim*, he would die of conceit, alway preſenting to his accusing conſcience the breach of his vow, and the anger of *Mokisso*. He hath knowne diuerſe thus to haue died, and ſometimes would, when ſome of them had eaten with him, make them beleene, that they had eaten of their *Kim*, till hauing ſported himſelfe with their ſuperſtitious agonie, hee would affirme the contrarie. They uſe to ſet in their Fields, and places where Corne or Fruits grow, a Basket with Goates-hornes, Parrats feathers, and other traſh: This is the *Mokisso's* Enſigne, or token that it is commended to his cuſtodie; and therefore the people, very much addicted to theft, dare not meddle, or take any thing. Likewise, if a man, wearied with his burthen, lay it downe in the high way, and knit a knot of Graſſe, and lay thereon; or leaue any other note (knowne to them) to teſtifie, that hee hath left it there in the name of his Idoll, it is ſecured from the lime-fingers of any paſſenger. Conceit would kill the man that ſhould tranſgreſſe in this kinde.

In the Banza, or chiefe Citie, the chiefe Idoll is named *Chekoke*. Euery day they haue there a Market, and the *Chekoke* is brought forth by the *Ganga*, or Prieſt, to keepe good rule, and is ſet in the Market-place, to preuent ſtealing. Moreouer, the King hath a Bell <sup>c</sup>, the ſtrokes whereof ſound ſuch terrour into the heart of the fearefull theefe, that none dare keepe any ſtollen goods after the ſound of that Bell. Our Author inhabited in a little Reede houſe, after the Loango manner, and had hanging by the walls, in a Cloth caſe, his Peece, wherewith he uſed to ſhoote Fowles for the King, which, more for loue of the Cloth, then for the Peece, was ſtollen. Vpon complaint, this Bell (in forme like a Cow-bell) was carried about and rung, with proclamation to make reſtitution; and hee had his Peece the next morning ſet at his dore. The like another found, in a bagge of Beades of a hundred pound weight, ſtollen from him, and recouered by the ſound of this Bell.

c Recouerie of ſtollen goods.

They haue a dreadfull and deadly kinde of tryall in controuerſies, after this manner. <sup>d</sup> There is a little Tree, or Shrubbe, with a ſmall Root (it is called *Imbunda*) about the bigneſſe of ones thumb, halfe a foot long, like a white Carrot. Now when any liſteth to accuſe a Man, or Familie, or whole Street, of the death of any of his friends, ſaying, That ſuch a man bewitched him, the *Ganga* aſſembleth the accuſed parties, and ſcapes that Root, the ſcrapings whereof he mixeth with water, which makes it as bitter as gall (he taſted of it:) one Root will ſerue for the tryall of a hundred men. The *Ganga* brewes the ſame together in Gourds, and with Plantaine ſtalkes hitteth euery one, after they haue drunke, with certaine wordes. Thoſe that haue receiued the drinke, walke by, till they can make Vrine, and then they are thereby freed. Others abide till either Vrine frees them, or dizzineſſe takes them: which the people no ſooner perceiue, but they cry, *Undoke, Undoke*, that is, naughtie Witch: and he is no ſooner fallen by his dizzineſſe, but they knocke him on the head, and dragging him away, hurle him ouer the Cliffe. In euery Libertie they haue ſuch Tryalls, which they make in caſes of Theft, and Death of any perſon. Euerie weeke it falls out that ſome or other vndergoes this Tryall, which conſumeth multitudes of people.

d Trial of ſuſpected perſons

There be certaine perſons called Dundas, which are borne of Negro-Parents, and yet are, by ſome vnknowne cauſe, white. They are very rare, and when ſuch happen to be borne, they are brought to the King, & become great Witches: They are his Counſellors, and aduiſe him of luckie and vnluckie dayes for execution of his enterpriſes. When the King goes any whither, the Dundas goe with him, and beat the ground round about with certaine Exorcifmes, before the King ſits downe, and then ſit downe

downe by him. They will take any thing in the Market, none daring to contradict them.

Kenga is the landing place of Loango. They haue there an Idoll called *Gumbiri*, and a holy House, called *Munsa Gumbiri*, kept and inhabited by an old woman; where once a yeare is a solemne Feast, which they celebrate with Drummes, Daunces, and Palme-wines: and then they say he speaketh vnder the ground. The people call him *Mokissa Cola*, or a strong *Mokisso*, and say, That hee comes to stay with *Chekoke*, the Idoll of the Banza. That *Chekoke* is a Negro-Image, made sitting on a stoole: a little house is there made him: they annoint him with *Toccola*, which is a redde colour made of a certaine Wood & ground on a stone, and mixed with water, wherewith they daily paint themselues, from the waste vpwards, esteeming it great beautie: otherwise they account not themselues readie. It is for like purpose carried from hence to Angola.

e This seemeth to be Red Sanders. A. Bat. sayth it is Logwood.

Sometimes it falls out, that some man or boy is taken with some sudden *Entusiasme*, or rauishment, becomming madde, and making a whooping and great clamours. They call them *Mokisso-Moquat*, that is, taken of the *Mokisso*. They cloth them very handsome, and whatsoeuer they bid in that fit (for it lasteth not very long) they execute as the *Mokissos* charge.

Morumba is thirtie Leagues Northwards from hence, in the *Mani-Loango's* Dominion; where he liued nine moneths. There is a House, and in it a great Basket, proportioned like to a Hiue, wherein is an Image called *Morumba*, whose Religion extendeth farre. They are sworne to this Religion at tenne or twelue yeares old: but for probation are first put in a House, where they haue hard diet, and must be mute for nine or tenne dayes, any prouocation to speake notwithstanding. Then doe they bring him before *Morumba*, and prescribe him his *Kim*, or perpetuall abstinence from some certaine meat. They make a cut in his shoulder like to an halfe Moone, and sprinkle the bloud at *Morumbas* feete, and sweare him to that Religion. In the wound they put a certaine white powder, in token of his late admission; which, so long as it continueth, doth priuiledge him to take his meat and drinke with whomsoeuer hee pleaseth, none denying him the same, at free cost. They also haue their fatall Tryalls before this Image, where the accused partie kneeling downe, and clasping the Hiue, sayth, *Mene quesa ca bamba Morumba*, signifying, That hee comes thither to make tryall of his innocence; and if he be guiltie, hee falls downe dead; being free, hee is freed. *Andrew Battell* sayth he knew fixe or seuen, in his beeing there, that made this tryall.

f Od. Lopez, l. 1. c. 5.

Beyond the Countrey of Loango are the *Anziques* f, the cruellest Canniballs which the Sunne looketh on. For in other places they eate their enemies, or their dead; but here they take and eate their Kinsfolkes and Countrey-folkes. They keepe Shambles of Mans flesh, as with vs of Beefe and Muttons. They eate their enemies: Their slaues (if cut out, they will yeeld them more in the feuerall Ioynts, or Peeces, then to be sold aliue) they kill, though it be but to saue a halfe-penny. Some of them for wearinesse of life, and some (oh crueltie of vaine-glory) euen for valour of courage, in contempt of Death, and esteeming it an honourable prooffe of their fidelitie and manhood, will offer themselues to the Butcherie, as faithfull subiects vnto their Princes, of them to bee consumed and eaten, that with their death, and after their death, they may doe them seruice.

These *Anzichi* stretch from Zaire to Nubia. They haue many Mines of Copper, and great quantitie of Sanders, redde and gray; wherewith (mixed with the Oyle of Palme-tree) they annoint themselues. The Portugalls temper it with Vineger, for the healing of the French Pockes: by the smoake thereof they driue away the head-ache. It is incredible, or at least would so seeme to vs, which *Lopez* reporteth, That they carrying their arrowes (which are short and slender,

of



of a very hard wood) in the Bowe hand, will shoot off eight and twentie (so many they hold at once) before the first of them fall to ground; and with a short Hatchet, with a sudden whirling themselves about, breake the force of the enemies arrowes, and then hanging this Hatchet on their shoulder, discharge their owne arrowes. They are of great simplicitie, loyaltie, and fidelitie, and the Portugalls more trust them then any other slaues. They are yet sauage and beastly, and there is no conuersing with them: but they bring slaues of their owne Nation, and out of Nubia to Congo to sell; for which they recarrie Salt, and Shells, which they vse for Monie, Silkes, Linnen, Glasses, and such like.

They <sup>g</sup> circumsise themselves, and besides that, both men and women, both of the Nobilitie and Comminaltie, from their childhood marke their faces with sundry slashes made with a knife. I asked (sayth <sup>h</sup> Lopez) of their Religion, and it was told me that they were Gentiles; which was all I could learne of them. They worship the Sunne for the greatest God, as though it were a man; and the Moone next, as though it were a woman. Otherwise euery man chuseth to himselfe his owne Idoll, and worships it after his owne pleasure. The *Anzichi* <sup>i</sup> haue one King principall, which hath many Princes vnder him.

Of Ambus and Medera, Northerne Regions, little besides the names is knowne. Biafar is inhabited with people much addicted to Enchantments, Witchcrafts, and all abhominable Sorceries. Of the *Giacchi* wee haue made often mention, and of their incursions into Congo. These, in their owne Language, are called *Agag*, as Lopez <sup>k</sup> testifieth, and liue on both sides of Nilus, in the borders of the Empire of Mohenhe-Muge. They vse to marke themselves about the lippe, vpon their cheekes, with certaine lines which they make with yron Instruments, and with fire. Moreover, they haue a custome to turne their eye-lids backwards, so that their blacke skinnies, white eyes, and canterized markes seeme to conspire a dreadfull and gasty deformitie in their faces. They hold warre with the <sup>l</sup> *Amazones*, and of late yeares haue inuaded the neighbour Nations. Their weapons are Darts, their food humane flesh, without all humanitie deuoured.

*Andrew Battell* <sup>m</sup> liued amongst them sixteene moneths. He sayth, they are called Iaggies by the Portugall, by themselves Imbangolas, and came from Sierra Lioana. This either is not the former Nation, but so called of like condition in manners, and inuasion of Countries, or else these reports agree not. Howsoeuer, he affirmeth, That they are exceeding deuourers of mans flesh, for which, they refuse Beeffe and Goates, whereof they take plentie. They haue no setled habitation, but wander in an vnsetled course. They rise in Haruest, and inuading some Countrey, there stay as long as they find the Palmes, or other sufficient meanes of maintenance, and then seeke new aduentures. For they neither Plant nor Sowe, nor breed vp Cattell: and which is more strange, they nourish vp none of their owne children, although they haue ten or twentie wiues a man, of the properest and comeliest slaues they can take. But when they are in trauaile, they digge a hole in the Earth, which presently receiue, in that darke prison of death, the new-borne creature, not yet made happie with the light of life. Their reason is, that they will not bee troubled with education, nor in their flitting wanderings be troubled with such cumbersome burthens. Once, a secret prouidence both punisheth the fathers wickednesse, and preuenteth a Viperous generation: if that may be a preuention, where there is a succession without generation: and as *Plinie* <sup>x</sup> sayth of the *Esseni*; *Gens aeterna est in qua nemo nascitur*. For of the conquered Nations they preserve the boyes from ten to twentie yeares of age, and bring them vp, as the hope of their succession, like *Negro-Azimogli* <sup>o</sup>, with education fitting their designs. These weare a Collar about their necke, in token of slaerie, vntill they bring an enemies head slaine in battaille; and then are they vncollared, freed, and dignified with the title of Souldiors. If one of them runnes away, he is killed and eaten. So that hemmed in betwixt hope and feare, they grow very resolute and aduenturous, their Collars breeding shame, disdain, & desperate furie, till they redeeme their freedome, as you haue heard.

<sup>g</sup> All the Heathen Nations in these parts of Africa are circumsised.

<sup>h</sup> Cap. 10.

<sup>i</sup> G. Bot. Bea.

part. 1. l. 3.

<sup>k</sup> Lopez. l. 1. 13.

<sup>l</sup> 2. c. 9.

<sup>l</sup> These Amazones are (as we haue obserued) doubted of in other places: and *Andr. Battell*, which trauelled neere to those parts, denieth this report of Lopez as vntrue.

<sup>m</sup> *Andr. Battell* liued (by occasion of the Portugalls treachery) with the Iaggies a longer time then euer any Christian, or white man had done: and serued the with his Musket in their warres: neither could Lopez (saith he) haue true intelligence whence they came. For the Christians at that time had but vncertaine coniectures of them: neither after had the Portugalls any couering, but by way of commerce: but he being betrayed, fled to the for his life, and after, by stealth escaped from them: the only European that euer liued in their campe. <sup>n</sup> *Plin* l. 5. c. 17.

<sup>o</sup> *Azimogli* are the children of Christians takē from the parents by the Turke, the spawn of their *Amazaries*.

*Elembe*,



*Elembe* the great Iaggè brought with him twelue thousand of these cruell monsters from Sierra Liona, and after much mischief and spoyle settled himselfe in Benguele, twelue degrees from the Line Southwards, and there breedeth and groweth into a Nation. But *Kelandula*, sometime his page, proceeds in that beastly life before mentioned, and the people of *Elembe* by great troupes runne to him, and follow his Campe, in hope of spoyle. They haue no *Fetisso's*, or Idols. The Great Iagge, or Prince, is master of all their Ceremonies, and is a great Witch. I haue seene this *Kelandula* (sayth our Author) continue a Sacrifice from Sunne to Sunne; the Rites whereof were these: Himselfe sat on a stoole in great Pompe, with a Cappe adorned with Peacockes feathers (which Fowles, in one Countrey called *Shelambanza*, are found wilde) and in one place empaled, about the graue of the King, are fiftie kept, and fedde by an olde woman, and are called *Ingila Mokisso*, that is, Birds of Mokisso. Now about him thus set, attended fortie or fiftie women, each of them wearing continually a Zebras tayle in their hands: There were also certaine Gangas, Priests, or Witches. Behind them were many with Drummes and Pipes, and Pungas (certaine Instruments made of Elephants teeth, made hollow a yard and halfe, and with a hole like a Flute, which yeld a loud and harsh sound, that may be heard a myle off.) These strike, and sound, and sing, and the women weaue (as is said) till the Sunne be almost downe. Then they bring forth a Pot, which is set on the fire, with Leaues, and Rootes, and Water therein: and with a kinde of white powder, the Witches, or Gangas, spot themselves, one on the one cheek, the other on the other; and likewise their foreheads, temples, breasts, shoulders, and bellies, vsing many inchaunting tearmes, which are holden to be prayers for victorie. At Sunne-set a Ganga brings his *Kissengula* or Warre-Hatchet, to the Prince (this weapon they vse to weare at their girdles) and putting the same in his hand, biddes him be strong, their God goes with him, and he shall haue victorie. After this they bring him foure or foue Negros, of which, with a terrible countenance, the Great Iagge with his Hatchet kills two, and other two are killed without the Fort. Likewise, foue Kine are slaine within, and other foue without the Fort; and as many Goates, and as many Dogges, after the same manner. This is their Sacrifice, at the end whereof all the flesh is in a Feast consumed. *Andrew Bartell* was commaunded to depart when the slaughter began, for their Deuill, or *Mokisso* (as they said) would then appeare and speake to them. This Sacrifice is called *Kissembula*; which they solemnize when they attempt any great enterprise. There were few left of the naturall Iaggès, but of this vanaturall broode the present succession was rayfed.

Now that we haue thus discoursed of these former Nations, let vs take view of the more in-land and Easterly borders, which abutte on Congo: where we shall find the great Lake Aquilunda, which with her many Riuers aforesaid watereth all that great Countrey, assisted therein by a farre greater Lake, called Zembre, great Mother and chiefe Ladie of the Waters in Africa. As for the Mountaines of the Moone, now called Toroa, there is a Lake called Gale, of no great quantitie, whence issueth a Riuer, named Camissa, and by the Portugalls, the sweet Riuer, disemboquing at the False Cape, an Arme whereof had before entred the Sea (in 32.40.) of *Infante*, one of *Dias* his companions, in the first Discouerie of those parts, called *Infante*, because he there went first on Land. But from those Hills of the Moone, the Lake whence Nilus springeth hath no helpe. Neither are there two Lakes, East and West, distant from each other about foure hundred and fiftie myles, as *Ptolomey* describeth; for then the one should be in the confines of Congo and Angola, the other about Sofala and Monomotapa: where is found but one Lake (for Aquilunde is no tributarie to Nilus.) This Lake is betweene Angola and Monomotapa, and containeth in Diameter 195. myles. There is indeede another Lake which Nilus maketh in his course, but standeth Northward from the first Lake Zembre, and not in East or West parallel. Neither doth Nilus (as some affirme) hide it selfe vnder the ground, and after rise againe, but it runneth through monstrous and desart Valleyes, without any settled Channell, and where no people inhabiteth, from whence that fabulous opinion did grow.

This



This Lake is situate in twelue degrees of Southerly latitude, and is compassed about like a vault with exceeding high Mountaines, the greatest whereof are called Cafates, vpon the East; and the Hills of Sal-Nitrum, and the Hills of Siluer on another side, and on the other side with diuerse other Mountaines. The Riuer Nilus runneth Northwards foure hundred myles, and then entreth into another great Lake, which the inhabitants doe call a Sea. It is much bigger then the first, and containeth in bredth two hundred and twentie myles, right vnder the Equinoctiall Line. Of this second Lake, the *Anzichi* giue certaine and perfect intelligence: for they traffique into those parts. And they report, That in this second Lake there is a people that sayleth in great ships, and can write, and vseth number, weight, and measure, which they haue not in the parts of Congo; that they build their houses with Lime and Stone, and for their fashions and qualities may be compared with the Portugalls. This seemeth to be in Goïame, where the Abassine entituleth himselfe King, and in his title (as before <sup>q Cap. 3.</sup> you haue read) calls it the Fountaine of Nilus: which *Aluares* <sup>r F. Aluares,</sup> also mentioneth, that *Peter Covilian* <sup>c. 135.</sup> saw. He affirmeth, That there are Iewes about those parts, which perhaps are the people that the *Anzichi* speake of. From this second Lake in Goïame, the Riuer which is there called Gihon, passeth through the *Pretes* Dominion to Meroe, and so to Egypt, as elsewhere is shewed. In these two great Lakes are diuerse Islands, that we speake not of the Tritons, and other I know not what monsters, there reported to be found. The Lake Zembre yeeldeth not Nilus alone, but Zaire, a farre more spacious Riuer in widenesse, and more violent in force then Nilus, or any other Riuer in Africa, Europe, or Asia, of which we lately related. And besides her Northerne and Westerne tributes, carried by those two Riuers to the Mediterranean and Ocean Seas, she sendeth her great streames of Magnice, Coava, and Cuama, into the inner or Easterne Ocean.

Magnice springing out of Zembre, receiueh in his voyage to the Sea three other Riuers; Nagoa, called S. *Christophers*; and Margues, which both spring out of the Mountaines of the Moone, by the people there called Toroa: the third is Arroo, which besides his waters, payeth to *Neptune*, which neither needes, nor heedes it, a great quantitie of Gold, which it washeth from the Mountaines of Monomotapa (a Countrey extending it selfe betweene Magnice and Cuama) whose seuen mouthes seeke to swallow vp many Islands which they hold in their iawes, but through greedinesse loose that which greedinesse makes them seeke, not able to swallow so great morfels; which therefore remaine and are inhabited with Pagans. *Boterus* <sup>Od. Lopez, l. 2. c. 9.</sup> sayth, That this Riuer runnes out of that Lake, a great space in one channell, and then is diuided into two; the one called *Spirito santo*, running into the Sea, vnder the Cape Couenti; the other Cuama, receiueh the Riuers Panami, Luangua, Arruia, Mangiono, Inadire, Rui-na, and is sayled more then seuen hundred myles.

Coava is also a great Riuer. The inhabitants within Land, about these Riuers, are (as you haue heard) Pagans and rude people. Let me now haue leaue to conuey my selfe downe this Riuer Coava into the Ocean, and there take view of the many Islands with which Nature hath adorned this African world, as with many Brooches and Jewels set and hanged about the fringes of her garments: and first learning what we can by heare-say of the Islands in and from the Redde Sea hither, we will in some Portugall Carricke sayle round about the African Coast, and acquaint you with what wee shall finde worthiest obseruation: and then not willing as yet to set foot in Lisbon, as we meet with the fleet of Spaine sayling to the New-found World, will passe with them for further Discoueries. For, to goe into the Mediterranean, to discouer the African Islands there, will scarce be worth the while: To heare a little of those few may content vs.

## CHAP. XI.

Of the Seas and Islands about Africa: The auncient and moderne  
Observations, Navigations, and Discoveries.

After this long and tedious journey ouer Land, where the steepe and Snowie Mountains, the myrie and vnholosome Valleyes, the vnpassable Wildernes, swift Riuers, still Lakes, thicke Woods, and varietie of the Continent-observations, haue thus long whiled vs; let vs now, by a swifter course, take view of the African Seas, and those Islands which they hold alway besieged, but neuer conquer. In the first place presents it selfe to our Discoverie that Sea, which separateth (after the moderne reckoning) Africa and Asia asunder. This is called the Redde Sea; which name (sayth <sup>a</sup> *Plinie*) the Grecians call *Erythraum* (this word signifieth Redde) and is ascribed by some to a King named *Erythras*; by others, to the repercussion of the Sunne-beames; by others, to the colour of the Sand and Earth (in the bottome;) and by others to the nature of the water it selfe. *Solinus* <sup>b</sup> affirmeth, it is called *Erythraum*, of King *Erythrus*, the sonne of *Perseus* and *Andromade*, and not onely of the colour, alledging <sup>c</sup> *Varro*, that learned Roman, for his author: who also mentioneth a Fountaine on the shore thereof, which changeth the colour of the Sheepes fleeces which drinke there, into a dusky and darker colour. *Strabo* <sup>d</sup> citeth the testimonie of *Nearchus* and *Orithagoras*, concerning the Isle Tyrina, two thousand furlongs from Carmania, in which the Sepulchre of *Erythras* is shewed, being a great Hill, planted with Trees: and that he reigned in those parts, and left his name thereunto: which they learned of *Mithropastes*, who flying from *Darius*, had liued in that Island. *Barrinus* <sup>e</sup> writeth, That *Alfonso Dalboquerque* (that victorious Portugall, who subdued so many Islands, Seas, and Kingdomes to that Crowne) in a Letter to King *Emanuel* affirmeth, That it may be called the Redde Sea, of certaine redde spots, or staynes, which are scene therein: and when he entred into the Straits, he encountered a great veine of redde water, extending it selfe from Aden as farre as they could see from the Shippes toppes. These redde veines of water the Moores ascribed to the ebbing and flowing of that Sea. *Iohn di Castro* <sup>g</sup> (afterwards Viceroy of India) sayled to the bottome of the Strait, as farre as Suez, and much laboured to finde the cause, why it should be called the <sup>h</sup> Redde Sea. He, in his Mappe of these parts, sayth, That he saw therein many such redde spaces of water, but taking vp the water in a Vessell, out of the Sea, it seemed clearer and more christalline then that without the Straits: Hee caused also some to diue, which did bring him out of the sandie bottome a redde matter, branched like Corall, and some like Oranges. In other places where were greene spots in the Sea, were taken out greene branches: and where the Sea was white, the sand there-vnder was very white: and though the depth in some places amounted to twentie fathome, yet the puritie of the christalline waters caused this transparent colour. Neere to Suachen he found most of those spots, and from thence to Alcocer, the space of foure hundred myles. But neerer the bottome, towards Suez, in a great space he saw none. Further, without the Strait, he saw such redde <sup>i</sup> spots or veines of water at Cape Fartach, as if Oxen had beene slaine there, yet the water taken vp in a vessell seemed cleare; and he supposed that this rednesse proceeded of the Whales bringing forth their young. *Barrinus* misliketh that coniecture, and those other of antiquitie, in searching the cause of this name of Redde, and is of opinion, That the violent currents of the Tides, assisted with some tempestuous windes, raise vp from the bottome that redde floore, whereof we haue spoken, and cause, by the motion of the same vnder the water, that rednesse in the vpper face thereof: which is in more spacious quantitie neere the Straits, where there is greatest force of the Tides; and the threds or straines of this rednesse are lesse in the greater and more spacious Sea-roome. The Portugall Pilots first thought, that the

<sup>a</sup> *Plin.* l. 6. c. 23.

<sup>b</sup> *Solin.* c. 42.  
<sup>c</sup> *M. Varro.*

<sup>d</sup> *Strab.* l. 16.

<sup>e</sup> *Joh. di Barros*  
*Dec.* 2. l. 3. c. 1.  
*Alalboquerke.*

<sup>g</sup> *Joh. di Castro.*  
<sup>h</sup> The Scripture often mentioneth this Sea: but calls it, as *Tremel.* and *Jun.* translate, *mare algosum*, or, after *Datablus*, *carectosum*; of the weedes plentifully growing therein. *Exod.* 10. 18. &c.

<sup>i</sup> *Luis de Vrrata* saith, That the sands on the shore, and that the Mountains are red, which the Sunne shines on, and by reflection of the beames causeth that rednesse. *Hist. Esbiop.* l. 1. c. 11.



the winds brought out red dust from the drie soile of Arabia, which no mans experience hath confirmed. *Andrea<sup>k</sup> Corsali*, which sayled and warred vnder the Portugals in these Seas, *An. 1516.* saith, he knowes not why it should be called red, for the water is coloured as in other Seas: which seemeth to crosse the former reports: and may either bee construed of the water generally not discoloured, or perhaps while hee was there, the tides and winds did not conspire so boisterously, as at some other times they doe, against the yeelding and weaker soile in the bottome thereof. How euer it be for this rednesse, many deceiue themselues in streitning this name to the Arabian Gulfe, which the Ancients<sup>1</sup> gaue vnto all the Seas from Egypt to India: and reckon the Persian and Arabian Gulfs, armes of the red Sea. Yea *Arrianus*, (not he that writ<sup>m</sup> *Alexanders* life, who yet in the report of *Nearchus* his voyage from Indus, to the Riuer Tigris, calls it the Red Sea: but an other of that name) in his<sup>n</sup> *Periplus* of the *Erythraean* Sea; (translated into Italian by *Ramusius*, and set forth by *Ortelius* in a peculiar Map thereof) comprehendeth in the title of the Red Sea, all from Arsinoe & Egypt, to Malacca, or the *Chersonesus aurea*. Hauing now troubled you with the name, why, and how farre, the name extendeth: we may view the Ilands therein situate: which if any would more fully know, let him reade *Arrianus* and *Barrius*, and the voyage of *Solyman Bassa*, 1538. vnto *Diu*, written by<sup>o</sup> *Damianus* in Latin, and by a Venetian in *Ramusius*, who was present in the action: I must but touch the principall. Sues is the beginning of this Sea, which some suppose to bee that which the Ancients call Arsinoe, after others *Heronus*, is the place where the Turke hath his Arsenall, and Gallies, for those Seas, the matter whereof is brought out of Caramania, by Sea, by Nilus, and by Camels ouer Land the rest of the way, at incredible charges. Here in old times was a channell which conueied the waters of Nilus to this place, where they had Cisternes to receiue it; all destroyed by the Mahumetans: and now the Inhabitants fetch the water, which they vse, six miles off. Some thinke that *Pharaoh* was here drowned: which passage other set downe at Tor where the Sea is straitned, and is not aboue nine miles ouer. It seemeth that the prints of the Chariot wheelles, which *Orosius*<sup>e</sup> affirmeth, still remained as testimonies of *Pharaohs* ouer-whelming vnder those waues, and could not by any industrie of man be done out, but by the mightie hand of God were soone restored in the same forme, are not now there to be found: for they would soone end the controuersie.

*Asion-Gaber* <sup>q</sup> was a Port hereabouts, whence *Salomon* sent his Nauie to *Ophir*, and after him *Iehoshaphat* <sup>r</sup>, but not with like successe: which (*Iosephus*<sup>f</sup> saith) was *Berenice*, not farre from Elana. *Hierome* calls it *Essia*. *Berenice* <sup>t</sup> was the Port of the Red Sea, where the Indian drugs and spices in the time of the Roman Empire was vnladen and landed, to be carried thence to Alexandria, the whole course whereof *Plinie* describeth\*. The whole length of this Arabian Gulfe, *Botero*<sup>u</sup> reckons 1200. miles, in bredth 100. for the most part. *Comito*<sup>x</sup> *Venetiano* in *Ramusius*, which saith, it accounteth 1400. in length, in breadth 200. and in some places more: so full of shoals, that if they keepe not the channell in the midst, there is no sayling, but by day-light. Outwards bound, they keepe the middle, and haue Pilots for that purpose, homewards they haue other Pilots, which direct the ship within the shallowes: and are taken in at Babelmandel, called <sup>y</sup> by *Ptolomie*, *Insula Diodori* an Ile in the entrie or strait of the Gulfe, which *Strabo* saith, the ancient Kings of Egypt chained to keepe the passage. Zidem is 12. leagues from Mecca, where the ships haue vsed to vnlade their spices, as before at *Berenice*: without this Towne is a Moschee, which the Moores say is the Sepulchre of *Eua*. Their water is raine water, reserued in Cisternes. Passing by the Ile *Mehun*, the Ile *Camaran* is famous by the diuers spoiles there made by the Portugals: it is in 15. deg. This Iland (saith *Corsali*) is the hottest place that euer I saw: not one of vs, but had our secret parts chafed and flaid with heat: and many of our companie died. *Dalaccia* is an Iland where they gather pearles. *Suachen* is the best harbour in all the gulfe, which the Turks haue taken from the *Abissine*: it stands in 19. deg. & a third. *Mazzua* is an Iland which makes *Ercocco* a good hauen. But of the hauen & Ports on both sides the Gulfe, *Barrius*<sup>z</sup> relateth more largely. Of the Iles *Achafas* and *Tuicce*

*k A. Corsali.*  
*lct. 2.*

*1 Liv. l. 45.*  
*Plin. l. 6. c. 24.*  
*m Arrian. de*  
*reb. Alexar. l. 8.*  
*n Arriani Peri-*  
*plus.*  
*Ortelius.*  
*Tspidum Ru-*  
*benti Tigrim*  
*immiscet freta.*  
*Senec. Troas:*  
*o Dam. a Goes.*  
*op. Diensis.*  
*Viaggio di vn.*  
*Venet. Comito*  
*alla acta di*  
*Diu. Ramus.*  
*part. 1.*

*p Orosi. l. 1. c. 10*

*q 1. Reg. 9. 26.*  
*r 1. Reg. 22. 48.*  
*f Ios. antiq. l. 8.*  
*t Adrich p. 118*

*\* Lib. 6. cap. 23<sup>o</sup>*  
*u G. B. B.*  
*x Comito. Venet.*  
*Ramus. part. 1.*  
*fol. 274.*

*y Ptol. l. 4. c. 1.*

*z Bar. Dec. 2. l. 3*



a *Ptol. l. 4. c. 8.* we haue but names : likewise of others ; whereof *Ptolomie* <sup>a</sup> doth number a great multitude. The people of these parts are Mahumetans, and many *Badumis*, Hereticall and theeuish Moores. Many Iewes are in *Adem*, the chiefe Towne of merchandise in these parts : the King whereof (after much kinde gratulation) *Soliman Bassa* hung vp at the yards arme : and at his returne dealt the like dole to the King of Zibit, subiecting their States vnder treacherous pretences to his great Master. *Sealiger* <sup>b</sup> tells of Samaritans dwelling in an Iland of the Red Sea, which, when any man landed there, would religiously forbid to touch them : as we haue before mentioned. The Ascension <sup>c</sup> ascended into the Red Sea, *An.* 1608. to Moha, which is a Citie of great trade. In the Ocean with out the strait, neare to the African shore, are not many Ilands mentioned by the Ancients. *Arrianus* in his *Periplus* speaks of seuen Ilands, called *Pyralaeon* : and of an other great Iland neare to them, called *Mennthesias* or *Mennuthias*, now called *Madagascar*, and *S. Laurence* : some take it for the Iland of *Iambolus*, whereof *Diodorus* <sup>d</sup> hath largely related, and *Ramusius* <sup>e</sup> hath discoursed thereon : other seeke for that Iland in Somatra. That *Iambolus* was a Merchant, which trading in Arabia for spices, was taken by theeues, and made a shepheard : after carried away by *Ethiopians*, who tooke these forrainers according to their rites, to expiate their Countrie. For they were enioyned by Oracle to make such expiation once in 600. yeares, with two men that were forrainers. For the fulfilling whereof they were put in a boat, fit for two men, with six moneths victuaile : and commanded to sayle Southwards, and they should come to a happy Iland, where the men liued a blessed life. And if they came safe thither, their Countrie should enioy prosperitie 600. yeares : if they turned back, they should bring vpon them much trouble. The *Ethiopians* meane while kept holy daies, and offered Sacrifices for their good voyage, which in foure moneths they archieued : and were exceeding courteously vsed and entertained of the Ilanders. These were foure cubites higher then other men, very nimble and strong. The reports of this his voyage sauaour more of an <sup>f</sup> *Utopia*, and *Plato's* <sup>g</sup> common-wealth, then of true historie. Yet is it thought (as *Ramusius* discourseth) not altogether fabulous, but that he was indeed in some remote Iland, to which he applied such fancies, as *Diodorus* reporteth. To leaue there the certaine fictions, & vncertaine coniectures of Antiquitie : and come to more certaine relations ; the only Iland of name without the streit is, *Socotera*, in 13. deg. *Corsali* <sup>h</sup> thinks it vnkowne to *Ptolomie*. (which others suppose to be his *Insula Dioscoria*) he saith, that it was inhabited of Christian shepherds, which liued on milke, and butter : their bread was of dates : like to the people of *Prester Iohn*, but their haire was longer, clothed with one only peece of cloth about their priuities ; The Land barren, as in all Arabia *Felix*, and the Sea-coasts gouerned by the Arabians. Hence cometh and is named the *Albe Socotrina*. They are *Iacobits*, and haue Churches with Altars, & obserue the Crosse with great reuerence : they enter not their Churches, but stand in the Church-yard, or Porch. Their *Abuna*, or Priest, ruleth them. Other Gouernour they haue none of their owne. The Portugalls haue two Townes there, *Coro* and *Benin*. They <sup>k</sup> hold opinion that *S. Thomas* here suffered shipwrack : and that of his ship was built an ancient Church, which is yet to be scene, walled about with three partitions, and three dores. They liue for the most part in cabbins of boughs, or in Caues : their women are as good Souldiers as the men. They are much addicted to Magick, and bring to passe matters incredible, although the Bishop excommunicate such as vse it. They will with cōtrarie wind hinder men that in damage them, from sailing away. Conceited they are exceedingly of their owne excellence. Two small Iles lie to the North of *Socotera*, called the two Sisters ; the Inhabitants of an Oliue colour, without law among themselues or commerce with others. There <sup>l</sup> are also those two Iles, the one, of men ; the other, of women ; which we mentioned in our fift booke <sup>\*</sup>, A matter, how true I know not, but very strange. They are Christians, subiect to the Bishop of *Socotera*, and he to the *Zatoia* in *Baldach*.

Many other Ilands there bee of no great name in that Sea, called *Sinus Barbaricus* : as of *Don Garcia*, the three and the seuen brethren, of *S. Brandon*, *S. Francis*, *Mascarentia*, *Do Natal*, *Comoro*, and many other : besides those of *Quisoa*.  
*Masambique*

f Sir Thom.  
*Mores Utopia*,  
 Faining a coun-  
 trie and com-  
 mon-wealth in  
 manner too  
 good to bee  
 true.

g *Plato. de*  
*Repub.*  
 h *A. Corsali.*  
*l. 1. c. 2. was at*  
*Soquitera.*  
*An. 1516.*  
 i *Maginus.*

k *Porie. before*  
*Teo, cap de In-*  
*sulis.*

l *M. Polo, l. 3.*  
*Cap. 33. 34.*  
<sup>\*</sup> *Cap. 13.*  
*pag. 438.*



*Mosambique*, and some others for their vicinitie to the Land before handled. The Ile<sup>m</sup> of *St. Laurence* (so called by the Portugalls; by themselves, *Madagascar*) is mee-  
rest in all those parts, to entertaine the Readers obseruation, as being one of the grea-  
test Islands of the World. It containeth in breadth foure hundred and fourescore  
miles, in length a thousand and two hundred, in compasse foure thousand miles.  
*M. Polo*<sup>n</sup> saith, the Inhabitants were Saracens, and were gouerned vnder foure  
Lords, eate Camells flesh, vse merchandise or arts. Thus farre did the great *Can* stretch  
his Tartarian Dominion: and sent hither to spie the Land. That which *Polo* saith, he  
heard of a Bird in this Island, called *Rush*, so bigge as it could take vp an Elephant, hath  
no likelihood of truth. He calls it *Magascar*. It is situate from seuentene to six and  
twentie  $\frac{1}{2}$ . of Southerly Latitude<sup>o</sup>. Only vpon the coast they are Mahumetans: with  
in Land Idolaters, black, and like the *Cafres*: the soile yeeldeth Cloues, Ginger, and  
Siluer. It deserueth to haue better Inhabitants, if *Limshoten*<sup>p</sup> iudge rightly, hauing  
many faire and fresh Riuers, safe harbours, plenty of fruits and cattell: therein are foure  
gouernements, each fighting against other. They vse not themselves to trade with  
others, nor suffer others to traffique with them. The Portugalls haue some trade with  
them, but goe not on Land. In the first discouery of them<sup>q</sup> by the Portugalls, 1506.  
they shewed themselves inhospitall and treacherous, rewarding receiued kindnesse,  
in their Canoas or Boats, made of the body of a Tree, with shot. There are said to be  
some white people, supposed to be of *Chinian* off-spring.

Of the people of *Madagascar* the Hollanders report<sup>r</sup>, that they are of colour black,  
strong, and well made: they couer their priuities with cotton: they haue large holes in  
their eares in which they weare round sticks. They acknowledge one Creatour, and  
obserue Circumcision, but know nothing of praying or keeping festiualls. They haue  
no proper names, whereby to distinguish one day from another: neither doe they  
number Weekes, Moneths, or Yeares. Nor doe they number about ten. They are  
exceedingly afraid of the Deuill, (whom they call *Tamnaddei*) because he vseth often  
to afflict them. They liue most-what on fishing. They marrie but one wife: their time  
of marriage is, for the men, at twelue; the women, at ten yeares of age. Adulterie and  
Theft are punished with death. The men vse to hunt abroad, the women spinne  
their Cottons at home, whereof they haue Trees yeelding plentie. If any man kill a-  
ny of his Kine, all his Neighbours may challenge part. In *St. Marie*, an Island by *Madagascar*,  
they met with the King, which was obserued of his Subiects with great reue-  
rence. Here they buried one of their dead men, the Islanders being present, who signi-  
fied by signes that his soule was gone to heauen: & would haue had them to cut off his  
legges by the knees. The Ile of *Cerne*, they called *Maurich* Island. They found excel-  
lent Eben Trees there, the wood whereof is as black as pitch, and as smooth as Iuorie,  
inclosed with a thick barke. They found of the same kinde some red, some yellow.  
There were Palme-Trees like the Cocos. They found store of Birds, whereof they  
might take some in their nests with their hands. There were no people inhabiting. In  
the channell between the firme Land, & *Madagascar*, are many Islands<sup>t</sup> great & small,  
all inhabited by Mahumetans: the chiefe of which is *St. Christopher*, more Northwards  
against *Mombaza*, and *Melinde*, are three Islands, *Momfid*, *Zanzibar*, & *Pemba*: inha-  
bited with Mahumetans of white colour. In the time of *M<sup>u</sup> Polo*, *Zenzibar* was Hea-  
thenish: the Inhabitants, he saith, very grosse and deformed; and likewise the women.  
Neare the Cape of *Good hope* are the Iles of *Don Aluares*, and *Tristan d'Acunha*: but,  
of no great note. The deepnesse of these Seas, make them vncapable of many Islands.

m *Maginus.*n *M. Polo. l. 3. cap. 35.*o *Maffens. hist. Ind. l. 3.*

p *Limshot. l. 1. c. 3. & l. 2. Paludam.*

q *Ofor. l. 4.*

r *Ph. Pign. fella. Congo. l. 2. c. 9.*

s *De By part. 3 Ind. Or.*

t *G. B. B. del Isle.*

u *M. Polo. l. 3. c. 36.*

CHAP. 12.

*Of the Islands of Africa, from the Cape hit herwards.*

In this side the the Cape<sup>a</sup> is the Island of *St. Helena*, in 16. degrees and  $\frac{1}{2}$ . of  
Southerly Latitude. It is very high and hilly: the name was giuen of the  
Saint, on whose day it was discouered. It hath in it store of Goates, Hogs,  
Hens, and other creatures, which the Portugalls haue there left to multi-  
ply:

a *Linshot. l. 1. 94. Hist. of Chi- na. part. 3. c. 15.*

Fff 2

ply: for before there was none of them: there also they haue planted Figs, Oranges, Limons, and such like, whereof the Vallies are full: that it seemeth an earthly Paradise, the fruit growing all the yeare long. They haue great store of fish, of which with crooked nailes they take great plentie: the Rocks yeeld salt for the furthering of their prouision. It seemes God hath planted it in conuenient place, for the long and dangerous Indian Navigations. There the Portugalls leaue their sick, which stay till other ships come the next year to take them. It was neuer inhabited: only an Heremite dwelt there, who vnder pretence of mortifying his flesh by penance, butchered the flesh of the Goats and Bucks so fast for their skinnies, that the King sent for him home, & will suffer none to dwell there. *Abraham Kendall* put in there about the yeare 1591. and left on shore one *Segar* a sicke man, whom <sup>a</sup> *Edmund Barker* 18. moneths after found there in good plight; but their v unexpected coming, as it seemeth, so rauished his weake spirits with ioy, that it distracted him, and being otherwise of bodily constitution very well, he died eight daies after. The like I haue read of a Portugall in the same place. North-west from hence are the Isles of *Ascension*, not inhabited. Of *Loanda*, nigh to, or rather a peece of *Congo*, is already spoken. Ouer against the Cape of *Lopo Gonsalues*, is the Ile of *Nobon*: and not farre from thence <sup>b</sup> *St. Thomas*, 180. miles from the shore, and so much also in compass, right vnder the line. At the first discoverie it was a wood: now inhabited by Portugalls and Negro's. These liue 100. yeares: but few borne in Europe exceede 50. It is vnholosome, through exceeding heat, vnto Europeans especially, which in December, Ianuarie, and Februarie \*, can scarcely walke vp and downe for faintnesse. In the midst is a woodie Mountaine, continually ouershadowed with a thick cloude, which so moistens the Trees that grow in great abundance thereon, that from hence droppeth water sufficient for the watering of all their fields of Sugar Canes. They haue 70. Ingenios or Sugar houses, each of which hath two or three hundred slaues belonging thereto; wheat, here sowne, becometh all blade, without ripening any corne. No fruit which hath a stone in it will here prosper. The Towne which hath about 700. Families, and the Cattle, was taken by the Hollanders, 1599.

<sup>a</sup> *Edm. Barker.*  
*Hak. 10. 2. part. 2.*

<sup>b</sup> *Navigat. oul.*  
*all. Hols. di. 8.*  
*Thun. Samus.*  
*part. 1. f. 116.*

\* The windes which at other times refresh them, then by nature imprisoned in their homes.

<sup>c</sup> *Holl. Navig.*

<sup>d</sup> *St. Ant. Sher.*  
*Hak. 10. m. 3.*  
*pag. 600.*

<sup>e</sup> *St. Fr. Drake.*

<sup>f</sup> *Linschot. lib. 1.*  
*cap. 95.*

<sup>g</sup> *Th. Steuens.*  
*Hak. 10. 2. part. 2.*

The Ile *Del Principe* <sup>c</sup>, was so called, because the reuenues thereof were in times past allowed to the Prince of Portugal. It standeth in three degrees Northerly latitude: *Isaac Clerchagen* tooke the same 1598. The Isles of *St. Mathew*, *Santa Cruz*, *St. Paul*, and *Conception* yeeld small matter of historie. Next to Cape Verde stand seuen Islands, full of Birds, empty of Inhabitants, called *Barbacene*. But those that are called the Isles of *C. Verde*. are nine, situate betwene the Greene and White Capes: *Linschoten* reckons ten. They were first discovered by *Antonio di Noli*, a Genoway, 1440. None of them are inhabited, but the Isles of *Iago*, & *Del Fogo*: both which were taken, 1596. by *St. Antonio* <sup>d</sup> *Sherly*: who had one night a shower of ashes from that Iland of *Fogo* or *Fuego*, or of Fire, so called, because it continually burneth, which fell so thick on their ship that you might write your name with your finger vpon the vpper deck. *St. Iago* was taken and burnt by Sir *Francis* <sup>e</sup> *Drake*, 1585. *Braua* and *Buena Vista*, haue brauer and goodlier names then nature. *Mao* yeelds salt in a Lake of two leagues long, the Sunne congealing and turning the waters into salt. From thence is passed into the Sea, called *Sargasso* <sup>f</sup>, because it is couered with hearbs, like to the hearbe *Sargasso* in the Portugall Wells, like to *Samper*, yellow of colour, with empty Berries like Gooseberries: which beginneth at 20. degrees, & continueth till 24. farre off in the Sea: for the ships in their going to India keeping neare the shore meet not with any. The Sea seemeth as a Greene field, so thick that a man cannot see the water, and hindreth the ships passage, except they haue a strong winde. The coast of Africa is 400. miles distant, neither is any Iland neare: saue that these weeds seeme to make many Islands. Thus doe men in ships behold the wonders of the Lord in the deepe, no Land being nigh, nor no ground to be found, although it is thought to come from the ground. And indeede all those Seas are full of wonders, as they passe along the coast toward the Indies. *Tho* <sup>g</sup> *Steuens* complaineth of the continuall thunders, lightnings, and vnhol some raines which there they met: the raine water, if it stands a litle, conuerting presently to wormes, and filling the meat, hanged vp, with wormes. An hearbe also

swamme



swamme vpon the face of the waters like a Cocks-combe, so venomous, that it can scarce be touched without perill: Fishes, called Sharks, most rancorous deuourers, which had other six or seuen smaller fishes, guarded with blew and greene, attending like Seruing-men. Fishes also (as bigge as a Hering) with wings, which doe not so much helpe them by flying to escape an other greater fish, that pursueth them by Sea, as endanger them to a Sea-Fowle, which waits that opportunitie. Neither can it flie high or farre, or longer then the wings are wet: nor swimme fast, hauing exchanged finnes for wings. So haue I seene men thrise worfe that haue two trades, then such as haue been skillfull & thrifrie in one. *Lerius*<sup>h</sup> addeth the like wonder of certaine Birds, so tame that they would light vpon the Hatches, and suffer themselues to bee taken. These are the same Birds which pursue those flying fishes, wiser to hunt them, then to saue themselues: as bigge as Crowes in fethers, in flesh little bigger then a Sparrow, and farre lesse then the fish which they take and deuoure. To returne to our discouerie from Iago where wee left: here the Negro's<sup>i</sup> were wont to bring slaues to sell to the Portugalls for beads, and other trifles, and cottons, with other base commodities: and them not such alone as they tooke in war, but their fathers and mothers, thinking they did them a benefite, to cause them thus to bee conuayed into better Countries: they brought them naked. The Iles of Arguin are six or seuen, inhabited by the Azanliagi, where the King of Spaine hath a Fortresse: concerning the trade wherof you may reade the letter of *Melchior* & *Petoney*. Further into the Sea are the Canaries: which are commonly reckoned seuen; *Canaria*, *Teneriff*, *Palma*, *Gomera*, *Hierro*, *Lansarotte*, & *Fuerte Ventura*: *Theuet*<sup>l</sup> adds 3; others, more; *Lobos*, *Reca*, *Gratiosa*, *S. Clara*, *Alegranca*, & *Infierno*. The Inhabitants were so grosse before they were discouered, that they knew not the vse of fire. They beleued in one Creator of the world, who punished the euill, and rewarded the good: herein they all consented, in other things disagreed: their weapons were stones and stauces. They shaued their heads with sharpe stones like flints. Yron they had not: gold they respected not. The women nursed not their children, but commonly committed that office to their Goats. They as much delighted in dancing, as the Birds<sup>m</sup>, which beare their name, in singing. They were vknowne from the times of the Roman Empire<sup>n</sup>, at which time they were called *Fortunata*, till either an English or French ship by misfortune lighted on them. *An*. 1405. *Io. Bentacor* conquered them, & after him 1444. *Henrie*, the *Infanta* of Portugall, that day-starre, which by his industrie made way to the present Sun-shine of discoueries, whereby the world in her last daies hath fullest view of her selfe. *Galvano*<sup>o</sup> calleth that Frenchman *Io. Batancourt*, & saith, he was sent by *Iohn* the second of Castile, *An*. 1417. who being slaine in the action, his son sold them to *Peter Barba* a Spaniard, & he to *Don Henrie*. He saith the people were Idolaters, and did eate their flesh raw for want of fire: they tilled the ground with Oxe & Goats-hornes. They had many wiues, but deliuered them to the Superiors to lie with them, before they lay with them. *Don Henrie* conquered the rest which *Batancourt* had not possessed. Their former gouernement was by 190. persons, which ruled also in matters of religion, prescribing to the people their faith, and worship. They had in higher name of authority a King, and a Duke. To slay a beast was esteemed the basest office in the world, & therefore committed to their prisoners: they which did this, liued separate from the people: Thus was it in the Gran Canaria. In Gomera<sup>p</sup>, they vsed for hospitality to let their friends lie with their wiues, and receiving theirs in like courtesie: and therefore, as in India, the Sisters sonne inherited.

In Tenarife they had two Kings, one dead, an other aliue: when a new King was crowned some man to honor his entrance, offered himselfe to voluntarie death: when the King was buried, the noblest men carried him on their shoulders, and putting him into the graue, said, *Depart in peace O blessed soule*. *Theuet*<sup>q</sup> affirmeth, that the Canaries are so called of the Canes and Reedes that grow there: that they worshipped the Sunne, Moone, and Planets. Of these Ilands, *Thomas Nichols*<sup>r</sup> an English man, hath composed a Treatise extant, in Master *Hakluyts* voyages, *Tom. 2. Part. 2.* Hee saith they dwelt in Caues, supposed to descend of such, as the Romans in Africa had exiled, and cut their tongues out for blasphemie against their Gods.

<sup>h</sup> *Leijna*. in  
*Brazil*. c. 3.

<sup>i</sup> *Nau. all Is. di*  
*S. Thome*.

<sup>k</sup> *Mel. Peton*,  
*Hak. part. 2.*

<sup>l</sup> *A. Theuet. c. 5.*

<sup>m</sup> Canarie  
Birds.

<sup>n</sup> *G. B. B. part. 1.*  
*Vol. 2.*  
*Bar. Dec. 1. l. 1.*

<sup>o</sup> *A. Galvano*.  
Discoueries.  
*Luy's Orda*, *An*-  
*no* 1334.  
assailed *Go-*  
*mera*, but in  
vaine. And  
1393. the *Spa-*  
*niards* com-  
mitted great  
spoiles in this  
Iland.

*Descrip. Canar*  
*cap. Calmetouem*,  
*p Cadamosto*.

<sup>q</sup> *A. Theuet*.  
New-found  
World. cap. 5.  
<sup>r</sup> *The Nichols*.



f *Th. Byam.*  
Some say it  
may be seene  
two hundred  
and fiftie,  
*Deser. Can. Cal-*  
*net.*

The pike or high Hill of Tenarife, is after *Theuets* measure foure and fiftie miles. *Thomas Byam*, a friend of mine, told me, that he hath seene it eight and forty leagues into the Sea, in cleare weather. Here before the conquest were seuen Kings, which with their people dwelt in Caues. Their buriall was, to be set vpon his feet naked in a Caue, propped against the wall: and if he were a man of authority, he had a staffe in his hand, and a vessell of Milke standing by him. I haue seene, saith *Nichols*, three hundred of these corpses together, the flesh dried vp, the body light as Parchment. I my selfe saw two of those bodies in London.

t *M. Canus.*  
*Eoc. Theolog.*  
*lib. 12.*  
u *Benzo. &c.*

Canaria, Tenerif, and Palma, haue one Bishop, who hath twelue thousand Ducats reuennue: which place was not long since possessed by *Melchior Canus*, a great Writer in defence of the falling *Babylon*. They pay to the King fiftie thousand Ducats. *Hierro*, or the Island of yron, is by the multitudes of Authors affirmed to haue in it no fresh water, but what falleth from the leaues of a certaine Tree, which is alwaies greene, and covered with cloudes, and vnder-neath the same is a Cisterne to receiue the water, for the vse both of Men and Beasts, throughout that Island: a whole wood of such Trees we mentioned in Saint *Thomas* Island, which yeeld from their dropping leaues Rills of water downe all sides of the Hill, where they grow. In this Island here is but one: and that very ancient. It is in seuen and twentie degrees. This, and *Gómera*, and *Lancarota*, are in the handes of priuate men.

z *A. Geluano.*

Madera standeth in two and thirtie degrees, it is the greatest of all the Atlantike Iles<sup>a</sup>. It was discovered by one *Macham* an English man: who arriued there by tempest, Anno 1444. together with a Woman, whom hee there buried, and on her Tombe did write his comming, and the cause thereof, with his and her names, and was occasion to the King of Spaine to discover that and the Canaries. It was called Madera, of the wildernes of Trees there growing; Here is a City called Fouchal.

y *A. Cadamosto.*

The Ile containeth in compasse a hundred and fortie miles. The woods which gaue name to the Island were fiered, and burnt so furiously, that the people for a time were forced to goe some space into the Sea, from the violent heat, which caused such fannesse to the soile, that at first it yeelded three score fold: since, halfe so much. The excellent Wines were of Vines, first brought from Candie. They bring forth more grapes (saith he) then leaues, and clusters of two, three, and foure \* spannes long. At first, the Pidgeons suffered themselues to bee taken, not knowing, and therefore not fearing a man.

\* *Palmi.*

Fortie miles to the Ile of Madera is the Ile of Puerto, or *Porto Santo*, called of all Saints day, in which it was first discovered, Anno 1428. It was taken by Sir *Amias Preston*, 1596. Here are such store of Conies, bred of one shee-Conie, brought hither great with yong, that the Islanders were out of hope almost to withstand and amend their damages by them sustayned. A litle Island, neare to this, breedeth nothing else. And now we can accompany our Portugalls no further. A word of that which remayneth.

z *Sir Am. Preston, Hak.*

Within the Streights are no great Ilands belonging to Africa. *Pennon*, or the Rock against *Velles de Gúmera*, the Ile of Gerbi, and some others. Malta, is the most famous, where in old time was the Temple of *Iuno*, spoiled by *a Verres*, supposed to be that Melita, where *Paul* suffered<sup>b</sup> shipwrack: although there be an other Melita in the Adriatike Sea, neare to Dalmatia: *Polybius*<sup>c</sup> calls it *Melytusa*, as *Volateranus*<sup>d</sup> writeth. *Ptolomie* and *Cicero* name Melita, now called Malta, in this Ile of Malta. Some<sup>e</sup> ascribe *Pauls* shipwrack to Melita in the Adriatike, neare to Dalmatia, whom *Beza*<sup>f</sup> learnedly confuteth: and proueth it to be that Malta, which now the Knights hold against the Turke: whose valour in sucresse, in resisting that mightie Aduersaries, *Curio*, and *Io. Antonius Viperanus*, in their books of that Argument, *Knolles* in his Turkish Historie, *Ri. Carre*, and others, relate at large. It was 1565. That which deceiueth those men in Malta, is the name of the Adriatike Sea, which now is giuen to the Gulfe of Venice, but then, as *Beza* and *Aretius* shew out of *Strabo* lib. 3. was giuen to the Ionian Sea also, and further Southwards, where Malta standeth: and *Ortelius* out of<sup>h</sup> *Ouid*, and others, proueth the same.

a *Cic. in Verr. 6.*

b *Aet. 28. 1.*

c *Polybius.*

d *Volate: ran.*

e *Ortel. in Tbe-*

*sur.*

f *Beza. Annot.*

*Aret. in Arta.*

g *Curio Bellum.*

*Melitense.*

*Viperanus.*

*Knolles, pag. 796*

h *Ouid. Fast. 4.*

*Philosrat. l. 4.*



Now a word of the ancient Navigations about Africa. *Hanno* his voyage, sent forth by the Carthaginians, seemed fabulous, but *Ramusius* sheweth euery place by him mentioned, to agree with the later discoueries of the Portugalls, and thinketh (guided by a Portugall Pilot, skillfull of those Seas, which skanned this Navigation of *Hanno*) that he went as farre as *St. Thome*. Long before this, *Homer* reporteth of *Menelaus*, compassing the *Ethiopians* from *Egypt*, which some interpret of sailing by the Cape of *Good hope*, as the Portugalls. Of this minde *Strabo* citeth *Aristonichus*. Of *Salomon* and *Iehoshaphat* is sayd before. *Herodotus* affirmeth the Phænicians sailing in the Red Sea in *Cambyses* time: but, this was vsuall and yearely, as *Plinie* sheweth, lib. 6. cap. 23. The same *Plinie* alleageth out of *Cornelius Nepos*, the sayling of *Endoxus* out of the Red Sea, round about Africa to *Cales*. The like may be shewed in some other instances, of which reade *M. Hakl.* his Epistle Dedicatorie *Tom. 1.* and *Ramus.* Part. 1. Pag. 111. and *Galvannus* in his Discoueries of the World. Which I mention, not to disparage or weaken the Portugalls praises, but to giue Antiquitie their due; which, I thinke, could not ordinarily compasse so long a Navigation for want of the compasse: yet we should iniurie our Authors if we should not beleue somewhat: although not so much as they report.

That of *Endoxus* is the most credible:  
but not without suspicion in so  
long a voyage, of a  
priuate man.

\* \*









RELATIONS OF THE  
DISCOVERIES, REGIONS,  
AND RELIGIONS, OF THE  
NEW WORLD.

OF NEW FRANCE, VIRGINIA,  
FLORIDA; NEW SPAIN, &  
WITH OTHER REGIONS OF AMERICA  
MEXICANA, AND OF THEIR  
RELIGIONS.

THE EIGHTH BOOKE.

CHAP. I.

*Of the new world, and why it is named AMERICA: and the West Indies:  
with certaine generall discourses of the Heavens, Aire,  
Water, and Earth, in those parts.*



OW are wee shipped for the New World, and for new Discoveries. But seeing this Inkie Sea, through which I vndertake. a Pilots office to conduct my Readers, is more peaceable then that, which on the back-side of this American World, was called the <sup>a</sup> Peaceable, by *Magellane* the first discoverer: it yeeldeth vs the fitter opportunitie to contemplation and discourse, in such Philosophicall Subiects, as <sup>b</sup> the best Authors haue thought worthie the first place in their Histories of these parts. Yet, before we prie into Natures mysteries, the better to know our intended voyage, let vs enquire somewhat of the names, if any notice may thence arise, of the places thereby knowne.

The *New World*, is the fittest name which can bee giuen to this vast and huge Tract; iustly called *New*, for the late discoverie by *Columbus*, Anno Domini 1492. : and *World* for the huge extension thereof; (as Master <sup>c</sup> *Hakluyt* hath obserued.) A new World it may bee also called, for that World of

<sup>a</sup> *Mare Pacificum, & del Sur.*  
<sup>Ortel. Theat.</sup>  
<sup>b</sup> *Ioseph. Acosta, de procuranda Indorum salute, & hist. Indiar. lib. 1 & 2.*  
<sup>Bolero. Relatio- ni, part. 1. lib. 4.  
<sup>Gomara hist. gen. &c.  
<sup>c</sup> *Hakl. tom. 3. Epist. Dedicat. Magnus. Ger. Mer. de Fabrica Mundi.*</sup></sup>

new

new and unknowne Creatures, which the olde World neuer heard of, and heere onelic are produced: the conceit whereof moued *Mercator* to thinke (which I dare not thinke with him) that the great Deluge in the dayes of *Noah*, drowned not these parts, because Men had not here inhabited, who with a Deluge of finne might procure that deluge of waters.

America is a more common then fitting name, seeing *Americus Vesputius* the Florentine, from whom this name is deriued, was not the first Finder, nor Author of that Discoverie: *Columbus* will challenge that, and more iustly, with whom, and vnder whom *Americus* made his first voyage, howsoeuer after that, hee coasted a great part of the Continent which *Columbus* had not scene, at the charges of the Castilian and Portugall Kings. But so it might more rightly be termed Cabotia, or Sebastiana, of *Sebastian Cabot* a Venetian, which discovered more of the Continent then they both, about the same time; first employed by King *Henrie* the seueneth of England, and after by the Catholike King.

*Columbus* yet, as the first Discoverer, deserueth the name, both of the Country, for the first finding, and of Modestie, for not naming it by himselfe, seeking rather effects, then names of his exploits. But leaue wee these Italian *Triumviri*, the Genuois, Venetian, and Florentine, to decide this question among themselves: and why now is it called the West Indies? To this *Acosta's* Exposition of the word *Indies*, that thereby wee meane all those rich Countries, which are farre off, and strange, is too generall an answer, and giueth not the true cause of the name. *Gomara* saith, that a certaine Pilot, of whom *Columbus* received his first Instructions, tooke it to be India: or else *Columbus* himselfe, thinking by the West to finde a neerer passage vnto the East, by reason of the Earths roundnesse, sought for Cipango, or Japan, and Cathay, when he first discovered the Ilands of the New World. And this opinion is probable, both because hee named Hispaniola, *Ophir*, whence *Salomon* fetched his golde: and *Sebastian Cabot* in the first Voyage, which hee made at the charges of King *Henrie* the seueneth, intended (as himselfe i confesseth) to finde no other Land but Cathay, and from thence to turne towards India: and the opinions of *Aristotle* and *Seneca*, that India was not farre from Spaine, confirmed them therein.

Now, that wee may descend from the Name, to the Nature of this new World: a World it is to see how Nature doth defect and swarue from those grounds and principles which the Naturallists, and Philosophers her forwardest Schollers haue set downe for Rules and Axiomes of Natures working. For, if wee regarde the ancient Poets, Philosophers, and Fathers, wee shall see them deceived, and that not in few Opinions, which they seemed to haue learned in Natures Sanctuaries and inmost Closets. In the Heauens, they supposed a burning Zone; in the Earth, a Plage, plagued with scorching heats:

*Vtq; dua dextra Cælum, totidemq; sinistra*  
*Partes erant Zona, quinta est ardentior illis,*  
*Sic —*  
*— Totidemq; plaga tellure premuntur*  
*Quarum qua media est non est habitabilis astu*  
*Nix tegit alta duas, totidem inter utramq; locauit:*  
*Temperiemq; dedit.*

And a greater then *Ouid*:

*Quinq; tenent Cælum Zona, quarum una cornuco,*  
*Semper sole rubens &c.*

The sense whereof is, that those parts of the world next the Arctike or Antarctike Poles are not habitable, by reason of extreame colde; nor the middle part, by reason of vnreasonable heate: the two other parts temperate, and habitable.

The

d *Musæ. Cosm.*  
*libr. 5.*

e *Maff. histor.*  
*Ind. libr. 2.*

f *Hak. 10. 3 pa. 7*

g *Acost. histor.*  
*Ind. li. 1. ca. 14.*

h *Pet. Mart.*  
*dec. 1. lib. 1.*  
i *Hak ubi supra.*  
k *Arist. de cælo*  
*& mundo.*  
l *Maginus* saith  
it was called  
India, because  
it was discou-  
ered at the same  
time that In-  
dia was found  
by the Portu-  
gals, or else for  
the likenesse  
of manners in  
the Indians.  
m *Ptol. Strabo.*  
*Plutarch,* and  
some others  
mention the  
Ethiopians be-  
yond the Tro-  
pique of Cancer:  
and *Taprobana*,  
*Aglimba* &c. It  
seemeth that  
their meaning  
was, it was ve-  
ry scarcely in-  
habited, of few  
and small nati-  
ons. Experi-  
ence hath found  
no place more  
peopled.

n *Virg. cui A-*  
*ras statuit in suo*  
*Hypercritico*  
*Scalig. Geor. li. 2*



The Philosophers accounted this no Poeme, or rather were more Poeticall themselves: For that which those accounted a torrid and scorched earth, these made to be a spacious and vnpassable Ocean, where the Starres, hote with their continuall motions, and the Sunnes thirstie speedes, wearied with their dayly journey, might finde moisture to refresh and nourish their fiery constitutions. And therefore they diuided the Earth into two habitable Ilands, compassed about, and seuered in the mids with a huge Ocean: On this side whereof we are situated, and beyond, the *Antipodes*. Some Philosophers pindeede held otherwise, but with greater errors, as *Leucippus*, *Democritus*, *Epicurus*, *Anaximander*, which multiplied worlds, according to their fancie. Rawe and vncertaine were the coniectures of the 9 best. Yea, those whom we reuerence, as better then the best Philosophers, had no lesse errors in this point. The *Golden-mouthed* Doctor had a Leaden conceit, that the heauens were not round, whom *Theodoret* is said to follow. *Theophilact* alledgeth *Basil* for this his assertion, *nec mobile esse cælum, nec circulare*, that heauen is neither moueable nor round. How firmly, and confidently doth *Firmissimus* *Lactantius* both deny and deride the opinion, that there are *Antipodes*; But easier it was for him, with a Rhetoricall flourish, (wherein I thinke of all the Latine Fathers, he deserueth highest prize and praise) to dash this opinion out of countenance, then to confute the Arguments and Allegations, vvhich hee there citeth in the Aduersaries name. But he that surpassed *Lactantius* no lesse in knowledge of truth, then hee was surpassed by him in smoothnesse of stile, herein holdes equipage, and drawes in the same yoke of errour. I meane him, whose venerable name no words are worthy and sufficient to Vsher in, Saint *Augustine*: vvhoe, though somewhere he affirmeth the *Antipodes*, yet elsewhere \* pressed with an Argument, how men should passe from these parts in which *Adam* and *Noah* liued, to the *Antipodes*, through that vnmeasurable Ocean, he thought it easiest to deny, that, which certaine experience at that time could not so easily proue: although y even then some reports (but obscure and vncertaine) had beene spread abroad of sailing about *Africa*, as a little before is shewed; which must enforce that which *Augustine* denied. Some also alledge *Naxianzen*, *Hierome*, and *Procopius*, for this or the like opinion. But Poets, Philosophers, Fathers, (in other things worthy our loue, for their delightfull Poems; our admiration, for their profound Science; our awefull respect & reuerence, for their holy learning, and learned holinesse) herein wee bid you farewell: *magis amica veritas*; our *America*, subiect to that supposed burning Zone, with clouds and armies of witnesses in her well-peopled Regions can auerre, that the parts betwixt the Tropikes are both habitable and inhabited: and for the *Periæci*, *Antæci*, *Antithones*, and *Antipodes*, the worlds roundnes, and other things of like nature, this *America* yeldes and is sufficient prooffe: and the yearely compassing the world (which the Spaniards and Portugales divide betwixt them) makes more then euident. And let those two English Ships, the onely two of one Nation which euer haue sailed, & that with admirable succeffe and fortune, about the Globe of the earth, tell *Lactantius* Ghost, whether they dropped into the clouds (as he feared) there to become new constellations, which Antiquitie would easily haue attributed to them: The Golden Hinde (which trauesed the world round, and returned a golden Hinde indeede, with her belly full of Gold and Siluer) is yet at Deptford, there resting after her long journey, offering vp her selfe to time, her deedes to eternitie. That which beguiled the ancients, was the neerenesse of the Sunne, his direct beames, and the swift motion of the heauens, which, they coniectured, did chase away cold, and moisture out of all those parts. And hardly could reaso otherwise guesse, till experience hath shewed the contrarie. For neuer is it moister in those parts, betweene the Tropikes, then when the Sunne is neerest, then causing terrible stormes and showers euery day: as if hauing drunken too much in his long and hote journey ouer the Ocean, hee did there vomit it vp againe. Once, the people of those parts reckon it Winter, when the Astronomer would call it Summer: because of this tedious weather which euery day happening cannot but coole the aire and earth, with a maruellous temper:

o *Cicero* *summa*.  
*Scipionis*.  
*Macrobi* in  
*sum. Scip.* l. 2. c. 9.  
p *Leucippus*.  
*Democritus*,  
*Epicurus*.  
*Anaximander*.  
q *Aristot.* 2. *met.*  
l. 2. c. 5.  
p *lin.* l. 2. c. 68.  
r *Chrysostom*  
14. & 17. in  
*Heb. Theod.*  
s *Theophilact.* in  
8 cap. ad *Heb.*  
t *Laet.* l. 3. c. 24.  
*Institutionum*.  
u *Aug.* 10. *de*  
*cem. Categoria.*  
x *Aug.* de ciuit.  
dei. l. 16 c. 11.  
y *Vnius* in *eun-*  
*dem*.  
z *Lib.* 7. c. ult.  
a *Acoffa* & *Sixt.*  
*Sencs.* bibliot.  
l. 5. annot. 3.  
b *Periæci* are  
those which  
dwell in the  
same paralels,  
but contrarie  
Meridians.  
*Antithones*,  
which dwell in  
the opposite  
Zone or plage  
of the world.  
The *Periæci*  
haue Summer  
and Winter,  
but not day &  
night alike:  
The *Antæci*  
haue day and  
night, alike,  
but not the  
seasons of the  
yeare. The *Ant-*  
*ipodes* differ in  
both.

c That all the  
world is habi-  
table, see the  
discourse of  
*George Best.* in a  
Preface to the  
Nor hwest dis-  
coueries of  
*M. Frobisher*  
and inserted  
*Hak. voyag.* 10. 3.  
and p. 48.



and on the other side, they call the time of the Sunnes absence, Summer, because of the perpetuall cleanness, which continueth those six moneths; the Sunne then exhaling no more vapours then his hote stomacke can digest, which with his directer beames being drawne vpp, surcharge him with abundance; and in the middle Region of the Ayre, by the then stronger *Antiperistasis* are thickened into raines, and attended with Thunders and Lightnings, proclaime daily defiance to the Earth: threatning harme, but doing good: cooling the same, after the morning-Sunne hath heated it, the showers then falling, when the Sunne threatens his hoteft furie and violence.

These raines make the like inundations and ouerflowings of Riuers in America (as before wee haue obserued in Nilus, Niger, and Zaire in Africa) which breaking their bounds, and driving the Inhabitants, sometimes to dwell on trees growing, sometimes in their carkasses framed into Boates or Canoes, therein to retire themselves, till the Waters are retired, cause a cooling and refreshing to the earth, which they couer and shield by their inundations from the Sunnes angry arrowes. As in a Limbecke, a strong fire causeth abundance of vapours to bee extracted out of hearbes, or other matter, which beeing pressed, and finding no issue, turne into water: and if the fire bee small, it exhausteth the vapours as fast as it raiseth them: So the Sunne (in his greatest strength) exaleth these plentifull vapours, which it distilleth in showers, which in lesse heate are of lesse quantitie, and more easily consumed. Without the Tropikes it is contrarie: for the Sunne is drie, the Winter moist; the cause beeing the Sunnes weakenesse, not able to concoct and disperse the vapours which the moist earth, then easily yeeldeth: which in his greater force in the Summer season we see effected: The like we see in greene wood and drie on the fire.

It is no lesse worthie note, that no part of the World hath so many, so great Lakes, and Riuers: the vapours and Exhalations whereof, can not but coole and moysten the neighbouring Elements of the Ayre and the Earth. Againe, the equall length of the Dayes and Nights perpetually sharing the Time in equall portions, causeth<sup>d</sup> that the heate is not so vnequall as the Ancients dreamed. The great deawes also in the night, which are greater then wee would thinke, and comparable for wetting to pretie showers, encrease the freshnesse and coolenesse.

Wee may adde heereunto, the neighbourhoode of so huge an Ocean, the proprietie of the Windes, which in most places betweene the Tropikes are set, and certaine, no lesse then the Sunne and Tides, and bring with them much refreshing: Further, the situation of the Land doth further the colde not a little, in those hote Regions; <sup>e</sup> Contrariwise, neare the Poles, the continuance of the Sunne, and long daies make it hote then in parts nearer the Sunne; as in Russia, then in England. Yea the high ridges and toppes of some mountaines in the burning Zone, are vsufferable for colde, alwayes hauing on them, snowe, haile, and frozen waters, the grasse withered, and the men and beasts which doe passe along that way (for heere is no conuenient dwelling) benumbed with the extremitie of colde,

— *Paries enim proximus alget,*

When the Mountaines are subiect to this Degree of colde, it can not but temper the Neighbour-Regions, with some coolenesse at least. Now to all these Reasons of the Temperature, vnder the Line, and betweene the Tropikes, some adde the influence of some vnkowne Constellations. Only let this be remembred, That the former hold not equally in all parts of the Torride Zone, seeing that Nature hath diuersified her selfe in diuers places, and by naturall exceptions hath bounded and limited those generall Rules.

In some places, vnder the Line, it rayueth not at all: in other-some, those cooling Windes are wanting: neyther hath euerie Region Lakes, Riuers, or Mountaines to refresh them. But of these particulars we shall take better view in their peculiar places. In the same space the windes are most what Easterly, and without the

a *Quodque die  
Solis violento in-  
canduit aestu:  
Humida Nox  
reficit paribus-  
que refrigerat  
boris. Horatius.*

c *D. Fletcher.*



the Tropikes westerly : so that the Mariners vse not to goe and returne the same way, but obseruing the generall windes, seeke to make vse thereof accordingly. The reason of this Easterly winde vnder the Zodiacke is ascribed to the motion of the heauens : the first moueable drawing with his owne motion the inferiour Orbes, yea, euen those elementarie, of the Fire, Aire, and (where it findes no other obstacle) of the water also, as some suppose. But for the Aire (whereof wee now specially speake) the motion of the Comets, circularly carried in the Aire, (where also their motion is diuers, as is obserued in the Planets) doth sufficiently proue. Without the Tropikes from 27. to 37. degrees, the windes are said to bee for the most part westerly, moued as some thinke by the repercussion of the Aire, here preuailing against that force of the heauens, which mastereth it within the Tropikes : euen as wee see waters, being encountred with others of more force, returne in a manner backe. This of the Easterly windes is to bee vnderstood of the Sea : for at Land, though there windes bee (as before is said) certaine and set, yet that which is the generall winde of one countrey is not generall to all : yea, in the same countrey they haue a set winde in some places for the day, and another quite contrarie bloweth in the night. <sup>h</sup> Also, neere vnto the coasts they are more subiect to calmes in this burning Zone, then further off in the Sea, the grosser vapours which arise out of the Earth, and the diuers situation thereof being the cause of these differences. Such is the force of this naturall situation, that in some places it is strange what effects it produceth. There is in Peru a high Mountaine called Pariacaca, wherevpon *Iosephi Acosta*, saith hee ascended as well provided as hee could, being forewarned and forearmed by men expert. But in the ascent hee and all the rest were surprised with so sodaine panges of straining and casting, and some also of scowring, that the Sea-sicknes is not comparable hereunto. Hee cast vp Meate, Flegme, Choller, and Bloud, and thought hee should haue cast out his heart too: Some thinking to die therewith, demanded Confession : and some are said to haue lost their liues with this accident. The best is, it lasts but for a time, neither leaues any great harme behinde. And thus it fareth in all the ridge of that mountaine, which runnes aboue a thousand and fise hundred miles, although not in all places alike. In foure different passages thereof, hee found the like difference and dissemper, but not so greuous as at Pariacaca. Hee ascribes it to the subtiltie of the Aire on those high hilles, which hee thinkes are the highest in the world: the *Alpes* and *Pirenees*, beeing, in respect hereof, as ordinarie houses, compared to high Towers. It is desart, the grasse often burnt and blacke, for the space of fise hundred leagues in length, and fise and twenty or thirtie in bredth. There are other Desarts in Peru, called *Punas*, where the aire cutteth of mans life without feeling: a small breath, not violent, and yet depriuing men sometimes of their liues, or else of their feete and hands, which fall off as a rotten Apple from a Tree, without any paine. This seemeth to be done by the force of cold, which in the Northern and Northeasterne parts of Europe worketh like effects : some <sup>k</sup> beeing found dead sodainely in those sledds in which they came to market, sitting therein as if they were alive, and some loosing their ioints, by the like cause. But this makes vp the strangenesse of these mortall accidents, that this piercing cold aire both killeth and preserveth the same body, depriuing it of life, and yet freeing it from putrefaction. A certaine Dominike passing that way, fortified himselfe against the colde windes, by heaping vp the dead bodies which here he found, and reposing himselfe vnder this shelter, by these dead helps saued his life. The cause is, Putrefaction cannot bee procreated, where her parents, Heat and Moisture are confined, and haue litle or no force. The Seas which compasse this westernie India, besides the Magellane streits, and the Northerne vnknowne, (for the knowledge whereof our countrey men, <sup>l</sup> *Frobisher*, *Danis*, *Hudson*, haue aduentured their liues and fortunes, and at last haue giuen vs more hope then euer of the discoverie) are the great and spacious Ocean, which on this side is called the North Sea, and on the other side of America, is named the South Sea. The qualities thereof will better appeare, when wee come to speake of the Ilands therein.

f *Acosta* l. 3. c. 6.g *Pet. Mart.*  
Dec 3. l. 6.  
Sir *Hamsf. Gilbert* Discou.  
Maister *George Best*.h *Linschoten* l. 1.i *Ios. Acost.* Natur. and Morall  
Hist. of the Indies. l. 3. c. 9.k This Maister  
*George Barkley*,  
a Marchant,  
which liued  
long in *Liuania*,  
told me  
of his owne  
sight.l Sir *Mar. Frobisher*. Maister  
*Iohn Davis*.  
*Tho. Hudson*.



m Lambert.  
Perañb. of  
Kent. Wealth  
without health.  
Health with-  
out wealth.  
Health and  
wealth.  
r Acoſta. l. 4. c. 2.

o Ariſt. Eth. l. 5.

p Philo. de geneſ.  
Mundi l. 5.  
Euſeb. de prep.  
Evangel. l. 3. c. 9.

q Aſec 3. 18.  
Pſal. 12. 6.

r Bart. de las  
Caſas Hiſpan.  
Cruel. l. 1.  
Urban. Calucto.  
Hier. Benzg.  
l. 3. c. 21.

s Aurea ſiſt  
vere nunc ſe-  
cula &c. Ovid.  
First was an  
Age of gold:  
then golden  
goodnes a-  
bounded:  
Laſt is an Age  
for Gold: and  
now gold one-  
ly triumpheth.  
Abr. Franco.  
Amintas.  
r Acoſta. l. 4. c. 7.

u Plin. l. 2. 3. c. 6.

Concerning the Land of the New-world, *Acoſta* diuideth it into three parts, high, lowe, and meane: which hold almoſt the ſame proportion that Maſter *Lam- bert* m obſerueth of Kent, the firſt hauing ſome wealth, by reaſon of the Hauens, and Ports therein, and of the vines that grow there, but are very vnholſome: the hilles are healthfull, but not fertile, except in the Siluer bowels, and golden entralls thereof: the third is the moſt commodious habitation, where the ſoile yeeldeth Corne, Cattell, and Paſture, and the Aire, health. The principall thing that hath brought this Weſterne India into ſuch requeſt is, the Mines and mettalls therein. The wiſedome of G O D n hath made mettalls for Phyſicke, for defence, for ornament, and ſpecially for instruments in the worke which God hath impoſed vpon man, that in the ſweate of his browes hee ſhould eate his bread. The induſtry of man hath ad- ded another vſe of mettalls, by weight or ſtampe, conuerting it to money, which the Philoſopher o calles the meaſure of all things. And a fit meaſure might it haue been, if the minde of man were not vnmeaſurable, and vnſatiable in meaſuring this meaſure. Metalls naturally grow (as ſome p obſerue) in land naturally moſt barren: Na- ture recompensing the want of other things with theſe hiden treasures: and the God of Nature enriching the Indians with this ſubſtance, otherwiſe barren of hu- mane and diuine knowledge, that might as a rich Bride (but withered and deform- ed) make her finde many tutors for loue of her portion. And would God, they which reape here theſe *Temporall things*, would ſow *Spiritual*, & giue them a *Gold tried in the fire*, and that which is as *Siluer tried ſeuē times*, I meane the *Word of God* ſin- cerely preached, without the droſſe of their owne ſuperſtitious, And would they gaue them not Iron for their Gold, an Iron Age for a golden, impoſing a heauy yoke of ſer- uitude: which hath conſumed worlds of people in this New World, and made the name of CHRIST and *Chriſtian* to ſinke amongſt them: yea, they abhorre the Sea it ſelfe, for bringing forth ſuch monſters, as they thinke the Spaniards: whom for their execrable wickednes, they eſteemed, not to come of humane generation, but of the froth of the Sea, and therefore call them *Viracochie*, or Sea-froth. That which one ſaith of Religion, I may apply to this American world, *Peperit diuitias, & filia deuora- nit matrem*. Shee brought forth rich mettals, and the Daughter hath conſumed the Mother: her golde that ſhould haue beene *a price in her hand to buy wiſedome*, hath to theſe importunate chapmen ſold her freedome. It is t a Golden and Siluer Age indeede to the Spaniards, for the condition and ſtate which hereby accreweth to them, not for the conditions and ſtate of life, which they obſerue: In the yeare 1587. When *Acoſta* came to Peru, eleuen millions were transported in the two Ficeres of Peru and Mexico, almoſt one halfe thereof for the King. In the time when *Pollo* was Gouvernour of Charcas in Peru, from the Mines of Potozi alone vvere drawne and cuſtomed euery day thirtie thouſand *Pezo*s of Siluer, euery *Pezo* a- mounting to thirteene Rialls, and a fourth part: and yet it is thought the one halfe was not cuſtomed. And at this day ſaith *Acoſta*, the Mines of Potozi yeeld the King a million of Siluer, for his ſiſt yearly, beſides the wealth that growes by Quicke- ſiluer, and other Prerogatiue. In the yeare 1574. were entred threſcore and fix- teene millions. That which is wrought in this countrey is not entred, beſides priuie conueyances. How much differeth Potozi from the Mine *Bebello* in Spaine, one thou- ſand and ſiue hundred paces deepe, admitted, and that iuſtly, by u Antiquitie, for yeel- ding three hundred pounds weight of Siluer a day to *Hannibal*, but with much more charges, by reaſon, of the intolerable paines in drawing out the waters, which there- in flowed, and in Potozi are wanting? But what will not this vnlovely loue of money doe? hereby man encountreth the vaſt Ocean, paſſeth the fartheſt and moſt contrarie climates, drowneth *Bootes* and all his teame, burieth himſelfe in the bowels of the earth, raiſeth new heauens, and ſeeketh his heauen, where hee cannot ſee heauen, or light, neere the bottomeleſſe bottomes of Hell: remoueth Fountaines, and Mountaines, re- duceth a new Chaos, in the conſuſion of Elements; the Earths entralls beeing tow- red in the Aire, and ſacrificed to his hotter brother in fierie purgations, the Aire fil- ling the darke hollowes and hells which it cannot ſee, the waters forced out of theſe poſſeſſions



possessions wherein they challenged succession and inheritance after the decease and removing of the earth: all filled with darknes, to bring to light those metallis, which possessing the possessors, deprive them of the highest light, and brand them for the lowest darknes. Precious Perils, \* where so many bodies are pined, to many soules endangered, so much good lost for goods, and man, for price, setteth himselfe at the worst and basest price of all that he hath. How happy and golden was the outward state of these Indians, before they accounted gold any part of their happiness, and found it the cause of their ruine? Their golde is found either in Graines which they call Pippins, because they are like the Pippins or Seedes of Melons; which is pure and hath no neede of melting: or in powder, which is found in Rivers, mixed with the soile and sands, for which *Tagus*, *Pactolus*, and *Ganges* haue beene famous: or else in stone, being a veine that groweth and engendreth, intermixing it selfe with the stones. Those Pippins, or peeces of pure golde, found among the Rockes or Hills, are sometimes very great. *P. Martyr* tells of one that weighed three thousand three hundred and ten *Pezos*, and was with much people and treasure drowned, in the ship called *Boadilla*, being therewith surcharged, in the returne homewards: A fit Embleme for Christians, which when they will *lade themselves with this sticke clay*, \* drawne the soules in perdition and destruction. The greatest quantitie is drawne at the Indies in the poulder-gold. The gold in stone is drawne out of the mines or pits, with great difficultie. They refine pouldred golde in basens, washing it in many waters, vntill the sand fall from it, and the golde, as most heauy, remaineth in the bottome. They haue other meanes of refining it with Quick-siluer and Strong Waters. In the Fleet 1585. the declaration of the Firmeland was twelue Cassons or Chests, which was so many hundred weights of gold: besides one thousand fiftie and six Marcs from New Spaine, which was for the King onely, not mentioning that which came for Marchants, and private men.

For the Siluer: the second place is giuen to it among metallis, because next to golde it is the most durable, and lesse endamaged by the fire, and in the sound and colour, passeth the gold. The Mines thereof are commonly in Mountaines & Rockes, seldome in Plaines, and Champaines. Sometimes they finde it straggling, in peeces, not holding any continuing Veine: sometimes it is fixed, and spreadeth it selfe in depth and length like to great branches, <sup>b</sup> and armes of Trees. Strange it is that in some places the fire, kindled with blowing of bellowes, will not serue to refine the Siluer, but they vse furnaces called *Guayras*, set in such places, where the winde continually bloweth. Thus in Peru, the mines of Porco stoupe to artificiall fires, which those of Potozi scorne and contemne. Potozi is a drie, colde, barren, and vnpleasent soile, if the rich Mines did not more then supply all those defectes, and make it a plentifull both habitation and Mart; not fearing the heauens disasters, the cold Aire, the frowning Earth, the fell showers, so long as the Siluer hooke can be sufficient attractive for forraigne store. Hence it is, that they feele no want of store, and yet haue no store but of want; the Mines excepted, which (I know not how) are both store and want, according as mens mindes in a second refining can digest and dispose them. They which worke in the Mines see no sunne nor light, by absence whereof they finde both extreme cold, and dreadfull darknes, and an aire so vnholseome, as makes them no lesse sicke, then men tossed at Sea. They breake the metall with hammers, and split it by force, and then carry it vp on their shoulders, by Ladders made of Neates Leather twitted like peeces of wood, which are crosted with stauies of wood: at the end of one Ladder begins another with seates of wood betweene, to rest them. They mount three and three. Hee that goes before carries a Candle tied to his thumbe: they haue their metall tied in a cloth like a scrip, each man bearing about fiftie pound weight, and that commonly aboue a hundred and fiftie <sup>d</sup> fadens in height. The most vsuall manner of refining in these times is by Quick-siluer: and therefore there are not now about two thousand *Guayras* in Potozi, which haue beene in times past six thousand: a pleasant sight to such, whose

\* *Pretiosa pericula*.  
*cul. i. ocul. i. uort.*  
*de. Coniug.*

*y P. Mart. dec.*  
*1. 4. 10.*

*z Abac. 2. 6.*  
*\* 1. Tim. 6. 3.*

*a Pliny saith*  
(but not true-  
ly) that siluer  
is neuer found  
pure.

*b I haue seene*  
some in al pro-  
portion resem-  
bling Plants,  
with the leaues  
spread, and di-  
uided, and a  
stalk ascen-  
ding, as if it  
promised flow-  
ers, much like  
the Ribwort.  
The like repor-  
teth *Munster*.

*c See of these*  
*labours. Plin.*

*l. 33. c. 6. and*  
more in *Acosta*  
*l. 4.*

*d A fad is the*  
height of a  
man.

darkned conceits make their heauen vpon Earth, to see such a resemblance of the Starric heauen in the night, dispersing such a manifold light. The siluer swamme on the topp, the other mettalls vnder, and the drosse in the bottome. The Quick-siluer is admired for his naturall properties, that beeing a metall it is Liquid (not by Art as other mettalls, or by expense, in which respect the other may no lesse be called Quick-siluer, but) by it owne Nature: and beeing a liquor, is more heauie then those which have a Naturall subsistence; this subsisting and sinking to the bottome, when the other swimme about it. Gold onely challengeth preheminnce, if *Plinie* be beleueed. Nothing in this admirable liquor is more to be admired, then the naturall loue, and sympathie which it hath to Gold: as appeareth in such, as for the French disease vse ointments of this composition; if they weare a Gold Ring in their mouth, it attracteth this quicke and willing metall to it, from the Veines and inward parts, into which it had secretly and dangerously conueyed it selfe: the Ring plucked out of the mouth is of a Siluer complexion, which mutuall copulation nothing but fire can diuorce, or restore the same to the former colour. In their gildings of curious workes, it hath bene obserued that the workemen which vse Quick-siluer to that purpose, to preuent the secret and venemous exhalations thereof, haue swallowed a double duckat of Gold rolled vp, which drawes that fume of this liquor which enters in at the eares, eyes, nose, and mouth, vnto it in the stomach. <sup>h</sup> And for this fume, *Lemnius* tells, that the Gold-Smithes hanging a cloth ouer the place where they Guild, which receiueth the fume of the Quick-siluer, finde that smoke in the cloth; recouering againe his former nature in drops of that Liquid metall. *Venenum rerum omnium est* saith *Plinie*; it is a venome to all things, and yet a greater venome is in the mouth of man. I meane not that *ipso* of *Aspes* vnder the lips of many, as the Prophet speaketh in a spirituall sense, but euen in naturall operation, the Spittle of man enuenuemeth, with a stronger poison, this poison of Quick-siluer, and either killeth it, <sup>k</sup> or at least depriueeth it of the motion and quicknes, and maketh it pliant to medicines and ointments. Yea, some<sup>l</sup> report that this Spittle of man, arising of secret vapours out of the body, as infectious exhalations out of vnholosome Lakes, especially when a man is fasting, killeth Scorpions, and other venemous beasts, or at least doth much hurt them. Quick-siluer disdaineth other mettalls, onely it is thus rauished with gold, and not a little affected to siluer, for the refining of which, it is principally in vse: it corrupteth, forceth, consumeth, and fleeth the rest, as much as may be, and therefore they vse to keepe it in Earthen Vessels, bladders, skinnes, quills, and such vnctuous receptacles. It hath pierced and eaten through the bodies of men, and hath bene found in their graues. Quick-siluer is found in a kinde of Stone, which doth likewise yeeld Vermillion. At *Amador de Cabrera* is such a Stone, or Rocke, fourescore yards long, fortie broad, interlaced with Quick-siluer, with many pitts in it, threescore Stades deepe, and is able to receiue three hundred workemen: it is valued worth a million of Gold. From the mines of *Guancavilca*, they draw yearely eight thousand quintals of Quick-siluer, As for the manner of refining siluer, by Quick-siluer, their Engines and Milles, with the triall of their metall, I referre the Reader to <sup>m</sup> *Acofta*. The Emeralds also grow in Stones like Chrystall, and there are many of them in the Indies. But of these and other gemmes it would be too tedious to write. Let vs come to the Men, Beasts, Fowles, and Plants of this New World.

<sup>e</sup> *Acofta* l. 4. c. 10

<sup>f</sup> *Plin. ubi supra.*

<sup>g</sup> *Lemnius de oculis nature miraculis. l. 3. c. ult.*

<sup>h</sup> *Acofta* saith, that if it meete with no solid body, where it may congele, it ascends till the aire by cooling the fume causeth it to fall in Quick-siluer.

<sup>i</sup> *Rom. 3. 13.*

<sup>j</sup> *Psal. 140. 3.*

<sup>k</sup> Some thinke that Quick-siluer cannot quite be killed.

<sup>l</sup> *De saline hominis mirabili effectu vide Lemnium de occult. Nat. l. 2. c. 44.*

<sup>m</sup> *Acofta* l. 4. c. 12. 13.



## CHAP. II.

*Of the first knowledge, habitation, and discoveries of the New world,  
and the rare Creatures therein found, Beasts, Birds  
Trees, Hearbs, and Seeds.*



After these generall Discourses of the Americans, some other of like nature I hold not vnmeet to be handled, before wee come to the particular Regions: and first of the men, whether the Ancients had any knowledge of them: how men first came into these parts, and of the first discoveries in the former Age. Concerning the first knowledge of these parts, it may iustly be a question whether the Ancients euer heard thereof. For to say nothing of that opinion, that the torrid Zone was not habitable in the opinion of the molt, as wee haue shewed in the former Chapter: the allegations are not such as can force vs to beleue that, whereto by great Authours they are alledged. *Senecas* Prophecie is little to the purpose: New-worlds (saith he) shall be in the last Ages discovered, and *Thule*\* shall not bee any longer the furthest of Nations. But all that *Chorus* seemes to a diligent Reader to intend nothing else, then to describe the vsuall affects, and effects of shipping and Nauigation; agreeing to that *Argo*-Argument of the Tragedie, wherein *Iason* in that famous *Argo* sailing to *Colcos*, had obtained *Medea's* loue, which he vnkindly requited. And had the Poet intended these Westerne Discoveries, he would neuer haue said

*Nec sit terris Ultima Thule: but*

*Nec sit tellus Vltima Gades,*

as *Boterus* c obserued. For the American Discoveries haue not beene by the way of Island, and Northward, but South westward: and this appeareth by the Verses before,

*Nunc iam cessit Pontus & omnes,*

*Patitur leges. --*

*Qualibet altum cymba pererrat:*

*Nil qua fuerat, sede, reliquit*

*Pernius orbis, Indus gelidum*

*Potat Araxem, Albin Persæ*

*Rhenumq; bibunt; venient annis*

*Secula seris, quibus Oceanus*

*Vincula rerum laxet.*

As for *Plato's* d *Atlantis*, and *Tertullians* e *Aeon* borrowed of him, *Acoſta* alledgeth diuers *Platonikes*, *Proclus*, *Porphyrie*, and *Origen*, which interpret *Plato* after a myſticall ſenſe; and proueth by the words of *Plato* himſelfe, that they can be no true Hiſtorie. Out of *Plutarch* & other Hiſtories of the Carthaginian, Phœnician, and Tyrrhenian Nauigations they haue coniectures, but very vncertaine, & obſcure: & thoſe things, which *Diodorus* reports of that Iſland, agree nothing to the New-world which had not attained to that ciuillirie he therementioneth, before the Spaniards arriual. And by his diſcourſe it ſeemes rather to be ſome of the Iſlands of Africa, then America, if the Hiſtorie bee true. Neither i could ſuch long voyages ſo farre off from any land bee performed without the helpe of the Compaſſe, which was firſt found thirteene hundred yeares after Chriſt, by *Iohn Goia* of Meliſ, according to that Verſe of *Panormitan* k *Prima dedit nautis uſum Magnæ* l *Amalphis*. *Gemaſa* m citeth *Blondus*, and *Maffens*, *Girardus*, witneſſes of this Moſſian inuention, ſaue that hee calles him not *Iohn*, as *Ortelius* doth, but *Flauius de Malphi*. And in the tempeſtes, which hap-

a *Humiſ. Gilbert*  
Diſcou.

O: tel. *Theat. in*  
*charta. N. O. bis*  
*Hæ. in Epist.*

Ded. 10. 1. 6. 10. 3

b *Sen. Medea.*

Abt. 2.

\* *Thule* is by  
*Mercator* and  
others inter-  
preted Iſland.

by *Ortelius*  
Tilemarke in  
Norway.

c *Botero parte 1.*  
l. 4.

d *Plato's* diſ-  
courſe hereof  
is Engliſhed by

*R. Eden* in the  
Preamble of  
the Decads.

e *Tertul. de*  
*Pall. o. & in*  
*Apolog.*

f *Acoſt. l. 1. c. 12.*

g *Plutar. de ſa-*  
*cie in orbe Lu-*  
*na.*

h *Diod. Sic. l. 5.*  
c. 7.

i *Ariſt. de admi-*  
*randis audiſio-*  
*nibus.*

j *Ortel. in Char-*  
*ta. 6.*

k *Antonius Pæ-*  
*norm.*

l *Amalphis* in  
*Lucania* in the  
kingdome of

*Naples.*

m *F. Gom. hiſt.*  
*gen. c. 7.*



in *Aët.* 27. 20.  
*Virg. Æneid* 1.  
*Seneca ubi supra*  
 o Of the sup-  
 posed former  
 Discoveries of  
 the New  
 world, read  
*Ortel. Theat.*  
*Chart.* 2. 6.  
 p *D. Powell* hi-  
 storie of *Cam-*  
*bria* pag. 22.  
*A.D.* 1170.  
 q *Dan. Ingram*  
*Hak.* edit. 1. 10. 3.  
*Mereditb ap*  
*Rise & Guty*  
*Owen* make  
 mention of  
 this *Owens* Na-  
 uigation. See  
*Hak.* 10. 3 pag 1.  
 r *A. S. Andrews*  
 crosse in Cu-  
 mana.  
 A crosse ten  
 foote long to  
 which they  
 pray'd in  
 Acufamil for  
 raine. *Gomar.*  
*hist.* of *Cortes.*  
*parte* 1. c. 67.  
*b. ft. part* 2. c. 82  
 \* 3. or 4. words.

f *Aët.* 17. 26.  
 t *Ortelius* in his  
 map of *Mare*  
*Pacificum*, af-  
 firmeth that  
 the people of  
 America in  
 likelihood  
 were peopled  
 from Europe  
 by *Gronland*  
*Island*, *Fri-*  
*sland*, &c.  
 u *Io di Castell-*  
*lanos.*  
 x *Du Bartas*  
*Colonies.*  
*Morney.*  
*de verit.*  
*Christ. Relig.*  
*Botero ubi sup.*

ned among the ancients, <sup>n</sup> it seemes that for want of this skill, they wandered verie vncertaine, but as the Sunne or Starres, by returne of their desired light, after the tempests ended, directed them. Yet I will not say, but that in those times of olde, some Ships might come sometime by casualtie into those parts, <sup>o</sup> but rather forced by weather, then directed by skill; and thus it is likely that some parts of America haue beene peopled. This I much doubt; whether their Science in Nauigation was such, as that they would voluntarily aduenture, and could happily effect, this voyage to and from the West Indies. The most probable Historie in this kinde is (in my minde) that of *P. Madoc ap Owen Gwyneth*, who by reason of ciuill contentions, left his Countrie of Wales, seeking aduentures by Sea, and leauing the coast of Ireland North, came to a land vnknowne, where hee saw many strange things.

This by *D. Powell*, and *Mr. Humfrey Floyd*, is thought to bee the Continent of the new world, confirmed herein by the speech of *Mutezuma*, professing his progenitors to be strangers; and so were al the Mexicanes to those parts, as the Historie in the eighth Chapter following will shew: and by the vse of certaine Welsh words which *q Dan. Ingram* obserued in his trauell through those parts. The Historie addeth that hee left certaine of his people there, and comming home for more people, returned thither with ten saile. Howsoeuer, it is certaine that the prints of this Britiftish expedition are in manner worne out, and no signe thereof was found by the Spaniards: Onely <sup>r</sup> they vsed a Crosse in Cumana: in the Island of *Achzamil*, the same was wor-shipped: but without any memory of Christ, or any thing fauouring that way: and might as well bee there without any Christians erecting, as those Crosses vvhich in the former booke wee haue shewed, were in the Temple of *Serapis*, at *Alexan-dria*. As for *Mutezuma* being a stranger, it might bee so, and yet his proge-nitours of some other parts of America. And the words of Welsh are \* very few, which, as it happens in any other language, might by some chance come to passe. But if any bee desirous to beleue, that this *Madoc* peopled the Continent or I-land of America, rather then the Terceras, or some of the African Ilands, I will not hinder: nor will I runne too much out of compasse, in pleading for the Compasse, as which onely can direct in such spacious Seas. Yet of this opinion is that learned and iudicious Authour, *Iosephus Acosta*, who diligently discussing this question, How men passed first to the Indies; largely, and learnedly contendeth, that they came not thither purposely, if they came by Sea, but by distresse of weather; and yet findes no lesse difficultie, (that way) in the transporting beastes; especially wilde, and vnprofitable beastes, which it is not like any would take into Ship with them, much lesse conuay them ouer so huge an Ocean. At last he concludeth, that although some might arriue there by ship-wracke, and tempest of weather, yet is it most likely that the first inhabitants (descended of *Adam* and *Noah*, of which one *t* bloud God hath made all mankind, to dwell on all the face of the Earth, and hath assigned the bounds of their habitation) passed thither by some place where the Con-tinent of our world ioineth with America: or the Ilands thereof, are found fit me-diatours for this passage, beeing not farre distant from the land. And this on the North parts of the world, (where they place that strait of *Anian*, not yet certainly discouered) may bee so: besides that, on the South, men might passe from the coasts of *Malacca* to *Iaua*, and so to the South Continent, and from thence by the *Magellane* streights into America. *Gronland* is thought also, by some, to be the same Continent with *Esotiland* on the North. Some Negro's by force of tempest, it is probable, haue passed hither, because in *Careca* some haue beene found, betweene *S. Martha*, and *Cartagena*. Of whom *John<sup>u</sup> di Castellanos* writeth.

*Son todos ellos Negros como cuernos, &c.* they are all (saith hee) as blacke as *Ra-uens*. And of this minde is *Botero*,\* and those French Worthies, *Du Bartas*, and *Phi-lip Morney*. It is not likely that the beastes could other wise passe, but by the Continent, or by Ilands not farre off from the Continent, or from one another. Here also ari-seth another question, how these beastes could passe from the parts of the knowne world



world, where none such are knowne: to which it may be answered, That God hath appointed to euery Creature his peculiarnature, and a naturall instinct, to lue in places most agreeing to his nature: as euen in our world, *Non omnis fert omnia tellus*: Euery Countrey hath not all Creatures: the Elephant, Rhinoceros, Ruer-Horse, Crocodile, Camell, Camelopardalis, and others, are not ordinarily, and naturally in Europe: nor the Zebra in Asia or Europe: and the like may bee said of many other Creatures.

Now, as in the Arke it selfe, (the Cradle of man, and stall of bests,) wee must not onely obserue Nature and Art, for the making and manning thereof, but a higher and more powerfull hand: euen so in dispensing the Creatures which came from thence, they chole places by their owne naturall instinct, and man disposed, by his industry, according as he had vse of them; but most of all, the secret and mighty providence of God co-working in those works of Nature and Industry, and (in likelihood) infusing some more speciall & extraordinary instinct in that replenishing & refurnishing of the world, *Assigning their seasons and bounds of habitation*, hath thus diuersified his works, according to the diuersities of places, and sorted out to each Country their peculiar creatures. As for the coming by shippe, it is for the beasts improbable, for the men (by any great numbers, or of any set purpose) vnlkely, seeing in all America they had no shipping, but their Canoes. The beasts also haue not bene found in the Ilands, which are in the Continent. And if any hereunto will adde a supposition, that there might be some Ilands or Parts of the Continent in times past, which is now swallowed by the mercilesse Ocean, so that then there might bee a way, which now is buried in the waues: (as some <sup>z</sup> suppose) of *Plato's Atlantis*, placed at the mouth of the Streits, or *Hercules Pillars*, which yet they would haue to bee America, and some <sup>a</sup> of the Sea betwixt Douer and Callais, once one firme Land (as they doe imagine) I list not to contradict them.

As for the Indians owne report of their beginnings, which some ascribe to a fountaine, others to a Lake, others to a Caue, or what other opinion they conceine thereof, wee shall more fitly obserue in their proper places, discoursing of their Religions and Opinions: Now for the first certaine Discoverie of this New World, the World generally ascribeth it to *Columbus*, and worthily: but *Columbus* himselfe is sayd to haue receiued his instructions from another.

This Historie is thus related by *Gomara*: A certaine Carauell, sayling in the Ocean, by a strong East winde long continuing, was carried to a Land vnknowne, which was not expressed in the Mappes and Cardes. It was much longer in returning, then in going; and arriuing, had none left aliue but the Pilor, and three or foure mariners, the rest being dead of stamine and other extremities; of which also the remnant perished in few dayes, leauing to *Columbus* (then the Pilots host) their Papers, and some grounds of this Discoverie. The time, place, countrey, and name of the man is vncertaine: Some esteeme this Pilote an Andaluzian, and that hee traded at Madera, when this befell him: some, a Biscaine, and that his traffike was in England and France; and some, a Portugall, that traded at the Mina: some say he arriued in Portugall; others at Madera, or at one of the Azores: all agree that he died in the house of *Christopher Columbus*. It is most likely at Madera. This relation of *Gomara* (as it hath no witnesses to prooue it, the whole company being dead; nor any good circumstances, so) *Benzo* plainly affirmeth it to be a fable, and a Spanish trick, enuying a foreiner and Italian that glory to be the first finder of the Indies. Hee citeth out of *Peter Martyr* another cause that moued *Columbus* to this Discoverie, and uot that Pilotes Papers or Reports. For, hee being a mariner, vsd to the Sea from his youth, and sayling from Cales to Portugall, obserued, that at certaine seasons of the yeare, the Windes vsd to blowe from the West, which continued in that manner a long time together. And deeming that they came from some coast beyond the Sea, hee busied his minde so much heerewith, that hee resolu'd to make some triall and prooue thereof. When he was now forty yeres old, he propounded his purpose to the Senate of Genua, vnder-taking, if they would lend him shippes, hee would find a way by the West vnto the I-

y *Alt.* 7. 26.  
z Sir *Humphrie*  
*Gilberts* Discoverie of the North west.  
a R *Perselegans* Antiquities.  
b F. G. h. *histor.* gener. parte 2. ca 13.  
c *Columbus* was borne at *Cugurco*, or (as some say) at *Nervi* of the territory of *Genua*: he was a mariner frō a childe, and traded into *Syria*, and other parts of the East. After this he became a master in making sea cards: hee went to *Portugall*, to learn their navigations on the coast of *Africa*, and there married. *Gom.* ca. 14. R. *Eden*: d *Hier. Benz* lib. 1. ca. 5  
e *Gasspar Ens* lib. 1. ca. 2. coniectureth, that *Columbus* (moued with his owne coniectures) to this discovery) was confirmed further therein by this Pilote, which is said to die in his house.

lands



lands of Spices. But they reiected it as a Dreame.

*Columbus* frustrate of his hopes at Genua, yet leaues not his resolution, but goeth to Portugall, and communicates this matter with *Alphonſus* King of Poringall: but finding no entertainment to his suites, ſeanderth his brother *Bartholomew Columbus* to King *Henrie* the ſeuenth of England, to ſolicite him in the matter, whiles himſelfe paſſed into Spaine, to implore the aide of the Caſtilians herein.

*Bartholomew* unhappily lighted on Pirats by the way, which robbing him and his company, forced him to ſuſtaine himſelfe with making of Sea-Cardes. And hauing gotten ſomewhat about him, preſents a Mappe of the World to King *Henrie*, with his brothers offer of Diſcouerie: which the King gladly accepted, and ſent to call him into England. But he had ſped of his ſuite before in Spaine, and by the King and Queene was employed according to his requeſt. For comming from Liſbone to Palos di Moguer, and there conferring with *Martin Aloſo Pinzon*, an expert Pilote, and Frier *Io. Perez*, a good Coſmographer, he was counſelled to acquaint with theſe his proiects, the Dukes of Medina Sidonia, and of Medina Cæli: which yeelding him no credit, the Frier counſelled him to goe to the Court, and wrote in his behalfe to Frier *Fernand di Telauera* the Queenes Confeſſor, . *Chriſtopher Columbus* came to the Court of Caſtile, An. 1486, and found cold welcome to his ſuite, at the hands of the King and Queene then buſied with hote warres in Granada, whence they expelled the Moores. And thus remained he in contempt, as a man meanely clothed, without other Patron then a poore Frier, ſaue that *Aloſo di Quintaniglia* gaue him his diet, who alſo at laſt procured him audience with the Archbiſhop of Toledo, by whoſe mediation hee was brought before the King and Queene, who gaue him fauourable countenance, and promiſed to diſpatch him, when they had ended the warres of Granada, which alſo they performed. Thus *Columbus* is ſet forth with three Caruells at the Kings charges, who becauſe hiſtreſure was then ſpent in the warres, borrowed ſixteene thouſand ducats of *Lewes de Sanct' Angelo*: and on friday the third day of Auguſt, in the yeere of our Lord 1492. ſet ſaile for Gomera, one of the Canarie Ilands, and hauing there reſreſhed himſelfe, followed his Diſcouerie. After many dayes hee incountred with that herby Sea (whereof before wee haue ſpoken) which not a little amated and amazed the Spaniards, and had cauſed their returne, had not the ſight of ſome Birds promiſed him land not farre off.

But the Spaniards, after three and thirtie dayes ſayling, deſperate of ſucceſſe, mutined, and threatned to caſt *Columbus* into the Sea: <sup>k</sup> diſdaining much, that a ſtranger, a Gentiois had ſo abuſed them. But he pacifying their enraged courages with milde ſpeeches, and gentle promiſes, on the eleuenth day of October <sup>l</sup> one *Roderigo di Triana* eſpied and cried, Land, Land; the beſt muſicke that might be, eſpecially to *Columbus*, who to ſatiſſie the Spaniards importunity, had promiſed the day before, that if no land appeared in three days, he would returne. <sup>m</sup> One, the night before, had deſcried Fire, which kindled in him ſome hope of great reward at the Kings hand, when hee returned into Spaine, but being herein fruſtrate, he burnt into ſuch a flame, as that it conſumed both Humanitie and Chriſtianitie in him, and in the agonie of Indignation made him leaue his Countrey, and faith, and reuolt to the Moores. But thee, *Columbus*, how can I but remember? but loue? but admire? Sweetly may thoſe bones reſt, ſometimes the Pillars of that Temple, where ſo diuine a Spirite reſided; which neyther want of former example, nor publike diſcouragements of domeſticall and forren ſtates, nor priuate inſultations of proud Spaniards, nor length of time (which vſually deuoureth the beſt reſolutions) nor the vnequall Plaines of huge vnkowne Seas, nor graſſie fields in *Neptunes* lappe, nor importunate whiſperings, murmurings, threatnings of enraged companions, could daunt: O name *Colon*, worthy to be named vnto the worlds end, which to the worlds end haſt conducted Colonies; or may I call thee *Colombo* for thy *Dona-like ſimplicitie* and patience? the true *Colonna* or Pillar, whereon our knowledge of this new world is founded, the true *Chriſtopher*, which with more then Giant-like force and fortitude haſt carried Chriſt his name and Religion, through vnkowne Seas, to vnkowne lauds: which wee hope and pray, that it may be more refined

f *Fernand Columbus* in *vita patris* (*Chriſtopher*) cap. 13. Hack. tom. 3.

g *Gomara* c. 15

h *Libr. 7. c. vii.*  
i *Pet. Mart. dec. 1. libr. 1.*  
k *A. Beazo libr. 1. ca. 6.*

l *Gaſpar. Eſſe lib. 1. ca. 2.*

m *Columbi Navigationes* 1, 2, 3, 4.

n His true name was *Colon*, which corruptly is called *Columbus*,



refined, and reformed, then Popish superstition, and Spanish pride will yet suffer. Now let the Ancients no longer mention *Neptune*, or *Minos*, or *Erythras*, or *Danaus*, to all which, diuers Authors diuersly ascribe the invention of Navigation; Myrians, Troyans, Tyrians vaile your bonnets, strike your toppe-failes to this Indian-Admirall, that deserveth the top-faile indeede, by aspiring to the top that Sayling could aime at, in discovering an other World. Let Spaniards, French, English, and Dutch resound thy name, or his name rather, *whose name, who can tell?* that would acquaint thee and the world by thee, with newes of a New World. But lest we drowne our selves in this Sea of Extasie and Admiration, let vs go on shore with *Columbus* in his new discovered Island. And first me thinks I see the Spaniards, yesterday in mutiny, now as farre distracted in contrary passions; some gazing with greedie eyes on the desired Land; some with teares of ioy, not able to see that, which the ioy of seeing made them not to see: others embracing, and almost adoring *Columbus*, who brought them to that sight: some also with secret repinings enuying that glorie to a stranger; but biting in their biting envie, and making shew of glee and gladnesse: all new awaked out of a long trance, into which that stepmother Ocean, with dangers, doubts, dreads, despaires had delected them, revived now by the sight of their Mother Earth, from whome in vnknowne armes they had beene so long weaned and detained. On shore they goe, and felling a tree, make a Crosse thereof, which they erected on the shore, and take possession of that New World in the name of the Catholike Kings. What worldly ioy is not mixed with some distaste? their Admirall heere splitteth on a rocke, but the men are saved by the help of the other shippes. This fell out in the North part of Hispaniola (so named by them, and by the Inhabitants called *Haitin*) where they had first sight of Inhabitants, which seeing these strangers, ranne all away into the mountaines. One woman the Spaniards got, whom they vsed kindly, and gaue her meat, drinke, and clothes, and so let her goe. She declaring to her people the liberalitie of this new people, easily perswaded them to come in troupes to the shippes, thinking the Spaniards to be some diuine Nation, sent thither from Heauen. They had before taken them for the Caribes, which are certaine Caniballs, which vsed inhumane huntings for humane game, to take men for to eate them: Children likewise, which they gelded to haue them more fatte, and then to deuoure them: the women they ate not, but vsed them for procreation, and if they were old, for other seruices. The Islanders had no other defence against them but the wooddy hilles, and swiftest heeles: to which they betooke them at the Spaniards arriuall, thinking them (as is said) to be Caniballs. And such haue they since proued, in effect, and not leauing of 3 millions of people which here they found, 200: & that long since.

The Deuill had forewarned them of this by Oracles, that a bearded Nation should spoile their Images, and spill the bloud of their children, as we shall see in the particular Treatise of Hispaniola. Nothing more pleased the Spaniards, then the golde, which the naked Inhabitants exchanged with them, for bells, glasses, points, and other trifles. *Columbus* obtained leaue of *Guacanarillus*, the Cacike or King, to build a fort, in which he left eight and thirtie Spaniards, and taking with him six Indians, returned to Spaine, where he was highly welcomed of the King and Queene. The Pope (then a Spaniard, *Alexander* the sixt) hearing of this, diuided the World, by his Bull, betwixt the Portugals and Spaniards. The Bull is become an Vnicorne, & his two horns are now growne into one: in the vniing of the two states. *Columbus*, graced with the title of Admirall, and enriched with the tenths of the Spanish gaines in the Indies, is sent a second time, with his brother *Bartholomew*, who was made *Adelantado* or Deputy of Hispaniola. They had allowed them for this Expedition, small and gear, seuenteen saile. The first Island he espied in his second navigation, hee called *Desseada* or *Desired*, because hee had longed to see land. Arriuing in Hispaniola, hee found the Spaniards which hee had left there, that they were now not left, nor any where to be found. The Indians had murdered them, & laid the blame on the Spanish insolencies. He then discovered Cuba & Iamaica, with the neighbor-isses. Returning to Hispaniola, he found his brother & the Spaniards in dissention and separation, and punishing the Authors of sedition, returned home. In the yeere of our Lord, one thousand foure hundred ninety seuen, hee made his third

voyage,

\* *Prouerb. 30. 4*

q *Bart. de las Casas, Hispan. crudeli.*  
r Historie of China pa 312.  
H. Benzo l. i. c. 8  
f The fort of The Nariuitie in Hispaniola.  
t *Alexander* a wicked Pope. *Guicciard. lib. 1.*  
& he of whose daughter *Lucretia Pontanus* writeth, that she was *Alexandri Filia, sponsa, Nurus* abused by the incestuous lusts of the father and his two sonnes, was Author of the Bull, whereby the Spaniards challenge the new World for theirs.

voyage, and then touched on the Continent; discovered Cubagua, Paria, and Cumana.

But *Koldanus Ximenius* raising a rebellion, and accusing the *Columbs* to the King, effected that *Bovadilla* was sent Gouvernor into Hispaniola, who sent the two brethren bound as prisoners to Spaine: unworthy recompence of the worthy attempts of these Worthies. The King freeth them, and employeth *Christopher* in a fourth voyage, 1502: in which *Ovandus* the Governour forbade *Columbus* the first finder to land on Hispaniola. <sup>u</sup> He then discovered *Guanaxa*, *Higuera*, *Fondura*, *Veragua*, *Vraba*, and learned newes (as some say) of the South Sea. He staid at Iamaica to repaire his fleet, where some of his men were sicke, and they which were sound in bodie, were more then sicke, froward and tumultuous in behauiour, and many left him. Vpon this occasion the Ilanders also forsooke him, and brought in no victuall. Herewith *Columbus*, neither able to abide, nor depart, was driuen to his shifts, no lesse admirable for suttletie then resolution. <sup>x</sup> He told the Ilanders, that if they did not bring him in provision, the Divine Anger would consume them, a signe whereof they should see in the darkened face of the Moone within two dayes. At that time he knew the Moone would be eclipsed, which the simple Ilanders seeing, with feare and grieve humbled themselves to him, and offered themselves ready to all kinde and duetifull Offices. At last, returning into Spaine, he there died, Anno 1506. His body was buried at Siuill in the Temple of the Carthusians. This was the end (if euer there can be end) of *Columbus*. *Pinzonis* <sup>y</sup> one of *Columbus* his companions, by his example invited, made new Discoueries, and *Vesputius*, and *Cabota*, and many other, euery day making new searches and plantations, till the world at last is come to the knowledge of this New world almost wholly. The particulars will more fitly appeare in our particular relations of each country.

After this discourse of the men in those parts, let vs take some generall view of the other creatures, especially such as are more generally dispers'd through the Indies. I haue before noted, that America had very few of such creatures as Europe yeeldeth, vntill they were transported thither: and therefore they haue no Indian names for them, vntill those which the Spaniards that brought them, gine vnto them: as horse, kine, and such like. They haue lions, but not like in greatnesse, fiercenesse, nor colour to those of Africa. They haue beares in great abundance, except on the North parts. They haue store of deere, bores, foxes, and tygres, which (as in Congo) are more cruell to the Naturalls then to the Spaniards. These beasts were not found in the Ilands, but in the Continent; and yet now in those Ilands, kine are multiplied and growne wilde, without other owner then such as first can kill them: <sup>a</sup> the dogges likewise march by troups, and endamage the cattell no lesse then wolues. The lions are grey, & vse to climb trees: the Indians hunt and kill them <sup>b</sup>. The beares and tigres are like those in other parts: but not so many. Apes and Monkies they haue of many kinds, & those admirably pleasing in their apish tricks & imitations, seeming to proceed from Reason. A souldier leuelling at one of them to shoot him, the sly beast died not vreuenged, but hurling a stone as the other aimed at him, deprived the souldier of his eie, and lost his owne life. They haue monkies with long beards. *Acosta* <sup>c</sup> tells of one monky that would goe to the Tauerne at his masters sending, and carrying the pot in one hand, and mony in the other, would not by any meanes depart with his mony, till he had his pot filled with wine: and returning home, would pelt the boies with stones, and yet haue care to carry his wine home safe to his master, neither touching it himselfe til some were giuen him, nor suffering other. Sheep haue much increased, and by good husbandrie, in that plentie of pasture, would be a great commodity: but in the Ilands the wild dogs destroy them: and therefore they that kill these dogs, are rewarded for it, as they which kill wolues in Spaine. The dogs <sup>d</sup> which the Indians had before, were snowed like foxes; they fattened them to eate, and kept them also for pleasure: but they could not barke: Such dogges (we haue shewed) are in Congo. Their stagges <sup>e</sup> and deere in the south parts of America, haue no hornes. They haue store of conies. The Armadilla is an admirable creature, of which there be diuers kinds: they resemble a <sup>f</sup> barded horse, seeming to be armed all ouer, and that as if it were rather by artificiall plates, opening & shutting, then naturall scales: it digges vp the earth as conies and moules.

The

<sup>u</sup> *Gasp. Ens lib.*  
*1. ca. 5.*

<sup>x</sup> *Vide lib. 5.*  
*ca. 16. pag 452.*

<sup>y</sup> *Navigaciones*  
*Vinc. Pinzoni*  
*Nau. Alb. Depu.*  
*Seb. Cabota. Vi-*  
*de Hack 12. 3.*

<sup>z</sup> A rule to  
know what  
beasts were  
here naturall  
(or to such  
they haue  
names in their  
owne Lan-  
guage) and  
what transpor-  
ted: for these  
the Indians  
call by their  
Span. names.

<sup>a</sup> *Acost. lib. 1.*  
*c. 21. & 14 c. 34*  
<sup>b</sup> From Hispaniola were shipped Anno 1587. 3<sup>4</sup> 444 hides; & from new Spaine 64350.

<sup>c</sup> *Lib. 4. ca. 39.*  
See *Car. Claf.*  
*de exot. & O-*  
*uied. gen. histor.*  
*& summar.*  
*Gesa. de Quadr.*  
<sup>d</sup> *P. Mart. de*  
*Insulis.*  
<sup>e</sup> *Ouied. sum-*  
*mar. 24.*

<sup>f</sup> *Cataphraſtus*  
*equis.*



The hogs of the Indies haue their nauill vpon the ridge of their backes. They goe in heards together, and assaile men, hauing sharp talons, like rasors, and hunt their hunters vp the tops of trees, whence they easily kill these enraged *Samos* (so they call them) biting the tree for anger. The *Dantes* resemble smal kine, & are defended by the hardnes of their hides. The *Vicogne* somewhat resembleth a goate, but is greater: they sheare them, and of their fleeces make rugges and coverings, and stufles. In the stomacke and belly of this beast is found the Bezaar-stone, sometimes one alone, sometimes two, three, or foure: the colour of which is blacke, or grey, or greene, or other wise: it is accounted soveraigne against poisons & venomous diseases. It is found in diuers sorts of beasts: but all chew the cud, & commonly feed vpon the snow and rocks. The Indian sheep they call *Lama*, it is a beast of great profit, not only for food and raiment, but also for carriage of burthens: they are bigger then sheep, & lesse then calues: they will beare 150. lb. weight. In some places they call them *Amidas*, and vse them to greater burthens. *Hulderike Schmidel* saith, that he living in the parts about the riuer of Plate, being hurt on his leg, rode 40 leagues vpon one of them. They wil grow resty, & will lie down with their burthen, no stripes nor death able to assuage their moode: only good words, and faire dealing, with gentle intreaty, sometimes diuers houres together, can preuaile.

g *Hul. Schmidel*.  
d. l. ca. 44.  
*Ann. Do. 1548.*

Of fowles they haue many kinds which we haue, as partridges, turtles, pigeons, Rock-doues, quails, falcons, herons, eagles: and a world of Parrots, which in some places flee by flocks, as pigeons. There are also Estriges. Hens they had before the Spaniards arriued. They haue other kinds peculiar: The *Tomineos* is the least in quantitie, the greatest for admiration and wonder. I haue oft times doubted (saith *Acosta*) seeing them flie, whether they were Bees or Butter-flies; but in truth they are birds. *Theuctis* and *Lerius* call it *Ganambuch*, or *Govanbuch*. They affirme that it yeelds nothing in sweetnes of Note to the Nightingale, and yet is not bigger then a Beetle or Drone-bee: One would say, *Vox es, prater canibil*: but so could not any truly say, for euen otherwise is it almost miraculous: Nature making this little shop her great store-house of wonder, and astonishment, and shewing her greatest greatnes in the least instruments. The Prouinciall of the Iesuites in Braßill, affirmeth, as *Clusius* testifies, that the Brasilians called it *Ourisnia*, which signifieth the Sun-beame, and that it was procreated of a flie; and that he had seen one, partly a bird, and partly a flie: first coloured blacke, then ash-coloured, then rose-coloured, then red: and lastly, the head seen against the Sun, to resemble all colors, in most admired varietie. It flieth so swift (saith *Oniedo*) that the wings cannot be seen. It hath a nest proportionable. I haue seene (saith he) one of those birds, together with her nest, put into the scales, wherein they vse to weigh gold, and both weighed but two tomins, that is, 24 graines. Happly it is therefore called *Tomineos*, as weighing one *Tomine*. The feathers are beautified with yellow, green, & other colours: the mouth like the eie of a needle. It liueth on dew, and the iuice of hearbs, but sitteth not on the rose. The feathers, specially of the necke and breasts, are in great request for those feather-pictures, or portraictures, which the Indians make cunningly and artificially with these naturall feathers, placing the same in place and proportion, beyond all admiration: The Indian Baites should not flee your light, and are for their raritie worthy consideration, but that we haue before spoken somewhat of them.

h *Aug. Carate*.  
hist. Peru. libr. 1.  
i *And. Thevet*.  
ca. 41.  
*Lerius nau. c. 11*

k *Natura in*  
*magnis magna,*  
*in minimis maxima*  
l *Car. Clus. Exot.*  
libr. 5.

m *Oniedo sum-*  
mar. ca. 48.

n *Lopes de Ga-*  
*mara histor. Me-*  
*xicana, or Con-*  
quest of the  
West Indies.

o *Acosta l. 4. c. 17*

They haue birds called *Condors*, of exceeding greatnesse and force, that will open a sheepe, and a whole calfe, and eate the same. They haue abundance of birds, in beautie of their feathers farre surpassing all in Europe, wherewith the skilfull Indians will perfectly represent in feathers, whatsoever they see drawne with the Pensill. A figure of Saint *Francis*, made of feathers, was presented to Pope *Sixtus Quintus*, whose eie could not discern them to be naturall colours, but thought them pencill-worke, til he made triall with his fingers. The Indians vsed them for the ornaments of their Kings and Temples. Some birds there are of rich commoditie, onely by their dung. In some Ilands ioyning to Peru, the mountaines are all white, like snowe, which is nothing but heapes of dung of certaine Sea-fowle which frequent those places. It riseth many elles, yea many launces in height, and is fetched thence in boates, to hearten the earth, which hereby is exceeding fertile.



p See *Monardius & Clusius*.  
D. Lobel. Gerard  
and other  
Herbarists.

q Th. Turner.

r *Acosta libr.*  
4. ca. 24.

To adde somewhat of the Indian Plants, and Trees. p *Mangle* is the name of a tree, which multiplieth it selfe into a wood (as before we haue obserued of it) the branches descending and taking roote in the earth. The Plane tree of India hath leaues sufficient to couer a man from the foote to the head: but these, the *Coco*, and other Indian trees, are in the East Indies also, and there wee haue mentioned them. *Cacao* is a fruit little lesse then Almonds, which the Indians vse for money, and make thereof a drinke, holden amongst them in high regarde. They haue a kinde of Apples q called *Ananas*, exceeding pleasant in colour and taste, and very wholesome, which yet haue force to eate yron, like *aqua fortis*. The r *Mamayas*, *Guayavos* and *Paltos* bee the Indian Peaches, Apples, and Peares. [But it would be a wearie wilderness to the Reader, to bring him into such an Indian Orchard, where hee might reade of such varietie of Fruits, but (like *Tantalus*) can taste none: or to present you with a garden of their trees, which beare flowers without other fruit, as the *Floripondio*, which all the yeare long beareth flowers, sweet, like a Lillie, but greater: the *Volosuchil*, which beareth a flower like to the forme of the heart, and others, which I omit: The flower of the Sunne is now no longer the Marigold of Peru, but groweth in many places with vs in England. The flower of the *Granadille* they say (if they say truly) hath the marks of the Passion, Nailes, Pillar, Whippes, Thornes, Wounds, exceeding stigmaticall *Francis*.

For their Seedes and Graines, *Mays* is principall, of which they make their bread, which our English ground brings forth, but hardly will ripen: it growes, as it were, on a reed, and multiplieth beyond comparison; they gather three hundred measures for one. It yeeldeth more bloud, but more grosse, then our wheate. They make drinke thereof also, wherewith they will be exceedingly drunke. They first steepe, and after boile it to that end. In some places they first cause it to be champed with Maids, in some places with olde women, and then make a Leauen thereof, which they boyle, and make this inebriating drinke. The Canes and Leaues serue for their Mules to eate. They boyle and drinke it also for paine in the backe. The buds of *Mays* serue in steed of butter and oile.

In some parts they make bread of a great roote called *Tuca*, which they name *Cacavi*. They first cut and straine it in a Presse, for the iuyce is deadly poyson: the Cakes dried are steeped in water before they can eate them. Another kind there is of this *Tuca* or *Incca*, the iuyce whereof is not poyson. It will keepe long, like biscuit. They vse this bread most in Hispaniola, Cuba, and Iamaica, where wheat and Mays wil not grow, but so vnequally, that at one instant, some is in the grasse, other in the graine. They vse in some places another roote called *Papas*, like to grownd Nuttes, for bread, which they call *Chuno*. Of other their roots and fruits I am loath to write, lest I wearie the Reader with tedious officiousnesse. Spices grow not there naturally: Ginger thriueth wel, brought and planted by the Spaniards. They haue a good kind of balme, though not the same which grew in Palestina. Of their Amber, Oiles, Gummes, and Drugges I list not to relate further. Out of Spaine they haue carried great varietie of Plants, herein America exceeding Spaine, that it receiueth and fructifieth in all Spanish Plants that are brought thither, whereas the Indian thriue not in Spaine: as Vines, Oliues, Mulberries, Figges, Almonds, Limons, Quinces, and such like. And, to end this Chapter with a comparison of our World with this of America; Our aduantages and preferments are many. t Our Heauen hath more Starres, and greater, as *Acosta* by his owne sight hath obserued, challenging those Authors, which haue written otherwise, of fabling. Our Heauen hath the North starre within three degrees, and a third of the Pole: their Crozier or foure starres set a-crosse, which they obserue for the Antartike, is thirtie degrees off. The Sunne communicates his partiall presence seuen days longer to our Tropike, then to that of *Capricorne*.

The want of the Sunne and Starres is one cause of greater colde in those parts then in these. Our Earth exceeds theirs for the situation, extending it selfe more betweene East and West (fittest for humane life) whereas theirs trends most towards the two Poles. Our Sea is more fauourable, in more Gulfs and Bayes, especially such u as goe farre

f Spanish fruit  
thriue well in  
one place or  
other of the  
Indies.  
t *Botero Rel.*  
part. prima li. 4.

u The Bal-  
tike, Persian,  
Arabian, Cas-  
pian seas, &c.



farre within Land, besides the Mid-land Sea, equally communicating her selfe to Asia, Africa, and Europa. This conuenience of Traffique America wanteth. Our Beasts, wilde and tame, are farre the more noble, as the former Discourse sheweth. For what haue they to oppose to our Elephants, Rhinocerotes, Camels, Horses, Kine, &c? Neither were the naturall fruits of America comparable to those of our World. Whence are their Spices, and best Fruits, but from hence, by transportation, or transplantation? As for Arts, States, Literature, Diuine and Humane, multitudes of Cities, Lawes, and other Excellencies, our World enioyeth still the priuiledge of the First-borne. America is a younger brother, and hath in these things almost no inheritance at all, till it bought somewhat hereof of the Spaniards, with the price of her Freedome. On the other side, for temperature of Ayre, generally America is farre before Africa, in the same height. For greatnesse of Riuers, Plata and Maragnon exceede our World. Whether Africa or America exceed in Gold, it is a question: In Siluer, Potozi seemes to haue surmounted any one Mine of the World, besides those of new Spaine, and other parts, howsoever *Boterus* doubts. Yet *Exitus acta probat*. And now America excells, because, besides her owne store, she is so plentifully furnished with all sorts of liuing and growing creatures from hence, as euen now was shewed.

## CHAP. III.

*Of the North parts of the New World (Groenland, Estotiland, Meta Incognita, and other Places) vnto New Fraunce.*



Merica is commonly diuided by that *Isthmus*, or necke and narrow passage of Land at Darien, into two parts; the one called Northerne America, or Mexicana; the other Southerne, or Peruana. This tren-deth betwixt the Darien and Magellan Straits: that, from thence Northwards, where the Confines are yet vnknowne. For it is not yet fully discouered, whether it ioyneth somewhere to the Continent of Asia, or whether Groenland, and some other parts, accounted Ilands, ioine with it. These were discouered before the dayes of *Columbus*, and yet remaine almost couered in obscuritie, and were therefore iustly tearmed <sup>a</sup> *Meta Incognita*, by *Great Elizabeth*, the best knowne and most renowned Ladie of the World. The first knowledge that hath come to vs of those parts, was by *Nicholas* and *Antonie Zeni*, two brethren, Venetians. Happie Italie, that first, in this last Age of the World, hath discouered the great Discouersers of the World, to whome we owe our *M. Paulus*, *Odericus*, *Vertomannus*, for the East; *Columbus*, *Vespucius*, *Cabot*, for the West; these noble *Zeni* for the North; and the first encompassing the Worlds wide compasse, vnto *Pigafetta's* Discourse, companion of *Magellan* in his journey: that I speake not of the paines of *Russelli*, *Ramusius*, *Boterus*, and a world of Italian Authors, that (I thinke more then any other Language) haue by their historicall labours discouered the World to it selfe. Vnhappie Italie, that still hath beaten the bush, for others to catch the Bird, and hath inherited nothing in these Easterne and Westerne Worlds, excepting thy Catholike clayme, whereby the Catholike and Spanish Sword makes way for the Catholike-Romane Crowne and Keyes: Neither the Sword of *Paul*, nor the Keyes of *Peter*; for both these were <sup>b</sup> *spirituall*. But to returne to our Venetians. <sup>c</sup> In the yeare 1380 Master *Nicolo Zeno* being wealthie, and of a haughtie spirit, desiring to see the fashions of the World, built and furnished a Shippe at his owne charges, and passing the Straits of Gibraltar, held on his course Northwards, with intent to see England and Flanders. But a violent Tempest assaying him at Sea, hee was carried hee knew not whither, till at last his Shippe was cast away vpon the Isle of Frisland; where the men and most part of the goods were saued.

Hhh

<sup>a</sup> A Discourse of *Frobshers* voyages by *George Best*. Voyage 3.

<sup>b</sup> 2. Cor. 4.  
<sup>c</sup> The discoueries of *M. Nic. & Ant. Zeni* gathered out of their letters by *Francisco Martellino*. They are related by *M. Hakluyt* in his 3. vol. part. 121.

In vaine seemes that deliuerie, that deliuers vp presently to another Executioner. The Ilanders, like *Neptunes* hungrie groomes, or base and blacke gard, set vpon the men whome the Seas had spared : but here also they found a second escape, by meanes of a Prince named *Zichmui*, Prince of that and many Ilands thereabouts : who being neere hand with his Armie, came at the out-cry, and chasing away the people, tooke them into protection.

This *Zichmui* had the yeare before giuen the ouerthrow to the King of Norway, and was a great aduenturer in feates of Armes. He spake to them in Latine ; and placed them in his Nauie, wherewith he wonne diuerse Ilands. *Nicolo* behaued himselfe so well, both in sauing the Fleet by his Sea-skill, and in conquest of the Ilands by his valour, that *Zichmui* made him Knight, and Captaine of his Nauie.

After diuerse notable Exploits, *Nicolo* armed three Barkes, with which he arriued in Engroneland : where he found a Monasterie of Friers, of the Preachers Order, and a Church dedicated to Saint *Thomas*, hard by a Hill, that casteth out fire like *Vesuvius* and *Aetna*. There is a Fountaine of hot water, with which they heat the Church of the Monasterie, and the Friers chambers. It commeth also into the Kitchin so boyling hote, that they vse no other fire to dresse their meat ; and putting their Bread into Brasse Pots without any water, it doth bake as it were in an hote Ouen. They haue also small Gardens, which are couered ouer in the Winter time, and being watered with this water, are defended from the violence of the Frost and Cold, and bring forth Flowers in their due seasons. The common people astonished with these strange effects, conceiue highly of those Friers, and bring them presents of Flesh and other things.

They with this Water, in the extremitie of the Cold, heat their Chambers, which also (as the other buildings of the Monasterie) are framed of those burning stones, which the mouth of the Hill casts forth. They cast water on some of them, whereby they are dissolued, and become excellent white Lime, and so tough, that being contriued in building, it lasteth for euer. The rest, after the fire is out, serue in stead of stones to make Walls and Vaults, and will not dissolue, or breake, except with some yron toole.

Their Winter lasteth nine moneths : and yet there is a faire Hauen, where this water falleth into the Sea, not frozen : by meanes whereof there is great resort of wilde Fowle and Fish, which they take in infinite multitudes. The Fishers Boates are made like to a Weauers Shuttle, of the skinnes of Fishes, fashioned with the bones of the same Fishes, and beeing sowed together with many doubles, they are so strong, that in foule weather they will shut themselues within the same, not fearing the force eyther of Sea, or Winde. Neither can the hard-hearted Rockes breake these yeelding Vessells. They haue also (as it were) a Sleeue in the bottome thereof, by which, with a subtile deuise, they conuey the water forth, that soaketh into them. The most of these Friers spake the Latine Tongue.

A little after this, *Nicolo* returned, and died in Frisland, whither his brother *Antonio* had before resorted to him, and now succeeded both in his goods and honour ; whome *Zichmui* employed in the Expedition for Estotiland : which happened vpon this occasion. Six and twentie yeares before, foure Fisher-Boates were apprehended at Sea by a mightie and tedious storme ; wherewith, after many dayes, they were brought to Estotiland, aboue a thousand myles West from Frisland : vpon which, one of the Boates was cast away, and six men that were in it, were taken and brought to a populous Citie ; where, one that spake Latine, and had beene cast by chaunce vpon that Iland, in the name of the King asked them what countrey men they were ; and vnderstanding their case, hee acquainted the King therewith. They dwelt there five yeares, and found it to be an Iland very rich, beeing little lesse then Iseland, but farre more fruitfull.

One



One of them said he saw Latine Bookes in the Kings Librarie, which they at this present doe not vnderstand. They haue a peculiar Language, and Letters, or Characters, to themselves. They haue Mines of Gold, and other Mettalls, and haue Trade with Engloneland. They sow Corne, and make Beere and Ale. They build Barkes (but know not the vse of the Compasse) and haue many Cities and Castles. The King sent these Fishermen with twelue Barkes Southwards, to a Countrey which they call *Drogio*: in which Voyage escaping dreadfull Tempests at Sea, they encountered with Canniballs at Land, which deuoured many of them. These Fishers shewing them the manner of taking Fish with Nets, escaped: and for the presents which they made of their Fish to the chiefe men of the Countrey, were beloued and honoured. One of these (more expert, it seemeth, then the rest) was holden in such account, that a great Lord made warre with their Lord to obtaine him: and so preuailed, that he and his companie were sent vnto him. And in this order was he sent to fise and twentie Lords, which had warred one with another to get him, in thirteene yeares space: whereby he came to know almost all those parts; which, he said, was a great Countrey, and (as it were) a New World. The people are all rude, and void of goodnesse: they goe naked, neither haue they wit to couer their bodies with the Beasts skianes, which they take in Hunting, from the vehement cold. They are fierce, and eate their enemies, hauing diuerse Lawes and Gouvernours. Their liuing is by Hunting.

Further to the Southwest, they are more ciuill, and haue a more temperate Ayre: They haue Cities and Temples dedicated to Idols, where they sacrifice men, and after eate them; and haue also some vse of Gold and Siluer.

He fledde away secretly, and conueying himselfe from one Lord to another, came at length to *Drogio*, where hee dwelt three yeares. After this time finding there certaine Boates of *Estotiland*, he went thither with them: and growing there very rich, furnished a Barke of his owne, and returned into *Frisland*; where hee made report vnto his Lord of that wealthie Countrey. *Zichumi* prepared to send thither: but three dayes before they set forth, this Fisherman died. Yet taking some of the Mariners which came with him, in his stead, they prosecuted the Voyage, and encountered, after many dayes, an Iland; where tenne men, of diuerse Languages, were brought vnto them, of which they could vnderstand none, but one of *Iceland*. He told them, That the Iland was called *Icaria*, and the Kings thereof called *Icari*, descended of the auncient pedegree of *Dedalus*, King of Scots: who conquering that Iland, left his sonne there for King, and left them those Lawes, which to that present they retained. And, that they might keepe their Lawes inuiolate, they would receiue no stranger. Onely they were contented to receiue one of our men, in regard of the Language, as they had done those tenne Interpreters.

*Zichumi* sayling hence, in foure dayes descried Land, where they found abundance of Fowle, and Birds egges, for their refreshing. The Hauen they called *Cape Trim*. There was a Hill, which burning, cast out smoake: where was a Spring, from which issued a certaine water like Pitch, which ranne into the Sea. The people of small stature, wilde, and fearefull, hidde themselves in Caves. *Zichumi* built there a Citie, and determining to inhabite, sent *Antonio* backe againe, with the most of his people, to *Frisland*.

This Historie I haue thus inserted at large, which perhaps, not without cause in some things, may seeme fabulous; not in the *Zeni*, which thus writ, but in the relations which they receiued from others. Howsoeuer, the best Geographers<sup>d</sup> are beholden to these brethren, for that little knowledge they haue of these parts; of which, none before had written: nor since haue there beene any great in-land Discoveries.

Somewhat since there hath beene discovered by *Gaspar Cortereale*, a Portuguese; *Stephen Gomes*, a Spaniard, and *Sebastian Cabot*: and more by later Pilots,

of our Nation; but little of the disposition of the In-land people. Yea, it is thought to be all broken Ilands, and not inhabited, but at certaine seasons frequented by some Sauages, which come thither to fish. Such as wee can, in due order wee here bestow.

\* *Romus*, in præ-  
fat. in 3. Vol.

c *Clem. Adams*,  
Hak. 10. 3. p. 1. 6.

f *P. Mart. Dec. 3.*  
l. 6.

g *Codfish*.  
h *Rob. Fabian*.  
ap. *Hak. ubi sup.*

i *Sr Hugh Wil-*  
*loughby*.  
R. Chancellor.  
*Stephen Burrow*.  
*Pet.*, and *lac.*  
written by  
*Hugh Smith*, &  
all in *Hak. 10. 1.*  
k *Oforius de reb.*  
*Sevan. l. 2.*

l *Corterealis*, or  
*Laborador*, ex-  
tendeth from  
60. degrees to  
the River of  
S. Lawrence.  
G. Bot. sea.  
m *Steph Gomes*.  
n *Gaspar Ens*,  
l. 1. c. 2. j. *Hist.*  
*Ind.*

*Sebastian Cabot*, in the yeare 1497, at the charge of King *Henry* the seventh, discovered to the threescore and seventh degree and a halfe of Northerly latitude, minding to haue proceeded for the search of Cathay, but by the mutinie of the Mariners was forced to returne. The Mappe of *Sebastian Cabot*, cut by c *Clement Adams*, relateth, That *John Cabot*, a Venetian, and his sonne *Sebastian*, set out from Bristoll, discovering the Land, called it *Prima Visia*, and the Iland before it, *S. Iohns*. The inhabitants weare Beasts skinnes. There were white Beares, and Stagges farre greater then ours. There were plentie of Seales, and Soles aboue a yard long. Hee named (sayth *Peter f Martyr*) certaine Ilands 3 *Barcalaos*, of the store of those fish, which the inhabitants called by that name, which with their multitudes sometimes stayed his Shippes. The Beares caught these Fish with their clawes, and drew them to land, and eat them. In the time of <sup>h</sup> *H. 7.* (*William Purchas* being then Mayor of London) were brought vnto the King three men, taken in the New-found Iland: these were clothed in Beasts skinnes, and did eate raw flesh. But *Cabot* discovered all along the Coast to that which since is called Florida; and returning, found great preparations for Warres in Scotland, by reason whereof, no more consideration was had to this Voyage. Whereupon he went into Spaine; and being entertained by the King and Queene, was sent to discover the Coasts of Brasil, and sayled vp into the Riuier of Plate more then six score Leagues. He was made Pilot Major of Spaine: and after that, Anno 1549, was constituted Graund Pilot of England by King *Edward* the sixth, with the yearely Pension of an hundred threescore and six pounds, thirteene shillings, foure pence: Where, in the yeare 1553, he was chiefe dealer and procurer of the Discouerie of Russia, and the North-east Voyages, i made by *Sir Hugh Wil-*  
*loughby*, *R. Chauncelour*, *Stephen Burrough*, and prosecuted by *Pet. Iackman*, and others, towards Noua Zemla, Persia, Tartaria, as in Master *Haklytts* first Tome appeareth.

Anno 1500 k, *Gaspar Corteregalis*, a Portugall, minding new Discoueries, set forth a Shippe at his owne charge from Lisbon; and sayling farre North, at last came to a Land, which for the pleasantnesse thereof, he called *Greene*. The men, as he reported, were barbarous, browne-coloured, very swift, good Archers, clothed in Beasts skinnes. They liue in Caues, or base Cottages, without any Religion, but obserue Soothsayings. They vsed Marriages, and were very iealous. Returning into Portugall, hee sayled thitherward againe, Anno 1501. But what became of him, none can tell. His brother *Michael Corteregalis* the next yeare set forth two Shippes to make search for his brother, but he also was lost. The King *Emanuel* grieved herewith, sent to enquire of them, but all in vaine. Their brother *Vasco* would haue put himselfe on this aduenture, but the King would not suffer him. The name *Greene* vpon this occasion was left, and the Land was called l *Terra Corteregalis*. Thus farre *Oforius*. It reacheth, according to *Boterus* reckoning, to the 60. degree. Let vs come to our owne: For of *Stephen m Gomes* little is left vs but a i least.

This *Gomes* hauing beene with *Magellan* a few yeares before, in his Discouerie of the South Sea, enlarged with hopes of new Straits, in the yeare 1525 set forth to search this Northerly passage. But finding nothing to his expectation, he laded his Shippe with slaues, and returned. n At his returne, one that knew his intent, was for the Moluccas by that way, enquiring what he had brought home, was told *Escla-*  
*vos*, that is, Slaues. He, fore-stalled with his owne imagination, had thought it was said *Clavos*, and so posted to the Court to carrie first newes of this Spicie Discouerie, looking for a great reward: but the truth being knowne, caused hereat great laughter.

Sir



Sir *Martin Frobisher* ° deserveth the first place, as being first that in the dayes of Queene *Elizabeth* sought the Northwest passage in three severall Voyages. The first whereof was written by *Christopher P Hall*; the second, by *Dionise Settle*; the third, by *Thomas Ellis*; and all in one Discourse by *M. George Best*: all which, at large, the Reader may finde in *M. Hackluyts* laborious Discouerie of Discoueries. To speake briefly what may best besit vs in our Pilgrimage: Sir *Martin Frobisher* sayled from Blackwall, Iune the fifticenth; and the eleuenth of Iuly\* had sight of Frisland, but could not get on shore for the abundance of Ice, which was also accompanied with an extreame Fogge, as double gard to that Iland (uncertaine whether to fortifie, or to imprison them.) The twentieth of Iuly he had sight of an high Land, which hee named *Queene Elizabeths* Foreland. Here was he much troubled with Ice: but sayling more Northerly, descried another Foreland, with a great Gutte, Bay, or Passage, which he entred, calling it *Frobishers Straits*, supposing it to be the diuision of Asia and America. Hauing entred threescore Leagues, he went on shore, and was encountred with mightie Deere, which ranne at him, with danger of his life. Here had he sight of the Sauages, which rowed to his Shippe in Boates of Seales skinnies, with a Keele of Wood within them, like a Spanish Shallop, saue onely they be flat in the bottome, and sharpe at both ends. They ate raw Flesh and Fish, or rather deuoured the same: they had long blacke hayre, broad faces, flat noses, tawnie of colour, or like an Oliue (which neither Sunne or Winde, but Nature it selfe, imprinted on them, as appeared by their infants, and seemeth to be the generall Liuerie of America.) Their Apparell was Seales skinnies: their women were painted or marked downe the cheekes and about the eyes with blew streakes. These Sauages intercepted fiew of our men, and the Boat: Ours also tooke one of theirs, which they brought into England, where they arriued the second of October, 1576. He had taken possession of the Countrey in right of the Queene, and commaunded his companie to bring euery one somewhat, in witnesse of the same. One brought a peece of blacke Stone, like Sea-coale, which was found to hold Gold in good quantitie. Whereupon a second Voyage was made the next yeare 1577, to bring Ore. And coming to those Straits in Iuly, found them in manner shut vp with a long Mure of Ice, which sometime endangered their Shippes, especially on the nineteenth of that moneth. They found a great dead Fish, round like a Porcpis, twelue foot long, hauing<sup>f</sup> a Horne of two yards, lacking two ynches, growing out of the Snout, wreathed and streight, like a Waxe Taper, and might be thought to be a Sea-Vaicorne. It was broken in the toppe, wherein some of the Saylers said they put Spiders, which presently died. It was reserued as a Iewell by the Queenes commaundement, in her Wardrobe of Robes. They went on shore, and had some encounter with the inhabitants, which were of so fierce and terrible resolution, that finding themselves wounded, they leapt off the Rockes into the Sea, rather then they would fall into the hands of the English. The rest fledde. One woman, with her child, they tooke and brought away. They had taken another of the Sauages before. This Sauage had before, in the Shippe, seene the Picture of his Countreyman, taken the yeare before, thought him to be aliue, and began to be offended, that hee would not answer him; with wonder thinking, that our men could make men liue and die at their pleasure. But strange were the gestures and behauiour of this man and the woman, when they were brought together; which were put into the same Cabin, and yet gaue such apparant signes of shamesfastnesse and chastitie, as might be a shame to Christians to come so farre short of them.

Where they could haue any Trade with the Sauages, their manner of Traffique was, to lay downe somewhat of theirs, and goe their way, expecting, that our men should lay downe somewhat in lieu thereof; and if they like of their Mart, they come againe, and take it: otherwise, they take away their owne, and depart. They made signes, that their *Catchoe*, or King, was a man of higher stature then any of ours, and that hee was carried vpon mens shoulders.

H h h 3

They

° *St Mart. Frob.*p *Christ. Hall.*  
*Dionise Settle.*  
*Tho. Ellis.*  
*George Best.*

\* 1576.

q *Queenes*  
*Foreland,* and  
opposit thereto  
*Halls* Iste, in  
62. degrees,  
50. min.r *Gaspar. Ellis,*  
*12. Hist. Ind.*  
*Occid. c. 26.*affirmeth, that  
one *Iohn Scolue*  
a *Polonian*,  
this yeare 1576  
sayled beyond  
*Frisland* and  
*Groenland*,  
and thence, to  
*Estoriland* and  
*Labrador*.f Such a horne  
was brought  
home two  
yeres since,  
found on shore  
in a desolate  
Iland; & such  
an one was ta-  
ken vp *A. 1588.*  
in the coast of  
*Norfolke*, and  
sold by an ig-  
norant woman  
for 18. pence,  
which proued  
effectuall a-  
gainst poisons;  
as I was told  
by *M. Kob. Sal-*  
*mon* of *Lecegh*,  
who had a  
peece of it.



t Frisland is in  
length 25.  
leagues: the  
Southerne part  
of it is in the  
latitude of 57.  
degrees, & one  
second. *Thomas  
Watts.*

They could not learne what became of the five men they lost the yeare before: onely they found some of their apparrell; which made them thinke they were eaten. They laded themselues with Ore, and so returned. And with fifteene sayle the next yeare 1578, a third Voyage for discoverie was made by the said Captaine and Generall. He went on shore the twentieth of Iune on Frisland<sup>t</sup>, which was named by them West England, where they espied certaine Tents and People like those of *Meta Incognita*. The people fledde, and they found in their Tents a Boxe of small Nayles, redde Herrings, and Boords of Firre-tree well cut, with other thinges artificially wrought: whereby it appeareth, that they are workemen themselues, or haue trade with others. Some of them were of opinion, That this was firme Land with *Meta Incognita*, or with Gronland; whereunto the multitude of Ilands of Ice, betweene that and *Meta Incognita* induced them. In departing from hence, the *Salamander* (one of their Shippes) being vnder both her Courses and Bonets, happened to strike on a great Whale with her full stemme, with such a blow, that the Shippe stood still, and neither stirred forward nor backwards. The Whale thereat made a great and hideous noyse, and casting vp his bodie and tayle, presently sanke vnder water. Within two dayes they found a Whale dead, which they supposed was this which the *Salamander* had stricken.

The second of Iuly they entred in with the Straits, the entrance whereof was barred with Mountaines of Ice, wherewith the Barke *Dennis* was funke, to the hinderance of their proiects. For in it was drowned part of a house, which they had intended to erect there for habitation. The men were saued. The other Shippes were in very great danger, the Seas mustering Armies of ycie souldiours to oppresse them, vsing other naturall stratagemes of Fogges and Snowes to further these cruell designes.

u It seemeth  
they are of  
fresh waters,  
because the  
ice is fresh: and  
the Sunne melting  
the tops,  
causeth rills of  
fresh water to  
runne downe,  
which meeting  
together, make  
a prettie  
stream.

These Icie Ilands seeme to haue beene congealed in the Winter further North, in some Bayes, <sup>u</sup> or Riuers, and with the Summers Sunne being loosed, and broken out of their naturall prisons, offer themselues to all outrages, whereto the swift Currents and cold Windes will conduct them. Strange it is to see their greatnesse, some not lesse then halfe a myle about, and fourescore fathomes aboue water, besides the vnkowne depth beneath: strange the multitude; strange the deformed shapes: if this be not more strange, that they sometimes saue with killing, and suffer men to moore their Anchors on them, and to get vpon them to worke against them, for the safegard of their Shippes: That bloudie enemies should entertaine them with disports, to walke, leape, shout, fortie myles from any Land, without any Vessell vnder them (according to M. *Bess* Riddle) and a hundred and tenne myles from Land should present them with running streames of fresh Waters, able to drie a Myll. The Floud was there nine houres, the Ebbe but three. A strong Current ranne Westwards. The people resemble much the Tartars, or rather the Samoeds, in Apparrell, and manner of liuing. It is colder here in 62. then 9. or 10. degrees more Northerly toward the North-east, which (it seemeth) comes to passe by the Windes, East, and North-east, which from the Ice bring so intollerable a cold. The people are excellent Archers; a thing generall throughout America. Besides Seales skinner, they vse the skinner of Deere, Beares, Foxes, and Hares, for Apparrell, and the cases also of Fowles sowed together. They weare in Summer the hayrie side outward; in Winter, inward; or else goe naked. They shoot at the Fish with their darts. They kindle fire with rubbing one stick against another. They vse great blacke Dogges, like Wolues, to draw their Sleds, and a lesse kinde to eate. They haue very thinne beards. In the best of Summer they haue Haile and Snow (sometimes a foot deepe, which freezeth as it falls) and the ground frozen three fathome deepe. They haue great store of Fowle, whereof our men killed in one day fifteene hundred. They haue thicker skinner, and are thicker of Downe and Feathers then with vs, and therefore must be flayed. The Sunne was not absent aboue three houres and a halfe; all which space it was very light, so that they might see to write and read.

Hence



Hence is it, that those parts neere (and perhappes vnder) the Pole are habitable: the continuance of the Sunnes presence in their Summer, heating and warming with lively cherishment all Creatures: and in the Winter, by his oblique motion, leauing so long a twi-light; and the increased light \* of the Moone, the Sunnes great and diligent Lieu-tenant, the brightnesse of the Starres and whitenesse of the snow, not suffering them to be quite forlorne in darkenesse. The beasts, fowles, and fishes, which these men kill, are their houses, bedding, meat, drinke, hose, thread, shooes, apparell, and sailes, and boats, and almost all their riches. Besides their eating all things raw, they will eate grasse and shrubbes, like our kine: and morsels of Ice, to satisfie thirst. They haue no hurtfull creeping things, but Spiders; and a kinde of Gnat is there very troublesome. Timber they haue none growing, but as the vndermining water doth supplant and bring them from other places. They are great Inchanters. When their heads ake, they tye a great stone with a string into a sticke, and with certaine words effect, that the stone with all a mans force will not be lifted vp, and sometimes seemes as light as a feather; hoping thereby to haue helpe. They made signes, lying groueling with their faces vpon the ground, making a noise downward, that they worship the Diuell vnder them. There is no flesh or fish which they finde dead (smell it neuer so filthily) but they will eat it, without any other dressing. Their Deere haue skinnies like Asles, and feet large, like Oxen, which were measured seuen or eight inches in breadth. There are no Riuers or running Springs, but such as the Sunne causeth to come of snow. Sometimes they will perboile their meat a little, in kettles made of beasts skins, with the bloud and water which they drinke; and licke the bloudy knife with their tongues: This licking is the medicine also for their wounds. They seeme to haue trafficke with other Nations: from whom they haue a small quantitie of Iron. Their fire they make of Heath and Mossie. In their leather boats they row with one oare faster, then we can in our boats with all our oares.

Master *John Davis* y in the year 1585. made his first voyage for this North-west Discouery, and in threescore and foure degrees, and fiftene minutes, they came on shore on an Iland, where they had sight of the *Satiages*, which seemed to worship the Sunne. For pointing vp to the Sunne with their hands, they would strike their breasts hard with their hands: which being answered with like action of the English, was taken for a confirmed league, and they became very familiar. They first leaped and danced with a kind of Timbrel, which they stricke with a sticke. Their apparell was of beasts and birds skinnies, buskins, hose, gloues, &c. Some leather they had which was dressed like the glouers leathe. The sixt of August they discouered land in 66. 40. They killed white Beares, one of whose forefeet were foureteene inches broad, so fat, that they were forced to cast it away. It seemed they fed on the grasse, by their dung, which was like to horse-dung. They heard dogges howle on the shore, which were tame: They killed one with a collar about his necke: he had a bone in his pisse; these it seemed were vsed to the sled, for they found two sleds.

The next yeare he made his second voyage, wherein hee found the sauage people tractable. They are great Idolaters, and Witches. They haue many Images which they weare about them, and in their boats. They found a graue, wherein were many buried, couered with Seales skinnies, and a Crosse laid ouer them. One of them made a fire of turfes, kindled with the motion of a sticke in a peece of a boord, which had a hole halfe thorow, into which he put many things, with diuers words and strange gestures: our men supposed it to be a sacrifice. They would haue had one of the English to stand in the smoke, which themselves were bidden to doe, and would not by any meanes; whereupon one of them was thrust in, and the fire put out by our men. They are very theeuish. They eat raw fish, grasse and ice: and drinke salt water. Heere they saw a whistle-wind take vp the water in great quantitie, furiously mounting it vp into the aire, three houres together with little intermission. They found in 63. deg. 8. min. a strange quantitie of ice in one entire masse, so bigge, that they knew not the limits thereof, very high, in forme of land, with bayes and capes like high-cliffe-land; they sent their Pinnaesse to discouer it, which returned with information, that it was only ice,

x The Moone setteth not, nor the Sunne in the Polar regions; being in Cancer.

y The voyage of Master *Davis*, written by *John Iames*. Hak. 10. 3 p. 100.



ice. This was the seuenteenth of Iuly, 1586. and they coasted it till the thirtieth of Iuly. In 66. deg. 33. min. they found it very hotte, and were much troubled with a stinging Flie, called *Muskitos*. All the Lands they saw seemed to be broken, and Ilands; which they coasted Southwards, till they were in foure and fiftie and a halfe, and there found hope of a passage. In the same voyage <sup>z</sup> he had sent the Sun-shine from him in 60. degr. which went to Iseland, and on the seuenth of Iuly had sight of Gronland, and were hindered from harbour by the ice. They coasted it till the last of Iuly. Their houses neere the Sea-side were made with peeces of wood, crossed ouer with poles, and couered with earth. Our men plaid at foot-ball with them of the Iland.

<sup>z</sup> Henry Mor-  
gan.

<sup>a</sup> Iohn Davis in  
his Hydrogra-  
phical descrip-  
tion.

The third voyage was performed the next yeare, 1587. wherein Master <sup>a</sup> *Davis* discovered to the 72. degree, finding the Sea all open, and forty leagues betweene land and land, hauing Groenland (which for the lothsome view of the shore couered with snow, without wood, earth, or grasse to be seene, and the irksome noise of the ice he called *Desolation*) on the East, and America on the West. The Spanish Fleete, and the vntimely death of Master Secretary *Walsingham*, (the Epitome and summary of Humane worthinesse) hindered the prosecution of these intended Discoveries.

*Henry Hudson* hath since discovered about nine degrees neerer the Pole, and after diuers voyages, with the losse of himselfe, by meanes of his mutinous and (as is supposed) murderous companions, which returned the last yeare, hath gained more hope of this discovery of the South-sea, by a Northerly passage, then euer before.

<sup>b</sup> Hesselius <sup>b</sup> *Gerardus*  
*Gerardus*.

*Hesselius* <sup>b</sup> *Gerardus* hath (I know not by what instructions) set forth this voyage, and discovery of *Hudson*, now this last Mart at Amsterdam, together with a Plat or Hydrographical Mappe of the same: affirming that he followed the way which Captaine *Winkwood* had before searched, by *Lumleyes* Inlet, in 61. degr. and so passed thorow the strait to 50. and 51. where he wintered, and once saw a man girded with a Crisse, or Dagger of Mexico, or Iapon, whereby he guessed that hee was not farre thence. After they had stayed heere eight monthes, they set saile Northwards, and found an open Sea. His Marriners perceiuing that he intended further search for discovery, mutinying for victuall, put him with some others into the boat, and there left him, and returned for England.

<sup>c</sup> As Borderers  
are most vnru-  
ly and lawlesse,  
so in these out-  
borders of the  
world, the  
power of Na-  
tures greatest  
officers, the  
Sunne &c. is  
least seene.

And now are men employed in hope of perfecting that, to the glory of our Nation, which vndaunted spirits amongst vs with such cost and danger haue attempted. Resolute, gallant, glorious attempts, which thus seeke to tame Nature, where shee is most vnbridled, in those Northeasterly, Northwesterly, and Northerly borders (where she shewes her selfe a <sup>c</sup> borderer indeed) and to subdue her to that Government and Subiection, which *G o d* ouer all blessed for euer, hath imposed on all sensible Creatures to the Nature of man; resembling in one Image and abridgement, both *G o d* and the World, consisting of a spirituall and bodily, visible and inuisible subsistence. How shall I admire your valour and courage, yee Marine Worthies, beyond all names of worthinesse, that neither dread so long, either presence or absence of the Sunne, nor those foggie mists, tempestuous windes, cold blasts, snowes and haile in the aire: nor the vnequall Seas, which might amaze the hearer, and amare the beholder, where the *Tritons* and *Neptunes* selfe would quake with chilling feare, to behold such monstrous Icie Ilands, renting themselves with terror of their owne massines, and disdainig otherwise, both the Seas soueraignty, and the Sunnes hottest violence, mustering themselves in those watery plaines, where they hold a continuall ciuill warre, and rushing one vpon another, make windes and waues giue backe, seeming to rent the eares of others, while they rent themselves with crashing and splitting their congealed armours: nor the rigid ragged face of the broken lands, sometimes towring themselves in a loftie height, to see if they can finde refuge from those snowes and colds that continually beat them, sometimes hiding themselves vnder some hollow hills or cliffes, sometimes sinking and shrinking into valleyes, looking pale with snowes, and falling in frozen and dead swounes: <sup>d</sup> sometimes breaking their neckes into the Sea, rather embracing the waters, then the aires crueltye; and otherwhile with horrible Earth-quakes, in heat of Indignation shaking asunder, to shake off this cold and heauy yoke.

<sup>d</sup> These things  
agree with the  
relations of  
those parts,  
which tell of  
Earth-quakes,  
breaking of  
cliffes, &c.

Great



Great G O D, to whom all names of greatnesse are little, and lesse then nothing, let me in silence admire and worship thy greatnesse, that in this *little heart* of man (not able to serue a Kite for a break-fast) hast placed such greatnes of spirit, as the world is too little to fill; onely thy selfe the prototype and samplar of this modell, canst of thine owne selfe, becoming *all in all* vnto vs, fill and more then satisfie. Thee I beseech, to prosper in this and like attempts, this Nation of ours, that as in greater light then to others, thou hast giuen vs thy S O N N E, the *Sunne of righteousness*: so with him thou wilt giue all things, euen among other blessings, that thy *Virgin TRUTH*, by Virginian Plantation, or Northerly Discouery, may triumph in her conquests of Indian Infidels, maugre the bragges of that *Adulteresse*, that vaunteth e her selfe to be the onely Darling of G O D and Nature.

e *Boterus* a zealous and slanderous Catholicke, vlteth these speeches of this Discouery. *Ma pare, che la Nat ira si sia opposita a gli heretici, e a dissegni loro.* part. 1. lib. 5.

## CHAP. IIII.

Of Newfound-Land, Noua Francia, Arambec, and other Countries of America, extending to Virginia.

**L**eauing those vnknowne and frozen Lands and Seas, (although there is yet knowne no frozen Sea, otherwise then as you haue heard) let vs draw somewhat nearer the Sunne, gently marching, as the situation of Regions shal direct vs, lest if we should suddenly leape from one extremity to another, we should rather exchange then auoid danger. And heere we haue by Land *Saguenay*, and many Countries of Canada, which the French haue stiled by a new name of New France: and by Sea the Ilands many in number, and much frequented for their plenty of fish, commonly called New-found-Land, which name some ascribe to an Isle, others to diuers Ilands, and broken Lands which the French call *Bacalaos*, vpon the gulfie and entrance of the great Riuer called *Saint Laurence*, in Canada. This Riuer some<sup>b</sup> call the Strait of the three brethren; some<sup>c</sup> *Saint Laurence*, and others<sup>d</sup> Canada. It farre exceedeth any Riuer of the elder World. It beginneth, saith *Iaques Cartier*, beyond the Iland of Assumption, ouer-against the high mountaines of Honhuedo, and of the seven Ilands. The distance from one side to another, is about fife and thirty or forty leagues. In the midst it is about<sup>e</sup> two hundred fathome deepe. There are great store of Whales and Sea-horses. From the entrance vp to *Hochelaga* is three hundred leagues. Many Ilands are before it, offering of their good nature to bee mediators betweene this haughty streame and the angry Ocean: many others all alongt his passage he holdeth in his louing vnlovely lappe, washing and hugging them with his ruder embracings. The former are vsually frequented, and were first discovered by the English, the other by the French. Of *Sebastian Cabot* his proceeding this way is spoken already. *Robert Thorne*<sup>f</sup> in a Treatise of his, affirmeth that his father, and one Master *Eliot* were the Discouerers of the New-found-Lands: & exhorted K. *Henry* to vndertake the search of the Indies by the Pole, which he held to be Nauigable. Vpon this motion, 1527. the King sent two shippes (as *Hak* and *Grafton* mention in their Chronicles) one of which shippes was cast away about the North-parts of New-found-Land, the other shaping her course towards Cape Briton, and the coasts of Arambec (or as some call it *Norumbega*) returned home. More tragicall was the successe<sup>h</sup> of Master *Hores* company, which set out nine years after in this Discouery, but by famine were brought to such extremities, that many of the company were murdered and eaten by their fellowes. And those which returned were so altered, that Sir *William Buis* a Norfolk Knight, and his Lady, knew not their sonne Master *Thomas Buis*, one of this starued number, but by a secret marke, namely a wart, which Nature had sealed on one of his knees. The commodities and qualities of New-found-Land, are related<sup>i</sup> by Master *Parkhurst*, Master *Haies*, Sir *George Peckham*, *Stephen Parmenius*, *Richard Clarke*, Master *Christopher Carlile*, all whose Discourses and experiments hereof, Master

a The Northerne seas may be called frozen, in respect of the icy Ilands, which by their freshnesse manifest themselves to proceed of fresh waters: no experience yet shewing, nor reason conuincing, that the Ocean (alway salt and moving) is any where frozen: as my learned friend Master *Briggs* (a great Mathematician) also affirmeth. *Edw. Haies. Hak to 3 p. 152. c Gi. Bot. B. n. d Ia. Car. lib. 2. cap. 15.*

e Other say two hundred. *f Rob. Thorne in Master Hakluits Voyages, To. 1. pag. 219. g Master Hall, Master Grafton. h Master Hore, 1530. Hak. tom. 3. pag. 129. i A. Parkhurst. Edw. Haies, S. G. Peckham. Step. Parmenius. Richard Clarke. Christoph. Carlile.*



*Hakluyt* hath collected and bestowed on the World. The North-part is inhabited, the South is desert, although fitter for habitation. Besides the abundance of Cod, heere are Herrings, Salmons, Thornbacke, Oysters and Muskles, with Pearles, Smelts and Squids, which two sorts come on shore in great abundance, fleeing from the deuouring Cod, out of the frying-pan into the fire. It is thought that there are Buffes, and certaine, that there are Beares and Foxes, which before your face will robbe you of your fish or flesh. Before they come at New-found-Land by fiftie leagues, they passe the banke: so they call certaine high grounds, as a vaine of Mountaines, raising themselves vnder the water, about ten leagues in breadth, extending to the South infinitely, on which is thirty fathome water, before and after two hundred. Sir *Humphrey Gilbert* tooke possession thereof, by vertue of her Maiesties Commission. Anno 1582. It is with-in-land a goodly Countrey, naturally beautified with Roses towen with Pease, planted with stately trees, & otherwise diuersified both for pleasure & profit. And now the report goeth, that our English Nation doe there plant and fixe a settled habitation.

<sup>k</sup> *Thom. James.*

Neere to New-found land in 47. deg. is great killing of the Morse or Sea-oxe. <sup>k</sup> In the Ile of Ramea, one small French shippe in a small time killed 1500. of them. They are great as Oxen, the hide dressed, is twice as thicke as a Bulls hide: It hath two teeth like Elephants, but shorter, about a foot long, dearer sold then Iuory, and by some reputed an Antidote, not inferiour to the Vnicornes horne. The yong ones are as good meat as Veale. And with the bellies of fiue of the said fishes (if so we may cal these Amphibia, which liue both on land and water) they make a Hogshead of traine oile. Some of our English ships haue attempted this enterprise for the killing of the Morse, but not all with like successe; nor with so good as is reported of Cherry Island. At Brions Island

<sup>\*</sup> *Charles Leigh.*

is such abundance of Cods, that Master <sup>\*</sup> *Leighs* company with foure hookes in little more then an howre, caught two hundred and fifty of them. Neere to the same in the gulfe of Saint *Laurence*, are three, termed the Islands of Birds: the soile is sandy red, but by reason of many birds on the, they looke white. The birds sit as thick, as stones lie in a paved street: or to vse *Iaques Cartier's* comparison, as any field or medow is of grasse. Two of these Islands are steepe and vpright as any wall, that it is not possible to climbe them. On the other which is in 49. deg. 40. min. and about a league in circuit, they

*Alaq. Cart. 1.*

<sup>m</sup> In an houre they might haue filled thirtie boats of Margaulx or Penguins: and might haue laden all their shippes with them, without any misse.

killed, and filled two boats <sup>m</sup> in lesse then halfe an houre. Besides them which they did eat fresh, euery ship did powder fiue or six barrells of them. There are an hundred fold as many houerling about, as within the Island. Some are as big as Iayes, black & white, with beakes like vnto crows: their wings are no bigger then halfe ones hand, and therefore they cannot flie high, yet are they as swift neere the water, as other birds. They are very fat: these they called Aponatz, a lesser kinde which there aboundeth, they named Godetz: A bigger, and white, which bite like dogges, they termed Margaulx. Although it be fourteene leagues from the maine, yet Beares swimme thither to feast with these birds. One they saw as great as a Cow, laith *Cartier*, and as white as a Swanne, which they did kill and eat, and the flesh was as good as of a two-year-old Calfe. About the Port of Brest, they found as many Illets, as were impossible to number, continuing a great space.

<sup>n</sup> *Siluest. w. yet.*

The Island of Assumption, <sup>n</sup> by the Sauages called *Natiscotec*, standeth in 49. deg. The sauages dwell in houses made of fir-trees, bound together in the top, and set round like a Doue-house. This, as before is said, is at the entry of the Riuer into the gulfe of Saint *Laurence*. The bankes of this Riuer are inhabited of people that worship the Diuell, & sometimes sacrifice to him their owne blood. <sup>o</sup> *Francis* the first, King of France, sent thither *James Berton*; and *Henry* his sonne, *Nicolas Villagnon*: but the greatest riches they found, were the Diamonds of Canada, and those of small value for their brittlenes. Thus *Boterus*, *Iaques Cartier* made three voyages into these parts. First in the

<sup>o</sup> *Botero part. 1. lib. 5.*

<sup>p</sup> *Iaq. Cart. 1.*

yeare 1534. Then was he gladly welcomed of the Sauages, singing, dancing, and expressing other signes of ioy, as rubbing his armes with their hands, and then lifting him vp to heauen, giuing all to their naked skinne (though all were worse then nothing) for the trifles hee gaue them. They went naked, sauing their priuities which were couered with a skinne, and certaine old skinnes they cast vpon them. Some they



they saw, whose heads were altogether shaven, except one bush of haire which they suffer to grow vpon the top of their crowne, as long as a horse taile, and tied vp with leather-strings in a knot. They haue no dwelling but their boats, which they turne vpside downe, and vnder them lay themselves along on the bare ground. They eat their flesh and fish almost raw, only a little heated on the coales. The next yeare Captaine <sup>q</sup> *Cartier* returned, and carried backe two Sauages, which he before had carried into France to learne the language. Hee then passed vp to *Hochelaga* <sup>r</sup>. They found Rats which liued in the water, as big as Conies, and were very good meat. *Hochelaga* is a City round, compassed about with timber, with three course of Rampiers one within another, framed sharpe, about two rods high. It hath but one gate, which is shut with piles and barres. There are in it about fifty great houses, and in the midst of euery one a court, in the middle whereof they make their fire. Before they came there, they were forced to leaue their boats behinde, because of certaine falls, and heard that there were three more higher vp the streame, towards *Sanguenay*, which in his third Voyage were discovered.

<sup>q</sup> *Iaq. Car. 2.*

<sup>r</sup> He wintered this time in the Countrey.

<sup>s</sup> *Iaq. Car. 3.*

Concerning the Religion in these parts of *Canada*, euen amongst the Sauages we finde some tracts and foot-prints therof, which neither the dreadful winters haue quite frozen to death, nor these great and deep waters haue wholly drowned, but that some shadow thereof appeareth in these shadowes of men, howsoeuer wilde and sauage, like to them which giue her entertainment. This people beleeueth, saith *Iaques Cartier*, in one which they call *Cudrwaigni*, who, say they, often speaks to them, & tels them what weather will follow, whether good or bad. Moreouer, when he is angry with them, he casts dust into their eies. They beleue that when they die, they goe into the Stars, and thence by little and little descend downe into the Horizon, euen as the Stars doe, after which they go into certaine Greene fields, full of goodly faire and precious trees, flowers and fruits. The French-men told them *Cudrwaigni* was a diuell, & acquainted them with some mysteries of the Christian Religion, wherupon they condescended and desired Baptisme; the French excused, & promised after to bring Priests for that purpose. They liue in common together, and of such commodities as their Countrey yeeldeth they are well stored. They wed two or three wiues a man, which, their husbands being dead, neuer marry againe, but for their widowes liuery weare a blacke weed all the daies of their life, besmearing their faces with cole-dust & grease mingled together, as thicke as the backe of a knife. They haue a filthy and detestable vse in marrying their maidens, first putting them (being once of lawfull age to marry) in a common place, as harlots, free for euery man that will haue to do with them, vntil such time as they finde a match. I haue seene houses as full of such prostitutes, as the schooles in France are full of children. They there vse much mis-rule, riot, and wantonnesse.

<sup>t</sup> *Iaq. Car. 2. cap. 10.*

They dig their ground with certaine peeces of wood, as big as halfe a sword, where they sow their Maiz. The men also doe much vse Tobacco. The women labour more then the men in fishing and husbandry. They are more hardy then the beasts, & would come to our ships starke naked, going vpon snow and ice, in which season they take great store of beasts, Stags, Beares, Martens, Hares and Foxes, whose flesh they eate raw, hauing first dried it in the Sunne or smoke, and so they doe their fish. They haue also Otters, Weasils, Beavers, Badgers, Conies: fowle and fish great varietie: and one fish, called *Adbothuis*, whose body & head is like to a Greyhound, white as snow. Their greatest iewell is chaines of *Esurgny*, which are shel-fishes, exceeding white, which they take on this manner. When a captiue or other man is condemned to death, they kill him, and then cut slashes in his most fleshy parts, and hurle him into the Riuer *Cornibots*, whence after twelue houres they draw him, finding in those cuts these *Esurgny*, whereof they make beades and chaines. They are excellent for stanching of blood. Thus much out of *Cartier*. In the yeare 1542. <sup>u</sup> *Monsieur Robernal* was sent to inhabit those parts. He saith that he built a Fort faire and strong: the people haue no certaine dwelling place, but goe from place to place, as they may finde best food, carrying all their goods with them.

<sup>u</sup> *M. Francis Robernal.*

It is more cold in that, then in other places of like height, as *John e Alphonse of Xanctoigne*



x *Iohn Alphonse*  
of Xanctoigne.  
*Hakluyt tom. 3.*

Xanctoigne x affirmeth, because of the greatnes of the Riuer which is fresh water, and because the land is vntilled and full of woods. We may adde the cold vapours which the Sunne exaleth in that long passage ouer the Ocean, the abundance of ice that cometh out of the North-seas, and the windes which blow from them, and from the cold snowie hills in the way.

y *M. Champlein*  
in *Noua Fran-*  
*cia. lib. 2. cap. 5.*

*Monsieur y Champlein* hauing of late made the same voyage, discoursed with certaine Sauages yet liuing, of whom he learned touching their Religion, that they beleue in one G O D, who hath created all things: that after G O D had made all things, he tooke a number of arrows, and did sticke them into the ground, from whence men and women sprung vp, which haue multiplied euer since. Touching the Trinitie, being asked, a *Sagamos* or Gouvernor answered, *There was one only GOD, one SONNE, one Mother, and the Sunne, which were foure.* Notwithstanding, *a* that G O D was ouer and aboue all: the SONNE was good, and the Sunne also: but the Mother was naught and did eat them, and that the F A T H E R was not very good. Being asked, if they or their ancestors had heard that G O D was come into the world: He said that he had not seene him; but that anciently there wer fise men, who traouelling toward the setting of the Sunne, met with G O D, who demanded of them, whither goe yee? They answered, we goe to seeke for our liuing. G O D said, You shall finde it heere: But they not regarding, passed further: and then G O D with a stone touched two of them, who were turned into stones. And he said againe to the three other, whither go ye? they answered, and he replied as at first: they yet passing further, he tooke two staues, and touched therewith the two fornest, and transformed them into staues. Asking the third man whither he went, he said to seeke his liuing: whereupon he bad him tarry, and he did so, and G O D gaue him meat, and he did eat: and after he had made good cheare, he returned among the other Sauages, and told them all this tale. This *Sagamos* also told, that at another time there was a man which had store of Tabacco, and G O D came and asked him for his pipe, which the man gaue him, and he dranke much of it, and then brake the pipe. The man was offended hercat, because he had no more pipes, but G O D gaue him one, and bad him carry it to his *Sagamos*, with warning to keepe it well, and then he should want nothing, nor any of his. Since, the said *Sagamos* lost the pipe, and found famine and other distresse: this seemeth to be the cause, why they say G O D is not very good. Being demanded what ceremony they vsed in praying to their God, he said that they vsed no ceremony, but euery one did pray in his heart, as he would. They haue among them some Sauages, whom they call *Pilotona*, who speake visibly to the Diuell, and he tells them what they must doe, as well for warre, as for other things. And if he should command them to put any enterprise in execution, or to kill a man, they would doe it immediately. They beleue also that all their dreames are true. So farre *Champlein*.

z The answer  
of a *Sagamos* in  
cases of Reli-  
gion.

a This some-  
what agreeth  
with the Ma-  
nichean and  
Pythagorean  
error.

In the yeare 1604, *Monsieur de Mons* (according to a Patent granted him the yeare before, for the inhabiting of Cadia, Canada, and other parts of New France, from the fortieth degree to the six and fortieth) rigged two shippes, and bare with those parts that trend Westward from Cape Breton, giuing names to places at pleasure, or vpon occasion. One port was named *Saualet* of a French Capitaine, who was there a fishing, and had made this his two and fortieth Voyage hither: another was named of *Rosignol*, whose shippe was confiscated for trading there with the Sauages (a poore preferment, to leaue name to a Port by his misery) another was named Port Moutton, and within a great Bay, they named another Port-Royal, where after they fortified. The inhabitants of these parts were termed *Souriquois*. From them Westward are the people called *Etechemins*, where the next port, after you are passed the Riuer of *S. Iohn*, is Saint *Croix*, where they erected a Fort, and wintered. Threescore leagues West from thence is the Riuer *Kimbeki*: and from thence the Land trendeth North and South to *Malabarre*. Authors place in that former extension of land betwixt East and West, a great Towne and faire Riuer, called *Norombega*, by the Sauages called *Agguncia*. These French Discouersers vterly deny this History, affirming that there are but Cabans here and there made with perkes, and couered with barkes of trees, or with skins: and both the



the Riuer and inhabited place is called *Pemtegoet*, and not *Agguncia*. And there can be no great Riuer (as they affirme) because the great Riuer Canada hath (like an insatiable Merchant) engrossed all these water-commodities, so that other streames are in manner but meere pedlers.

The *Armonchiquois* are a traiterous and theeuish people, next vnnighbourly neighbours to the *Etechemins*: they are light-footed and linie fingered, as swift in running away with their stolen prey, as the Grey-hound in pursuing it. *Monsieur du Point* arriued in those parts in the yeare 1605. and *du Monts* remoued the French habitation to *Port Royall*. *Monsieur de Poutrincourt* sailed thither in the yeare 1606. and with him the Author of the booke called *Nouua Francia*, who hath written of the rites and customes of these Countries. He saith, that the *Armonchiquois* are a great people, but haue no adoration. They are vicious and bloudie. Both they and the *Souriquois* haue the industrie of painting and caruing, and doe make pictures of Birds, Beasts, and Men, both in stone and wood, as well as the workemen in these parts. They, as is said, ascribe not diuine worship to any thing: but yet acknowledge some spirituall and inuisible power. I know not by what diuine iustice, and iniustice of the Deuill, it comes to passe, that God hath giuen some men vp so farre vnto the Deuills tyrannie, that he hath banished out of their hearts the knowledge and worship of the true God: and yet the nature of man cannot be without apprehension of some greater, and more excellent Nature, and rather then want all Religion, they will haue a Religious-irreligious commerce with the Deuill. Yea, the more all knowledge of God is banished, the baser seruice doe men, in doing and suffering, yeeld to the Deuill: as (to leaue other parts to their owne places) it falleth out in these Regions. The Prince and greatest Commander of men among them, seemes by this meanes to bee the Deuills Vicegerent, and by wisely and deuillish practises to vp-hold his owne greatnesse. So it was with *Sagamos Memberton*: if any body were sick he was sent for, hee made inuocations on the Deuill, he bloweth vpon the partie griued, maketh incision, sucketh the blood from it: (a practise vsed in very many Countries of the Continent and Ilands of America) if it be a wound he healeth it after the same manner, applying a round slice of Beauers stones. Some present is therefore made to him, of Venison or skinnies.

If it be a question to haue newes of things absent, hauing first questioned with his spirit, he rendreth his Oracle, commonly doubtfull, very often false, and sometimes true. He rendred a true Oracle of the coming of *Poutrincourt* to *du Pont*, saying, his Deuill had told him so.

When the Sauages are hungrie, they consult with *Membertons* Oracle, and hee telleth them the place whither they shall goe: and if there be no game found, the excuse is, that the beast hath wandered and changed place: but very often they finde. And this makes them beleue that the Deuill is a God, and know none other, although they yeeld him no adoration. When these *Aoutmoins* (so they call these Wisards) consult with the Deuill, they fixe a staffe in a pit, to which they tie a cord, and putting their head into the pit, make inuocations or coniurations, in a language vnknewne to the others that are about, and this with beatings and howlings vntill they sweat with paine. When this Deuill is come, the Master *Aoutmain* makes them beleue that he holds him tied by his cord, and holdeth fast against him, forcing him to giue him an answer, before hee let him goe. That done, hee beginneth to sing something in the praises (as it seemeth) of the Deuill, that hath discovered some game vnto them, and the other Sauages that are there make answer with some concordance of musike among them. Then they dance with songs in another, not vulgar, language: after which, they make a fire and leape ouer it, and put halfe a pole out of the top of the Cabin, where they are with some thing tyed thereto, which the Deuill carrieth away.

*Memberton* carried at his necke the marke of his profession, which was a purse, trianglewise couered with their imbrodered worke, within which there was somewhat as bigge as a Nut, which he said was his Deuill, called *Aoutem*. This function

\* *Sagamos* signifies a King, or Ruler.

is successiue, and by tradition they teach their eldest sonnes the mysterie of this iniquitie. Euery \* *Sagamos* either is, or hath his *Aoutmoin*.

The men and women weare their black haire long, hanging loose ouer the shoulder, wherein the men stick a feather, the women a bodkin. They are much troubled with a stinging flie, for preuention wherof they rubbe themselves with certaine kinds of grease and oiles: They paint their faces with blew or red, but not their bodies.

For their marriages, they are contracted with the consent of Parents, who will not giue their Daughters in marriage to any, except he be a good hunter. The women are said to be chaste; and the contrarie seldome found: and though the husband hath many wiues, yet is there no ieaalousie among them. The widowes here, if their husbands be killed, will not marrie againe, nor eate flesh, till their death bee reuenged. Otherwise they make no great difficultie (which *Cartier* reporteth of Canada) to marrie againe if they finde a fit match. Sometimes the Sauages hauing many wiues will giue one to their friend, if he likes her, so to disburthen themselves. The women eate not with the men in their meetings, but a-part. When they make feasts they end them with dances all in a round, to which one singeth; at the end of euery song all make a lowd and long exclamation: And to bee the more nimble, they strip themselves starke naked. If they haue any of their enemies heads or armes, they will carrie them (as a iewel!) about their necks whiles they dance, sometimes biting the same.

After their feasts they will diet themselves, living sometimes eight daies more or lesse with the smoke of Tabacco. They are in nothing laborious but in hunting. They sow but so much as will serue them for six moneths, and that very hardly: during the Winter they retire, three or foure moneths space, into the woods, and there liue on Acornes, Fish, and Venison. They wash not themselves at meales, except they be monstrous foule, and then wipe on their owne or their dogges haire. Their entertainment is with small complement: the guest sits downe by his Host, if it bee the King, takes Tabacco, and then giues the pipe to him that he thinkes the worthiest person in the companie. They are dutifull to their Parents, obey their commandements, and nourish their persons in age. They vse humanitie to the wiues and children of their conquered enemies, but the men of defence they kill. Their chiefe hunting is in winter; they carrie alwaies tinder-boxes with them, to strike fire when hunting is done, or night takes them. For they follow the game sometimes three daies together.

Their Dogges are like Foxes, which spend not, neuer giue ouer, and haue rackets tyed vnder their feet, the better to runne on the snow. They seeth the flesh in a tubbe of wood, by putting stones heated red hot therein. The womens dutie is to slay the beast and bring it home. The *Ellan*, *Deare*, *Stagge*, and *Beare*, are their game. They take also with their hands *Bevers*, which are of a chest-nut colour, short legged, his forefeet haue open claws, the hinder, finnes like a Goose, the tayle skaled, almost of the forme of a Sole-fish: it is the delicatest part of the beast. The head is short and round, with two rankes of iawes at the sides; and before, foure great teeth (two a-bone and two beneath) with which he cuts downe small trees. He builds on the brinks of a Lake, cuts his wood, therewith raiseth a Vault; and because the waters sometimes rise, he hath an vpper storie to betake himselfe to in such case: he builds it Pyramide-wise, sometimes eight foot high, and daubes it with mud. Hee keepe his taile still in the water. They take him with their hands in a frost, one fraying him on the Ice, whiles an other seizeth on his neck. When one dies, they mourne for him long, euery cabin his day by course: after that, they burne all his goods, and burie the body in a graue: where when they haue placed him, euery one maketh a present of the best thing hee hath: as skinnies to couer him, bowes, kniues, or the like.

The Scuruie or Scorbuch much consumed the French in these parts, a disease that vsually attendeth euill diet, and much salt meates; which, and want of exercise conuenient, are the harbengers of this sicknesse, in long sieges and nauigations. *Cartiers* company were in a little time wonderfully cured hereof by a Tree like to *Sassafras*.

Ol. Mag. l. 16.  
cap. 51.



## CHAP. V.

## Of VIRGINIA.



Leaving New France, let vs draw nearer the Sunne to New Britaine, whose Virgin soile not yet polluted with Spaniards lust, by our late *Virgin-Mother*, was iustly called *Virginia*. Whether shall I here beginne with Elogies or Elegies? Whether shall I warble sweet Carolls in praise of thy louely Face, thou fairest of *Virgins*, which from our other Britaine-World, hath wonne thee Wooers and Suters, not such as *Leander*, whose loues the

Poets haue blazed for swimming ouer the Straits betwixt Sestos and Abydus, to his louely *Hero*; but, which for thy sake haue for-saken their Mother-earth, encountered the most tempestuous forces of the Aire, and so often ploughed vp *Nephtunes* Plaines, furrowing the angrie Ocean, and that to make thee of a ruder Virgin, not a wanton Minion; but, an honest and Christian Wife? Or shall I change my accent, and plain mee (for I know not of whom, to whom, to complaine) of those disaduentures, wh ch these thy louely Louers haue sustayned in seeking thy loue? What enuie, I know not, whether of Nature, willing to reserue this Nymph for the treasure of her owne loue, testified by the many and continuall presents of a temperate Clymate, fruitfull Soile, fresh and faire Streames, sweet and holsome Aire, except neare the shore (as if her iealous policie had prohibited forraine Suters:) or of the sauage Inhabitants, vnworthie to embrace with their rustike armes so sweet a bosome, and to appropriate with greatest disparagement so faire a Virgin to Sauage Loues: or hap'y some conceiued indignitie, that some Parents should thither send their most vruly Sonnes, and that our *Britannia* should make her Virginian lap to bee the voider, for her lewder and more disordered Inhabitants, whose ill parts haue made distastfull those kinder Offices of other our Britan Worthies, which else had beene long since with greatest gladnesse, and the recompense of her selfe entertayned: Or whether it bee Virginian modestie, and after the vse of Virgins, shee would say nay at first, holding that loue surest in continuance, which is hardest in obtayning: Whether any, or all of these, or what else hath hindered; hindered wee haue beene, and haue not yet obtayned the full fruition of her Loue, and possession of her gainefull Dowrie, which yet now (more then euer before) shee seemeth to promise, and doubtlesse will quickly performe, if niggardise at home doe not hinder. And should men bee niggardly in this aduenture, where *Nabal* must needs verifie his name, where keeping looseth, aduenturing promiseth so faire a purchase? Miseric of our times, that miserable men should here want what they alreadie haue, and refuse to haue there, at no rate, abundant supply to their too miserable feares of want. Lift vp your eyes and see that brightnesse of Virginia's beautie: which the Mountaines lift vp themselues alwayes with wilde siniles to behold, sending downe siluer streames to salute her, which powre themselues greedily into her louely lap, and after many winding embracements, loth to depart, are at last swallowed of a more mightie corriall, the Ocean: Hee also sends Armies of Fishes to her coasts, to winne her Loue, euen of his best store, and that in store and abundance: the Mountaines out-bid the Ocean, in offering the secret store-houses of vndoubted mines: hee againe offereth pearles: and thus while they seeke to out-face each other with their puffed and bigge swollen cheekes, who shall get the Bride, the one laies hold on the Continent and detaines the same, maugre the Oceans furie, and hee againe hath gotten the Ilands all along the coast, which he guardeth and keepeth with his waterie Garrisons. Virginia, betwixt these two sower-faced Suters, is almost distracted, and easily would giue entertainment to English loue, and accept a *New Britan* appellation, if her Husband

be but furnished out at first in forts and futes, befitting her marriage solemnitie: all which her rich Dowrie would maintayne for euer after with aduantage.

And well may England court her, rather then any other European Louers, in regard of his long continued amitie, and first discouerie of her Lands and Seas: this by *Sebastian Cabot* with his English Mariners, a hundred and fiftene yeares since, and the other by *Sir Walter Raleighs* charge and direction, *Anno Domini* one thousand five hundred fourescore and foure.

Then, first of all Christians, did Master *Philip Amadas*, and Master *Arthur Barlow*, take possession in Queene *Elizabeths* name. The next yeare, that mirrour of Resolution, <sup>a</sup> *Sir Richard Greenville*, conuaid thither an English Colonie, which hee there left for plantation, vnder the gouernement of Master *Rulphe Lane*, which there continued vntill the eighteenth of Iune in the yeare following, and then (vpon some vrgent occasions) returned with *Sir Francis Drake* into England. Yet, had they staid but a little longer, a ship of *Sir Walter Raleighs* had supplied their necessities: and soone after *Sir Richard* againe repayed thither with three ships, and then also left fiftene men more to keepe possession. In the yeare 1587. a second Colonie were sent vnder the gouernement of Master *Iohn White*. To their succour *Sir Walter Raleigh* hath sent five seuerall times, the last <sup>b</sup> by *Samuel Mace* of Weymouth, in March one thousand six hundred and two, but hee and the former performed nothing, but returned with friuolous allegations. The same yeare, Captaine *Bartholomew Gosnold*, and Captaine *Gilbert*, discouered the North parts of Virginia, of which voyage *Iohn Breerton* <sup>c</sup> hath written a Treatise. And in the yeare one thousand six hundred and five, Captaine *George Weymouth* made thither a prosperous voyage, and discouered three score miles vp a most excellent Riuer. His voyage was set forth in print by *James* <sup>d</sup> *Rosier*.

After this followed the plantation by the present Aduenturers, in the yeare one thousand six hundred and six <sup>e</sup>, at which time a hundreth of our men were left there for the foundation of a *New Britaniam* Common-wealth: and the East and West parts of England ioyned in one purpose of a two-fold plantation, in the North and South parts of Virginia.

True it is, that some emulations did euen then becloude that morning Starre, and some disastrous Comets did arise in that Hemisphere, in place of better Starres, shining rather with combustion in ciuill broiles, and bralls, then comfortable illumination and influence to the common good: these disorders were attended with idleness of the most, sickness of many, and some dyed. A cleare skie did afterwards appeare in their agreement on the choise of Captaine *Smith* for their President, who hauing before fallen into the hands of the Virginians, had bene presented Prisoner to *Powhatan*, where hee tooke aduantage by that disaduantage, to acquaint himselfe with the State and condition of the Countrie and Inhabitants.

The Sauages were now in good termes with the English, their plantation at *James Towne* where they had built a Church and many Houses, in some reasonable manner flourished; the Countrie was with great paines and perills of the President further discouered; their Swine, Hennes, and other prouision, nourished; and some quantitie of many commodities, as Furres, Dies, Mineralls, Sassafrasle, Sturgeon, and other things sent hither, in testimonie of their industrie and successe. And (not to mention other supplies,) Virginia grew now in such request <sup>\*</sup>, that nine Ships were furnished with the better part of five hundred men, to inhabite there, in the yeare one thousand six hundred and nine.

*Sir Thomas Gates* was appointed Lieutenant Generall; *Sir George Sommers* Admirall of Virginia, and were sent to reside there as Gouernours of the Colonie. But the *Sea Venture*, wherein the two Knights, and Captaine *Newport*, with a hundred and fiftie persons sayled, after long conflict with the two angrie Elements, was sent to be imprisoned in *Bermuda*, where betweene two Rocks the Ship split, the people escaping to Land. In the meane time <sup>g</sup> the other three ships had landed their men

<sup>a</sup> Hak. voiaq.  
tom. 3. pag. 246.  
C. d.  
Gasp. Exs. hist.  
Ind. oc. l. 3. c. 23.  
Theodor. de Bry.

<sup>b</sup> Briefe Note  
of a Basse, &c.  
printed 1602.

<sup>c</sup> Iohn Breerton  
ten.

<sup>d</sup> James Rosier.

<sup>e</sup> Relat. Cap.  
Smith. M. S.  
W. S. M. S.

<sup>\*</sup> New life of  
Virginia.

<sup>g</sup> Man Script.  
W. S. ex lib. mnl.  
terru.



in Virginia, some of whom were such as had bene the emulous and envious cori-  
ualls of the President, which they then beganne to shew: and to second the same, a  
greater hurt by gunne-powder befell him, which forced him for his recouerie to set  
sayle for England, after he had liued there three yeares, maintayning himselfe and his  
that time principally, with such foode as the Countrey yeelded. Hee saith, he left be-  
hinde at his returne five hundred men and women, three ships, seuen boats, two hun-  
dred expert Souldiers, thirtie nine of their *Weroances* or Kings as Subiects and contri-  
buters to the English, so farre subiect, that at his command they haue sent their sub-  
iects to *Iames Towne*, to receiue correction at his appointment for wrongs done; and  
their Countreies were free to the English for tranell or trade. But necessitie forced him  
to leaue the Countrey, which it forced the other appointed Gouvernours not to finde.  
*Hinc illa lachryma.* Hence proceeded the disorder and confusion which after hapned  
amongst them. A great body was here, which acknowledged no head, and there-  
fore grew vnweldie and distempered. Some sought for rule ouer others, which were  
ouer-ruled by vnruely passions of Ambition, and faction in themselves: others sought  
their ease, except sometimes they were ouer-busie in diseasing others, and deuour-  
ing that which others had carefully laboured for: Ruine seisseth on the Church, Ra-  
pine makes prey and spoile of the goods; Rauine deuoureth their beasts; Famine  
consumeth the men; Iniuries make the Indians their enemies; two of the ships pe-  
rish vpon Vshant, and one man alone was left to bring home newes of their perish-  
ing: the rest returne laden with letters of discouragement, painting out Famine, Se-  
dition, and other Furies, which had broken loose amongst them, in the blackest co-  
lours: which were sealed with report of the losse of their Admirall, to make vp the  
measure of mischiefe.

All this did not daunt the Noble spirit of<sup>h</sup> that Resolute Lord, appointed Lord<sup>h</sup> Lord de la  
Gouvernour, who in the beginning of Aprill one thousand six hundred and ten, set<sup>Warre.</sup>  
sayle from the coast of England, and on the ninth of Iune arriued safely at the disor-  
tified Fort in Virginia, where hee found the present State like to the Boxe<sup>i</sup> of *Pan-*  
*dora*, which *Epimetheus* had opened, and suffered all euill to flie out, reseruing only<sup>i Nat. Com.</sup>  
Hope, which he shut fast in the bottome.  
*Mytholog. l. 4. c. 5.*

All euills had now dispersed themselves, and made the Virginian Colonie a stage  
of Misericordie: only Hope remained. But alas euen that also proued sick, and was readie  
to giue vp the Ghost, in the dangerous sicknesse, which befell that Noble<sup>k</sup> Lord,  
which forced him after eight Moneths sicknesse, to returne for England againe. Hee  
shipped himselfe indeede for Meuis, an Iland in the West Indies, famous for whol-  
some Bathes, but by Southerly windes was compelled to change his purpose, and at  
last to make home: hauing left Deputie Governour Captaine *George Pearcie*, a Gentle-  
man of honour and resolution, with vpward of two hundred persons.

Almightie God that had thus farre tryed the patience of the English, would not  
suffer them to be tempted above that they were able: and therefore in his secret proui-  
dence, before any knowledge was here had of his Lordships sicknesse, had ordayned  
that Sir *Thomas Dale* should be furnisht out with a good supply of three ships, Men,  
Cattell, and many prouisions, all which arriued safe at the Colonie the tenth of May,  
one thousand six hundred and eleuen. Hee by his Letters, and the Lord Gouvernour  
by his Relations, did animate the Aduenturers; the one protesting himselfe willing  
and readie to lay all that he was worth vpon the aduventure of the action, rather then  
so honourable a worke should faile, and to returne with all conuenient expedition,  
if their friendly indeauours would therein second his resolutions: the other<sup>l</sup> writing  
that foure of the best Kingdomes in Christendome, put all together, may no way  
compare with this Countrey, either for commodities or goodnesse of soile. This  
sparke kindled in their hearts such constancie of zeale and forwardnesse, that they  
furnished out Sir *Thomas Gates*, (who had happily returned with the rest from Ber-  
mudas) with six ships, three hundred men, and a hundred Kine, with other Cattell,  
Munition, and prouision of all sorts.

<sup>k</sup> Relation to  
the Councell  
of Virginia by  
the Lord de la  
Warre. 1611.

<sup>l</sup> Sir *Thomas*  
*Dales* letter to  
the Comitties.

Sir *Thomas Dale*, hauing newes that it was a fleet of enemies, prepared himselfe and the rest to an encounter, but it ended with a common ioy, in the shaking of hands, and not of Pikes. Lawes are now made (for lawlesnesse had marred so much before) for the honour of God, frequenting the Church, obseruation of the Sabbath, reuerence to Ministers, obedience to Superiours, mutuall loue, honest labours, and against adulterie, sacrilege, wrong, and other vices, harbengers of Gods wrath and mans destruction. The Colonie consisted of seuen hundred men of sundrie arts and professions (few of them sick) which hauing left the Fort at Cape *Henrie* fortified and kept by Captaine *Danies*, and the keeping of *James Towne*, to that noble and well deseruing Gentleman Master *George Pearce*, is remoued vp the Riuer fourescore miles further beyond *James Towne*, to a place of higher ground, strong and defensible by nature, with good aire, plentie of Springs, much faire and open grounds freed from woods, and wood enough at hand. Here they burnt bricks, cut downe wood, and euery man falls to somewhat: they haue built, they say, competent houses, the first storie all of brick, that euery man may haue his lodging and dwelling by himselfe, with a sufficient quantitie of ground allotted thereto. Here also they were building an Hospitall with fourescore lodgings, and beds alreadie sent, for the sicke and lame, as the booke, called the *New life of Virginia*, relateth.

Thus haue I beene bold somewhat largely to relate the proceedings of this Plantation, to supplant such slanders and imputations as some haue conceiued or receiued against it, and to excite the diligence and industrie of all men of abilitie, to put to their helping hand in this action, so honourable in it selfe, glorious to God in the furtherance of his truth, and beneficiall to the common-wealth, and to the priuate purses of the Aduenturers, if the blooming of our hopes bee not blasted with our negligence.

For the description of the Countrie; Master *Hakluyt* from others relations in his third Volume of voyages hath written largely of those parts, discouered for Sir *Walter Raleigh*. Concerning the later, Captaine *Iohn Smith*, partly by word of mouth, partly by his Mappe thereof in print, and more fully by a Manuscript which hee courteously communicated to mee, hath acquainted me with that whereof himselfe with great prill and paine, had beene the discouerer, being in his discoueries taken Prisoner, and escaping their furie, yea receiuing much honour and admiration amongst them, by reason of his discourses to them of the motion of the Sunne, of the parts of the World, of the Sea, &c. which was occasioned by a Dyall then found about him. They carryed him prisoner to *Powhatan*, and there beganne the English acquaintance with that Sauage Emperour.

The summe of his obseruation in that and other discoueries since, concerning the Countrie, is this. *Virginia* is situate betweene foure and thirtie and foure and fortie degrees of Notherly latitude; the bounds whereof on the East side are the great Ocean, Florida on the South, on the North *Nona Francia*: the Westerne limits are vnkowne. But that part which beganne to bee planted by the English, in the yeare one thousand six hundred and six, is vnder the degrees seuen and thirtie, eight and thirtie, and nine and thirtie.

The temperature agreeth with English bodies, not by other meanes distempered. The Sommer is hot as in Spaine, the Winter cold as in France and England: certayne coole *Brizes* doe assuage the vehemencie of the heat. The great Frost in the yeare one thousand six hundred and seuen reached to Virginia, but was recompenced with as mild a Winter with them the next yeare.

There is but one entrance by Sea into this Countrie, and that at the mouth of a very goodly Bay. The Capes on both sides are honoured with the names of our Britanian hopes, Prince *Henrie*, and Duke *Charles*; lightsome and delightfull rayes of that Sunne which shineth from this elder to that New Britania. The water floweth in this Bay neare two hundred miles, and hath a channell, for a hundred and fortie miles



miles, of depth, betwixt ten and fifteene fadome; of breadth, ten or fourteene miles. At the head of the Bay, the Land is Mountainous, and so runneth by a South west line; from which Mountaines proceede certaine brookes which after come to five principall Nauigable Riuer. The Mountaines are of diuers compositions, some like milstones, some of marble: and many peeces of crystall they found throwne downe by the waters, which also wash from the Rocks such glistering Tinctures, that the ground in some places seemeth gilded.

The colour of the earth in diuers places resembleth bole Armoniac, *terra sigillata*, and other such apparences: but generally is a black sandie mold. The Riuer next to the mouth of the Bay is *Powhatan*, the mouth whereof is neare three miles broad: it is Nauigable a hundred miles: falls, rocks, sholds, prohibite further Nauigation: hence *Powhatan* their greatest King hath his Title. In a *Peninsula* on the North-side thereof is situate *James Towne*.

The people inhabiting which haue their *Weroances*, are the *Keconghtans*, which haue not past twentie fighting men. The *Paspaheghes*, haue fortie. *Chichabamania*, two hundred. The *Weanocks*, a hundred. The *Arrowkatoeks*, thirtie. The Place called *Powhatan*, fortie. The *Appamatucks*, threescore. The *Quiyongcohanoeks*, five and twentie. The *Warraskoyacks*, fortie. The *Nandsamunds*, two hundred. The *Chesapeacks*, a hundred. The *Chickabamianians* are not gouerned by a *Weroance*, but by the Priests. No place affordeth more Sturgeon in Sommer, (of which at one draught haue bene taken threescore and eight) nor in Winter more Fowle. Fourteene miles from *Powhatan* is the Riuer *Pamaunk*, nauigable with greater Vessells, not aboue threescore and ten miles. *Toppahanock* is nauigable a hundred and thirtie miles; *Patanomeke*, a hundred and twentie. To speake of *Powtuxunt*, *Bolus*, and other Riuer on the East side of the Bay: likewise, of diuers places which receiued name by some accident, as *Feiberstones Bay*, so called of the death of one of ours there happening, and the like: or to mention the numbers which euery people can make, would exceede our scope, and the Readers patience. Captaine *Smiths* Mape may somewhat satisfie the desirous, and his booke when it shall bee printed, further. This the Captaine saith, that hee hath bene in many places of Asia and Europe, in some of Africa and America, but of all, holds Virginia by the naturall endowments, the fittest place for an earthly Paradise. Master *Thomas Hariot* hath largely described the commodities which the Water and Earth yeeld (set forth also in Latin with exquisite pictures by *Theodore de Bry*) in the relations of *Brereton* & *Rosier*, and others.

m Hak. vol. 3.  
p. 267.  
Theod. de Bry.  
1. part. Americae.

There is a grasse which yeeldeth silke, beside the store of silke-wormes. Hemp and Flax surpassing ours in growth and goodnesse, exceeded by a new-found stuffe of a certaine sedge or water-flagge, which groweth infinitely, and with little paines of boiling yeeldeth great quantitie of sundrie sorts of skeines of good strength and length, some like silke, and some like flax, and some a courser sort, as hemp.

There is also a rich veine of Allum, of *Terra Sigillata*, Pitch, Tarre, Rozen, Turpentine, Sassafras, Cedar, Grapes, Oile, Yron, Copper, and the hope of better Mines, Pearle, sweet Gummes, Dies, timber Trees of sweet wood for profit and pleasure, of which kinde haue bene discouered foureteene seuerall kinds. Neither is it needfull that here I relate the commodities of Virginia for food in Fowles, Beasts, Fishes, Fruits, Plants, Hearbs, Beries, Graines, especially their Maiz, which yeeldeth incredible recompence for a little labour. One acre of ground will yeeld with good husbandrie two hundred bushels of corne. They haue two rootes; the one for medicinall vse to cure their hurts, called *Weighsacan*, the other called *Toekawhough*, growing like a flagge, of the greatnesse and tast of a Potato, which passeth a fierie purgation before they may eate it, being poison whiles it is raw. Yet in all this abundance our men haue had small store but of want, and no fire nor water could purge that poyson which was rooted in some, to the hinderance of the plantation. Idlenesse in the vulgar, emulation, ambition, and couetousnesse in some of the greater, treacherie in some fugitiues, all these ayming more at their owne ends then at the

n Cap. Smiths  
M.S.

common

common good, haue from the beginning (I pray God it be, and I hope now is, ended) beene the poison to this honourable plantation.

The chiefe beasts of Virginia are Beares, lesse then those in other places, Deare like ours, *Aroughcunn* much like a Badger, but liuing on trees like a Squirrell: Squirrells, as bigge as Rabbits, and other flying Squirrells, called *Assapanick*, which spreading out their legges and skinneseeme to flie thirtie or fortie yards at a time. The *Onassom* hath a head like a Swine, a taile like a Rat, as bigge as a Cat, and hath vnder her belly a bagge wherein shee carryeth her yong. Their Dogges barkenot, their Wolues are not much bigger then our Foxes, their Foxes are like our siluer-haired Conies, and smell not like ours. They haue Eagles, Haukes, wild Turkeys, and other Fowle, and Fish, which here to repeat would to some nice fastidious stomachs breede a fullnesse.

• *Tho. Hariot.* They are a people clothed with loose mantles made of Deere skinnese, and aprons of the same, round about their middles, all else naked: of stature like to vs in England. They vse to paint themselues, and their children, he is the most gallant which is most monstrous. Their women imbroder their legges, handes, &c. with diuers workes, as of Serpents, and such like, with blacke spots in the flesh.

Their houses are made of small poles, made fast at the top, in round forme, as is vsed in many arbours with vs: couered with barks or mats, twice as long as they are broad.

## CHAP. VI.

## Of the Religion and Rites of the Virginians.

• *Tho. Hariot.*  
*Hak. 10. 3. p. 277.*



NOW for the manners and rites of the people, thus hath Master *Hariot* reported. They beleue that there are many Gods, which they call *Mantoac*, but of different sorts and degrees: one only chiefe and great God, which hath beene from all eternitie. Who, as they affirme, when hee purposed to make the world, made first other Gods of a principall order, to bee as meanes and instruments to bee vsed in the Creation and gouernement to follow: and after, the Sunne, Moone, and Starres, as petty Gods, and the instruments of the other order more principall.

First, they say, were made waters, out of which by the Gods was made all diuersitie of Creatures, that are visible or inuisible. For mankinde, they say, a woman was made first, which by the working of one of the Gods, conceived and brought forth children. And in such sort they say they had their beginning: But how many yeares or ages haue passed since, they say, they can make no relation: hauing no letters, nor other meanes to keepe records of times past, but only Tradition from Father to Sonne. They thinke that all the Gods are of humane shape, and therefore they represent them by Images, in the formes of men, which they call *Kewasewek*: one alone is called *Kewas*. Them they place in Houses or Temples, which they call *Machicomuck*, where they worship, pray, sing, and make many times offerings vnto them. In some *Machicomuck* we haue seene but one *Kewas*, in some two, in other three. They beleue the immortalitie of the soule: that after this life, as soone as the soule is departed from the bodie, according to the workes it hath done, it is either carried to heauen the habitacle of Gods, there to enioy perpetuall blisse and happinesse: or els to a great pit or hole, which they thinke to bee in the furthest parts of their part of the world toward the Sunne-set, there to burne continually. This place they call *Popogusso*. For the confirmation of this opinion they tell tales of men dead and reuiued againe, much like to the Popish Legends.

Thus they tell of one, whose graue the next day after his buriall was seene to moue,  
and



and his body was therefore taken vp againe: who reported, that his soule had bene very neare the entring into *Papagusso*, had not one of the Gods saued him, and giuen him leaue to returne againe, and teach his friends how to auoide that terrible place. They tell of an other, which being taken vp in that manner; related, that his soule was aliue while his body was in the graue, and that it had trauailed farre in a long broad way, on both sides whercof grew most delicate pleasant Trees, bearing more rare and excellent fruits then euer he had scene before, or was able to expresse: and at length came to most braue and faire houses, neare which hee met his Father, that had bene dead before, who gaue him great charge to goe backe againe, and shew his friends what good they were to doe to enioy the pleasures of that place, which when hee had done, he should after come againe.

What subtiltie soeuer be in their *Wiroances*<sup>b</sup> and Priests, the vulgar are hereby very respectiue to their Gouvernours, and carefull of their manners: although they haue also in criminall cases, punishments inflicted according to the qualitie of the offence. This I learned by speciall familiaritie with some of their Priests, wherein they were not so sure grounded, but that they lent open eare to ours, with doubting of their owne.

The Priests in Secota haue their haire on the crowne like a Combe, the rest being cut from it: only a fore-top on the forehead is left, and that Combe. They haue a garinot of skinnes peculiar to their function. They are great Wisards.

Our artificiall Workes, Fire-workes, Gunnes, Writing, and such like, they esteemed the workes of Gods, rather then of Men, or at least taught vs by the Gods. They bare much respect to our Bibles. When the *Wiroans* was sick, hee sent to vs to pray for him. Some were of opinion that wee were not mortall, nor borne of Women, but that we were men of an old Generation many yeares past, then risen againe to immortalitie: some would likewise seeme to propheticie that there were more of our generation yet to come, to kill theirs, and take their places: which were now in the Aire inuisible, and without bodies, and that they by our entreatie did make men to die which had wronged vs.

They haue<sup>d</sup> their Idoll in the inner-most roome of their house, of whom they tell incredible things. They carrie it with them when they goe to the Warres, and aske counsell thereof, as the Romans did of their Oracles. They sing songs as they march towards the battell, in stead of Drummes and Trumpets: their warres are bloudie, and haue wasted much of their people.

A certaine King called *Piemacum*, hauing inuited many men and women of the Secotans to a feast, whiles they were merrie and praying before their Idoll, came vpon them and slew them. When<sup>e</sup> one of their Kings had conspired against the English, a chiefe man about him said, that we were *the seruants of God*, and not subiect to be destroyed by them: and that wee, being dead men, could doe more hurt then while wee were aliue. They vse to solemnize certaine moneths-mindes in their Savage manner for any great personage dead. *James<sup>f</sup> Rosier* from the relation of *Owen Griffin*, an eye-witnesse, thus tells of their ceremonies. One among them, the eldest as he iudged, riseth right vp, the other sitting still: and looking about, suddenly cried with a loud voice, *Baugh, Waugh*: then the women fall downe, and lie vpon the ground: and the men all together answering the same, fall a stamping round about the fire, with both feet, as hard as they can, making the ground shake, with sundrie out-cries, and change of voice and sound. Many take the fire-sticks and thrust them into the earth: and then rest a while. Of a sudden they beginne as before, and continue so stamping till the yonger sort fetched from the shore many stones, of which euery man tooke one, and first beat vpon them with their fire-sticks, then with the stones beat the earth with all their strength. And in this manner they continued aboue two houres. After this ended, they, which had wiues, tooke them a-part, and withdrew themselues seuerally into the wood. This seemed to bee their euening deuotion.

<sup>b</sup> Wiroance is a chiefe Lord, or petty King, which sometime hath but one Towne: and none that we had dealing with, had aboue eigh-  
teene Townes vnder him.  
<sup>c</sup> *Tho. de Bry* in *Pictor.*

<sup>d</sup> First voiage to Virginia.  
*Hak. tom. 3. 249.*

<sup>e</sup> *M. Ralph Lane* *Hak. tom. 3. 261.*

<sup>f</sup> *James Rosier*

When

g Theod. de Bry  
Icone 17.18.  
et seq.

When they have obtained some great deliuerance from danger, or returne from Warre, they obserue a publike and solemne reioicing by making a great fire, encompassed with the men and women promiscuously, all of them with Rattles in their hands making a great noise.

They hold one time in the yeare festiuall, and then they meete together out of many Villages, euery one hauing a certaine marke or Character on his backe, whereby it may bee discerned whose Subiect hee is. The place where they meete is spacious, and round about are set postes, carued with the resemblance of a Nunnes head: in the midds are three of the fairest Virgins louingly embracing and clasping each other: about this liuing Center, and Artificiall circle, they daunce in their savage manner,

Their Idol called *Kimasa*, is made of wood fower foote high, the face resembling the inhabitants of Florida, painted with flesh colour, the brest white, the other parts blacke, except the legges which are spotted with white; hee hath chaines or strings of beades about his necke.

This Idoll is in Socota, as it were the keeper of the dead bodies of their Kings. In their Temples are houses of publike deuotion, they haue two, three, or more of them, set in a darke place. The dead bodies of their Wiroances are kept on certaine Scaffolds nine or ten foote high, this *Kimasa* their guardian beeing placed with them: and vnderneath dwelleth a Priest which night and day there numbrell his deuotions.

h Newes from  
Virginia and a  
M.S. of Cap.  
Smith.

But let vs take view of our last Colonies obseruations. Captaine *Smith*,<sup>h</sup> was taken by the Virginians, and while hee staid amongst them obserued these their magicall Rites. Three or foure daies after his taking, seuen of their Priestesses in the house where he lay, each with a Rattle, (setting him by them) began at ten of the clocke in the morning, to sing about a fire, which they inuironed with a circle of Meale, at the end of euery song, (which the chiefe Priest began, the rest following) laying downe two or three Graines of Wheate: and after they had thus laide downe six or seuen hundred in one Circle, accounting their songes by Graines, as the Papists their Orisons by Beades, they made two or three other circles in like manner, and put at the end of euery song, betwixt euery two, or three, or fise Graines, a little stick. The High Priest disguised with a great skinne, his head hung round with little skinned Weasils, and other Vermine, with a crownet of Feathers, painted as vgly as the Diuell, at the end of each song vsed strange and vehement gestures, casting great Cakes of Dearefuer, and Tobacco into the Fire: thus till six of the clocke in the euening, they continued these howling deuotions, and so held on three daies. This they pretended to doe, to know if any more of his countrey men would arriue, and what hee there intended. They so fedd this our Authour, that he much misdoubted, that hee should haue bene sacrificed to the *Quiyoughquosicke*, which is a Superiour power they worship, then the Image whereof a more vgly thing cannot be described. To cure the sicke, a certaine man with a little Rattle, vsing extreme howlings, shouting, singing, with diuers anticke and strange behauiours ouer the Patient, sucketh bloud out of his stomacke, or diseased place.

i Their Rattles  
are of Gourds  
or Pompion  
rindes: of  
which they  
haue their tre-  
ble, tenor,  
basse, &c.

k M.S. by W.S.

Not much vnlike to that ratling deuotion of their exorcising Priests, (at least in absurditie) was that entertainment<sup>k</sup> which *Powhatans* women gaue the said Captaine then beeing free, and President of the company, at *Werowocomoco*; Where thirtie of them came out of the Woodes naked, onely couered behinde and before, with a few greene leaues, their bodies painted, but with some difference each from other: the leader of these Nymphs resembled both *Aëdon* and *Diana*, hauing on her head a faire paire of Stagges hornes, and a quier of Arrowes at her backe, with bow and Arrowes in her hand: The rest followed all horned alike, weaponed with vnlike instruments: these (as if they had bene the infernall guard, comming with *Cerberus* to welcome *Proserpina* to her Palace) rushed from the trees with hellish shoutes and cries, dancing about a fire, which there was made for that purpose: and after an houre thus spent, they departed.

Then



Then did they solemnly inuite him to their lodging, where he was no sooner come, but all rounded about him with tedious kindnesse, crying loue you not mee? This salutation ended, which *Pan* and all his *Satyres* would haue accepted, they feasted him with plentie and varietie, some singing and dancing whiles others attended: and at last led him with a fire-brand in stead of a torch to his lodging.

When they intend any wars, the *Weroances* or Kings consult first with the Priests and Coniurers. And no people haue there beene found so sauage which haue not their Priests, Gods, and Religion. All things that are able to hurt them beyond their preuention, they after their sort adore, as the Fire, Water, Lightning, Thunder, our Ordnance, Peeces, Horses: Yea, Captaine *Smith* told mee, that they seeing one of the English Bores in the way, were stricken with awfull feare, because hee bristled vp himselfe and gnashed his teeth, and tooke him for the God of the Swine, which was offended with them.

The chiefe God they worship is the Deuill, which they call *Oke*. They haue conference with him, and fashion themselues vnto his shape. In their Temples they haue his Image ill-fauouredly made, painted, adorned with chaines, copper, and beads, and covered with a skinn. By him is commonly the Sepulchre of their Kings; whose bodies are first bowelled, then dried on a hurdle, and haue about the ioynts chaines of copper, beads, and other like trash; then lapped in white skinn, and rowled in mats, and orderly entombed in arches made of mats, the remnant of their wealth being set at their feet. These Temples and Bodies are kept by their Priests. For their ordinarie burials, they digge a deepe hole in the earth with sharpe stakes, and the corps being wrapped in skinn and mats with their iewells, they lay them vpon sticks in the ground, and couer them with earth. The buriall ended, the women hauing their faces painted with black cole and oile, sit foure and twentie houres in the houses mourning and lamenting by turnes, with yellings and howlings. Euery Territorie of a *Weroance* hath their Temples and Priests. Their principall Temple is at *Vitamussack* in *Pamaunk*, where *Powhatan* hath an house vpon the top of certaine sandie hills in the woods. There are three great houses filled with Images of their Kings and Deuills, and Tombes of their Predecessours. Those houses are neare threescore foot long, built, after their fashion, arbour-wise. This place is in such estimation of holinesse, that none but the Priests and Kings dare enter: yea, the Sauages dare not passe by in boats without casting copper, beads, or somewhat into the Riuer.

Here are commonly resident seuen Priests: the chiefe differed from the rest in his ornaments: the other can hardly be knowne from the common people, but that they haue not so many holes at their eares to hang their iewells at. The high-Priests head-tire is thus made. They take a great many Snakes skinn, stuffed with mosse, as also of Weasils and other Vermine skinn, which they tie by their tails, so that all the tails meete on the top of the head like a great Tassell. The faces of their Priests are painted as vgly as they can deuise: in their hands they haue rattells, some Base, some Treble.

Their deuotion is most in songs which the chiefe Priest beginneth, the rest following: sometime hee maketh inuocations with broken sentences, by starts and strange passions, and at euery pause the other giue a short grone. It cannot be perceiued that they haue any set holy dayes: only, in some great distresse of want, feare of enemies, times of triumph, and of gathering their fruits, the whole Countrie, Men, Women, and Children, assemble to their solemnities. The manner of their deuotion is sometimes, to make a great fire, all singing and dancing about the same with rattles and shouts, foure or fve houres: sometimes they set a man in the midst, and dance and sing about him, he all the while clapping his hands, as if hee would keepe time: after this, they goe to their feasts. They haue certaine Altar-stones, which they call *Pawcorances*, standing from their temples, some by their houses, others in the woods & wildernesses; vpon which they offer blood, Deer-suet, & Tobacco. This they doe when they returne from the warres, from their huntings, and on other occasions. When the waters are rough in stormes, their coniurers runne to the waters sides, or passe in their boats,

and

and after many hellish out-cries and inuocations, cast Tobacco, Copper, *Pocones*, or such trash into the water, to pacifie that G O D whom they thinke to bee very angry in those stormes. Before their dinners and Suppers the better sort will take the first bite, and cast it into the fire, which is all the grace they are knowne to vse. In some part of the countrey they haue yearely a sacrifice of children: such an one was performed at *Quiyongheobanock* some ten miles from *James-towne* in this manner.

Fifteene of the properest yong boyes betweene ten and fifteene yeares of age they painted white: Having brought them forth, the people spent the forenoone in dancing and singing about them with Rattles: in the afternoone they put these children to the roote of a tree, all the men standing to guard them, each with a Bastinado of Reedes bound together, in his hand. Then doe they make a Lane betweene them all along, through which there were appoiated five young men to fetch these children. Each of these fetcheth a child, the guard laying on with their bastinados, while they with their naked bodies defend the children to their great smart. All this time the women weepe and cry out very passionately, prouiding Mosse, Skinnes, Matts, and dry wood, as things fitting the childrens Funerall. When the children are in this manner fetched away, the Guard teares downe trees, branches, and boughes, making wreathes for their heads, or bedecking their haire with the leaues. What else was done with the children was not seene, but they were all cast on a hape in a Valley, as dead, where was made a great Feast for all the company. The Werowance beeing demanded the meaning of this Sacrifice, answered, that the children were not all dead, but that the Oke or Diuel did suck the bloud from their left brest, who chanced to be his by Lott, till they were dead, but the rest were kept in the Wildernesse by the Yong men, till nine Moones were expired, during which time they must not conuerse with any, and of these were made their Priestes, and coniurers. This Sacrifice they held to be so necessarie, that if they should omitt it, their Oke or Diuell, and their other *Quiyongheosughes* or Gods, would let them haue no Deare, Turkeys, Corne, or Fish; and would besides make a great slaughter amongst them. They thinke that their Werowances and Priestes, which they also call *Quiyongheosughes*, when they are dead, doe goe beyond the Mountaines towards the setting of the Sunne, and euer remaine there in forme of their Oke, hauing their heads painted with Oile & *Pocones*<sup>m</sup> finely trimmed with Feathers, and shall haue Beades, Hatchets, Copper, and Tobacco, neuer ceasing to dance and sing with their predecessours. The common people, they suppose, shall not liue after death. Some sought to conuert them from these superstitions: the Werowance of *Quiyongheobanocke* was so farre perswaded as that he professed to beleue that our God exceeded theirs, as much as our Gunnes did their Bowes and Arrowes: and many times did send to the President many presents, intreating him to pray to his<sup>n</sup> God for raine, for his God would not send him any.

The *Wirowance* of *Acamacke* told our men of a strange accident: two children beeing dead, and buried, being reviewed by the parents, seemed to haue liuely and cheerefull countenances, which caused many to behold them, and none of the beholders escaped death.

The *Sasquesahanoëkes* are a Gyantly people, strange in proportion, behaviour, and attire, their voice sounding from them as out of a Caue: their attire of Beares skinnes, hanged with Beares pawes, the head of a Wolfe, and such like Jewels: and (if any would haue a Spooone to eate with the Diuell) their Tobacco-pipes were three quarters of a yard long, carued at the great end with a Bird, Beare, or other deuice, sufficient to beate out the braines of a horse (and how many Asses braines are beaten out, or rather mens braines smoked out, and Asses haled in by our lesse Pipes at home?) the rest of their furniture was sutable. The calfe of one of their legges was measured three quarters of a yard about, the rest of his limmes proportionable. With much adoe restrained they this people from worshipping our men. And<sup>o</sup> when our men prayed (according to their daily Custome) and sung a Psalm, they much wondred: and after began in most passionate manner to holde vp their hands to the Sunne, vvith a Song: then embracing the Captaine they began to adore him in like manner, and so

pro-

<sup>m</sup> *Pocones* is a small Roote which dried & beat into powder turneth red: they vse it for swellings, aches, & painting. In that extremite of misery which ours since sustained, I haue been told that both the sauaiges and fugitiues would obiect our want and their plenty, for theirs, and against our Religion.

<sup>o</sup> M.S. by W.S. collected out of the writing of T.S. A.T. W.R. N.P.W.P. R.W.R. T. & C.



proceeded ( notwithstanding his rebuking them ) till their song was ended : which done, one with a most strange action and vncomely voice began an Oration of their loues. That ended, with a great painted Beares skinne they couered the Captaine, another hung about his necke a chaine of white Beades. Others laide eighreene mantels at his feete, with many other ceremonies to create him their Gouvernour, that he might defend them against the *Massa-womekes* their enemies. As these are very great, so the *Wighcocomocoes* are very little.

I may also here insert the ridiculous conceits which some Virginians hold, concerning their first originall, as I haue heard from the relation of an English youth, which liued long amongst the Sauages: that a Hare came into their countrey and made the first men, and after preserued them from a great Serpent: and when two other Hares came thither, that Hare for their entertainment killed a Deare, which was then the onely Deare that was, and strewing the haire of that Deares Hide, euery haire proued a Deare. He said they worshipped towards a certaine Hoope or Sphere doubled a-crosse, which was set vpon an heape of stones in their houses. They had a house without the towne for the women, in the time of their naturall sicknes to keepe in, where no men might come,

p Cap. Argoles  
boy his name  
was Henry  
Spilman.

The Virginians are borne white: their haire blacke; few haue beards: the women with two shells are their Barbours: they are strong, nimble, and hardy, inconstant, timorous, quicke of apprehension, cautelous, couetous of Copper and Beades; they seldom forget an iniury, and seldom feele from each other, least the coniurers should bewray them, which it is sufficient that these thinke they can doe. They haue their lands and gardens in proper, and most of them liue of their labour.

q Cap. Smith.  
M.S.

In each eare commonly they haue three great holes, whereat they hang chaines, bracelets, or copper: some weare in those holes a small Snake coloured greene and yellow, neare halfe a yard long, which crawling about his neck, offereth to kisse his lippes. Others weare a dead Rat tied by the taile. Their names are giuen them according to the humour of the Parents. Their women they say are easily deliuered: they wash in the Riuer their yong Infants to make them hardy. The women and children doe the household and field- worke, the men disdaining the same, and onely delighting in fishing, hunting, warres, and such man-like exercises: the women plant, reape, beare burthens, pound their corne, make Baskets, potts, their bread, and doe their Cookerie and other businesse.

*Powhatan* had about thirtie Commanders, or *Wirrowances* vnder him, all which were not in peace onely, but seruiceable in Captaine Smiths presidencie, to the English, and still as I haue been told by some that haue since bene there, they doe affect him, and will aske of him, *Powhatan* hath three brethren, and two sisters, to whom the inheritance belongeth successiuelly, and not to his or their sonnes till after their death, and then the eldest Sillers sonne inheriteth. He hath his treasure of skinned, Copper, pearles, beades, and such like, kept in a house for that purpose, and there stored against the time of his buriall. This house is fiftie or threescore yardes long, frequented onely by Priests. At the foure corners of this house stand foure images as Sentinels, one of a Dragon, another of a Beare, a third of a Leopard, and the fourth of a Gyant. Hee hath as many women as he will, which when hee is weary of, he bestoweth on whom he best liketh. His will, and Custome are the lawes. He executeth ciuill punishments on malefactors, as broiling to death, being encompassed with fire, and other tortures. The other *Wirrowances*, or Commanders (so the word signifieth) haue power of life and death, and haue, some twenty men, some fortie, some a hundred, some many more vnder their command. Some were sent to enquire for those which were left of Sir *Walter Rawleighs* Colony, but they could learne nothing of them but that they were dead.

## CHAP. VII.

## Of Florida.

a Florida with  
i. long Ortel.  
Theat.  
\* Exped. in  
Flor. ap. T. de  
Bry.  
b Gomara his.  
gen. c. 45.



Ext to Virginia towards the South is situate Florida, a so called because it was first discovered by the Spaniards on \* Paime-sunday, or, as the most interpret, Easter-day, which they call *Pasqua Florida*: and not, as *Thevet* writeth, for the flourishing Verdure thereof. The first b finder after their account was *John Ponce of Leon*, in the year 1512. but wee haue before shewed that *Sebastian Cabota* had discovered it in the name of King *Henry* the seventh of England. The length of this Region extendeth to the five and twentieth degree. It runneth out into the Sea with a long point of land, as if it would either set barres to that swift current which there runneth out, or point out the dangers of those coasts to the Hazardous Mariners.

c Gomera &  
Calucto.

Into the Land it stretcheth Westward vnto the borders of New-Spaine, and those other countries which are not fully knowne: otherwhere it is washed with a dangerous Sea, which separateth *Cichora*, *Bahama*, & *Lucaia* from the same. *John Ponce* c afore said hearing a rumour of a prodigious well, which (as the Poets tell of *Medea*) would make olde men become young againe, plaid the yongling to goe search it six monethes together, and in that inquirie discouers this Continent: and repairing into Spaine, obtained this Prouince with the Title of *Adelantado*. He returned with a Naue and band of Souldiours, but at his landing was so welcomed by the Floridians, that many of his men were slaine, and himselfe wounded vnto death. \* *Pamphilo de Naruaes* had no better successe: hee entred *Florida*, 1527. *Cabeca*, *Denaca*, and some of his company, after long captiuitie, escaped.

\* Benzo. l. 2.

*Pamphilo* carried with him six hundred men: about the Riuer of *Palmes*, his ships were wracked, and most of the Spaniards drowned. A few escaped drowning but twelue fell, madde, & like Dogs, sought to worrie each other. Scarcely ten returned into Spaine. These comming to Mexico, reported that they had restored three dead men to life: I rather beleue, saith *Benzo*, that they killed foure quicke men.

d This expedition of *Soto* is, by Maister Hakluyt, set forth in English, being written by a Portugall gentleman of *Eluas*, employed therein was, Anno 1538.

*Don Ferdinando de Soto* d enriched with the spoiles of *Atibaliba* King of Peru, in which action hee was a Captaine and horseman, here found place to spend that which there he had gotten. For hauing obtained the gouernment of Florida, gathered a band of six hundred men for that expedition, in it hee spent five yeares searching for minerals, till hee lost himselfe. *Julian Sarrado*, and *Abimada* made sute for the like graunt, but could not obtaine it. Frier *Luis de Belnastro*, and other Dominikes had vndertaken by the way of preaching to haue reduced the Floridians to Christianitie, and the Spanish obedience, and were sent at the Enterprisers charge, but no sooner set foote on shore, then hee and two of his companions were taken by the Sauages, and cruelly slaine and eaten, their shaven skalpes being hanged vp in their Temple for a monument. This happened in the year 1549. In the year 1524. *Francis* the first, the French King had sent *Iohanne de Verrazano* hither, but because he rather sought to discover all along the coast then to search or settle within Land I passe him ouer. In the year 1562. That worthy of France, f *Chastillon*, Champion of Religion and of his countrie, sent Captaine *Iohn Ribault* to discover and Plant in these parts, which his Voyage & Plantation is written by *Rene Laudonniere*, one employed therein. He left Captaine *Albert* there with some of his company, who built a fort called *Charles Fort*: but this *Albert* was slaine in a mutiny by his Souldiours, and they returning home were so pursued by Famine, the Pursuiuant of Diuine Iustice, that after their shoes and Leather Ierkins eaten (their drinke being Sea water or their owne Urine) they killed and eate vp one of their owne company. *Laudonniere* was sent thither againe to inhabite, Anno 1564. and the next year *Ribault* was sent to supply his place.

e Iohn de Verrazano. ap. Hakluyt. to 3.  
f Of his life there is a speciall booke.  
g Rene Laudonniere. ap. Hakluyt.

But



But vncouth \* Famine had so wasted and consumed the French, before his arrivall, that the very bones of most of the Souldiours pierced through their starved skinnes in many places of their bodies, as if they would now trust the empty hands no longer, but would become their owne purueyours, and looke out for themselues. And yet *better it is to fall into the hands of God, then of mercilesse Men*: Famine being but a meere Executioner to Gods iustice, but these executing also a diuellish malice. Such were the Spaniards, who were sent thither vnder the conduct of *Don Pedro Melendes*, which massacred all of euery Sexe and age, which they found in the Fort: & *Ribault*, being cast by shipwracke on the shore, and receiued of *Vallemandus* the Spaniard, with promises of all kindnes, was cruelly murdered with all his company, except some few which they reserued for their owne employments. The manner of it is at large handled by <sup>h</sup> *Laudonniere*, <sup>i</sup> by *Morgues*, by *Challusius*, <sup>k</sup> which were as brands by diuine hand plucked out of this Spanish combustion. The Petition or Supplication put vp by the Orphanes, Widowes, and distressed kindred of that massacred number to *Charles* the ninth, mentioneth nine hundred, which perished in this bloody deluge.

The Spaniards hauing laide the foundations of their habitation in blood, found it too slipperie to build any sure habitation thereon. For their cruelties both to the French and Floridians were retorted vpon themselues, in the yeare 1567. by <sup>m</sup> *M. Dominique de Gorgues*, and his associates, assisted by the Natiue Inhabitants, and *Florida* was left desicute of Christian inhabitants. Thus hath *Florida* beene first courted by the English, wooed by the Spanish, almost wonne by the French, and yet remaines a rich and beautifull Virgin, vvaiting till the neighbour Virginia bestow on her an English Bridegroom, who as making the first loue, may lay the iustest challenge vnto her.

Her riches are such that <sup>n</sup> *Cabeza de Uaca*, (who was one of *Narnaes* wracked company, and *Sotos Corinall* in this Floridian sure, and had travelled through a great part of the In-land) affirmed to *Charles* the Emperour, that *Florida* was the richest cuntry of the world, and that he had therein seene Gold and Siluer, and stones of great value. Besides there is great varietie of <sup>o</sup> Trees, Fruits, Fowles, Beasts, Beares, Leopards, Ounces, Wolues, wilde Dogges, Goates, Hares, Conies, Deere, Oxen with woollie-Hides, Camels backes, and horses manes. Our discourse hath most right vnto their rites. For their many cities, the manner of their building, the manners of their inhabitants I would not be so long. *Morgues* <sup>p</sup> hath let vs see them in the pictures.

They wall or impale them with postes fastned in the ground, the circle as of a snail comming within that point where it beganne, and leauing a way but for two men to enter; at either end of that double empaling or entrance, stand two watch-towers, one within the other without the Citie, where Watch-men alway are set for defence: their houses are round: their apparell nakednesse, except a beasts skinne, or some ornament of Mosse about their secret parts. They paint and rase their skinnes with great cunning; the smart makes them sicke seuen or eight daies after; they rubb ouer those rased workes, with a certaine hearbe, which coloureth the same so as it cannot be done away. They paint their faces, and their skinnes cunningly (this *Morgues* a Painter beeing iudge) euen to admiration. They let the nailes on their toes and fingers grow long: they are tall, nimble, comely.

They warre <sup>q</sup> alway one cuntry vpon another, and kill all the men they can take, the women and children they bring vp: they cutt off the haire of the head together with the skinne, and dry it to reserue the same as a monument of their valour. After their returne from the Warres, if they bee victorious they make a solemne Feast which lasteth three daies, with daunces and songs to the honour of the Sunne. For the Sunne and Moone are their Deities. Their Priests are Magicians also & Physitians with them. They haue many Hermaphrodites, which are put to great drudgerie, and made to beare all their carriages. In necessity they will eate coles, and put sand in their pottage. Three moneths in the yere they forsake their houses, & liue in the woods: against this time they haue made their prouision of victuall, drying the same in the smoke. They meet in consultation euery morning in a great comon house, whither the King resorteth & his senators,

\* He was relieved by Sir John Hawkins great bounty.

<sup>h</sup> *Laudon ap. Hak.*

<sup>i</sup> *Jaques Morgues. ap. 1. theod. de Bry Amer. parte 2.*

<sup>k</sup> *Nic. Challusius Diepensis ed. tus Latine per Calneonem.*

<sup>l</sup> *Supplicatio ap. Caluct. & apud Theod. de Bry.*

<sup>m</sup> *Dom. de Gorgues. ap. Hak to 3*

<sup>n</sup> *Cabez de uaca ap. Hak. in Ep. Dedie in his Virginia richly valued.*

<sup>o</sup> *Galpar. 2us l. 3 Botero parte 1. l. 5.*

<sup>p</sup> *America parte 2. de Bry.*

<sup>q</sup> *Laudonniere.*

which after salutations sit downe in a round. They consult with the Iawas or Priest. And after this they drinke Cassine, which is very hote, made of the leaues of a certaine Tree, which none may tast that hath not before made his valour euident in the warres. It sets them in a sweat, and taketh away hunger and thirst foure & twenty houres after. When a King dieth, they bury him very solemnly, and vpon his graue they set the cup wherein he was wont to drinke: and round about the graue they sicke many Arrowes, weeping and fasting three daies together without ceasing. All the Kings which were his friends, make the like mourning: and in token of their loue cutt off halfe their haire (which they otherwise weare long, knit vp behinde) both men and women. During the space of six Moones (so they reckon their monethes) there are certaine women appointed which bewaile his death, crying with a loude voice thrice a day, at Morning, Noone, and Euening. All the goods of this King are put into his house, which afterwards they set on fire. The like is done with the goods of the Priests, who are buried in their houses, and then both house and goods burned.

The women that haue lost their husbands in the Warres present themselves before the King sitting on their heeles with great lamentations sueing for reuenge, & they with other widowes spend some daies in mourning at their husbands graues, and carry thither the cup wherein he had wont to drinke: they cut also their haire neere the eares, strewing the same in the sepulcher. There they cast also their weapons. They may not marry againe till their haire be growne that it may couer their shoulders.

When any is sicke they lay him flat on a forme, and with a sharpe shell rasng off the skienne of his forehead, sucke out the bloud with their mouths, spitting it out into some vessell. The women that giue sucke, or are great with childe come to drinke the same, especially if it be of a lusty young man, that their milke may be bettered, and the childe, thereby nourished, may be stronger.

*Ribault* at his first being there had fixed a certaine Pillar of stone, engrauen with the Armes of France on a hill in an Island, which *Landonniere* at his comming found the Floridians worshipping as their Idol, with kisses, kneeling, and other deuotions. Before the same lay diuers offerings of fruits of the country, rootes (which they vsed either for foode or phyckie) vessells full of sweet oiles, with bowes and Arrowes. It was gyrt about with Garlands of flowers, and boughes of the best trees, from the top to the bottom. King *Athore* himselfe performed the same honour to this pillar, that he receiued of his subjects. This King *Athore* was a goodly personage, higher by a foote and halfe then any of the French, representing a kinde of maiestie and grauitie in his demeanure. He had married his owne mother, and had by her diuers children of both sexes; but after she was espoused to him, his father *Satouriona*, did not touch her.

This *Satouriona* when he went to warre, in the presence of the French vsed these ceremonies: The Kings his coadiutors sitting around, hee placed himselfe in the midst, at his right hand had a fire, and at his left two vessells full of water. Then did hee expresse Indignation and anger in his lookes, gestures, hollow murmurings, and loude cries, answered with the like from his souldiours: and taking a wooden dish, turned himselfe to the Sunne as thence desiring victorie, and that as he now shed the water in the dish, so hee might shed the bloud of his enemies. Hurling therefore the water with great violence into the aire, and therewith besprinkling his souldiours he said, Doe you thus with the bloud of our enemies: and powring the water which was in the other vessell on the fire, so (saith he) may you extinguish your foes, and bring backe the skinnies of their heads. *Outina* or *Vtina* another King was an enemie to this *Satouriona*: he in his expedition which he made against his enemies (wherein hee was assisted by the French) consulted with this Magician about his successe. He espying a French mans Target, demaundeth the same, and (in the mids of an armie) placeth it on the ground, drawing a circle fise foote ouer about it, adding also certaine notes and Characters: then did hee set himselfe vpon the Target, sitting vpon his heeles, mumbling I know not what with varietie of gestures about the space of a quarter of an houre: after which he appeared so transformed into deformed shapes that he looked not like a man, wreathed his lims and his bones cracking with other actions seeming supernaturall. At last he returnes himself

r Morgues  
Icon. 18. 19.

f Icon. 8.

g Icon. 11.

h Icon. 12.



as it were weary and astonished, and coming out of the circle saluted the King, and told him the number of their enemies and place of their encamping, vvhich they found very true. This King was called *Holata Outina*, which signifieth, a King, of Kings, and yet a few hundredths of men vvere his armie, which hee <sup>x</sup> conducted in their ranks, himselfe going alone in the mids. They drie the armes and legges, and crownes of their enemies which they haue slaine, to make solenne triumph at their returne, which they doe, fastning them on poles pitched in the ground, the men and women sitting round about, and the Magician with an Image in his hand, mumbling curses against the enemy: ouer against him are three men kneeling, one of which beatech a stone with a clubb, and answereth the Magician at euery of his imprecations, the other two sing and make a noise with certaine Rattles,

They sow or set their corne rather, as in Virginia: and haue two seede-times, & two haruests, which they bring into a publike barne, or common store-house as they doe the rest of their victuals, none fearing to be beguiled of his neighbour. Thus doe these Barbarians enioy that Content attended with Sobrietie and Simplicite, which we haue banished together out of our coasts: euery one distrusting or defrauding others, whiles either by miserable keeping, or luxurious spending, he (which is *bad to all, is worst to himselfe*). To this barne they bring at a certaine time of the yeare, all the Venison, Fish, and Crocodiles, (dried before in the smoke for the better preseruacion) which they meddle not with till neede forceth them, and then they signifie the same to each other. The King may take thereof as much as he will. This prouision is sent in baskets on the shoulders of their Hermaphrodites, which weare long haire, and are their Porters for all burthens.

They hunt Harts after a strange manner: for they will put on a Hartsskinne, with the legges and head on, so that the same shall serue them to stalke with, and they will looke through the eye and holes of the Hide, as if it were a visour, thereby deceiuing their game, which they shoot and kill, especially at the places, where they come to drinke. Their Crocodiles they take in a strange manner. They are so plagued vvith these beasts, that they keepe continuall watch and ward against them, as other-where against their enemies. For this purpose they haue a Watch-house <sup>z</sup> by the Riuer side, and when hunger driues the beast on shore for his prey, the Watch-man calls to men appointed: they come ten or twelue of them, bearing a beame or Tree, the smaller end whereof they thrust into the mouth of the Crocodile (comming vpon them gaping for his prey) which being sharpe and rough, cannot be got out, and therewith they ouer-turne him, and then beeing laide on his backe, easily kill him. The flesh <sup>a</sup> tasteth like Veale, and would bee sauourie meate, if it did not sauour so much of a musky sent. Their sobrietie <sup>\*</sup> lengtheneth their liues, in such sort that one of their Kings told me, faith *Morgues*, that he was <sup>b</sup> three hundred yeares olde, and his Father, which there he shewed me aliue, was fiftie yeares elder then himselfe: when I saw him, me thought I saw nothing but bones couered with skinne. His sinewes, veines, and arteries, faith *Laudonniere* in description of the same man, his bones and other parts appeared so clearely through his skinne, that a man might easily tell them, and discern the one from another. He could not see, nor yet speake without great paine. *Monsieur de Ottigni*, demanding of their age, the yonger of these two called a company of Indians, and striking twice on his thigh, laid his hands on two of them, hee shewed that they vvere his sonnes: and striking on their thighes, he shewed others which were their sonnes, and so continued till the fift generation. And yet it was told them, that the eldest of them both might by the course of Nature liue thirtie or forty yeares more.

They haue <sup>c</sup> a diuelish custome to offer their first borne Male Children to the King for a Sacrifice. The day of this dismall Rite beeing notified to the King, hee goeth to the place appointed and sittes downe. Before him is a blocke two foote high, and as much thicke, before vvhich the Mother of the Childe sitting on her heeles, and couering her face, with her hands, deploareth the death of her sonne. One of her friends offereth the childe to the King: and then the women

x *Icon. 14.*y *Auarus, Malus omnibus, pessimus, Seneca.*z *Icon. 26.*a *N. Chaluf. c. 3*\* *Ec. 2. 8.*b *Laudon. faith two hundred and fiftie, but he saw them not himselfe as this our author did: this man gaue two Eagles to the French.*c *Morgues Icon. 34.*

which accompanied the mother, place themselves in a Ring, dauncing and singing, and she that brought the child, stands in the mids of them with the childe in her hands, singing somewhat in the Kings commendation. Six Indians stand a-part, and with them the Priest with a Clubbe, wherewith after these ceremonies hee killeth the childe on that blocke: which was once done in our presence.

d *Jcon. 35.*

Another d Religious Rite they obserue about the end of *Februarie*: they take the hide of the greatest Hart they can get (the hornes being on) and fill the same with the best hearbes which grow amongst them, hanging about the hornes, necke, and bodie, as it were Garlands of their choicest fruits. Having thus sowed and trimmed it, they bring the same with songs and Pipes, and set it on a high Tree, with the head turned toward the East, with prayers to the Sunne, that hee would cause the same good things to grow againe in their Land. The King and his Magician stand nearest the Tree and beginne, all the people following with their Responds. This done, they goe their waies leauing it there till the next yeare, and then renew the same ceremony.

e *R. Laudon.*

*Bibault* e at his first coming had two of the Floridians aboard with him certaine daies, who, when they offered them meate refused it, giuing them to vnderstand that they were accustomed to wash their face, and to stay till sunne-set before they did eate: which is a ceremony common in all those partes. They obserue a certaine Feast called *Toya*, with great solemnitie. The place where it is kept is a great circuit of ground, swept and made neate by the women the day before: and on the Feast day they which are appointed to celebrate the Feast, come painted and trimmed with feathers, and set themselves in order. Three f others in differing painting and gestures follow with Tabrets, dauncing and singing in a lamentable tune, others answering them. After that they haue sung, danced, and turned three times, they fall to running like vnbridled Horses, through the middest of the thicke woods: the Indian women continuing all the day in weeping and teares, cutting the armes of the yong girles with muske-shelles, with hurling the bloud into the Aire, crying out three times, *He Toya*. Those that ranne through the Woods, returne two daies after, and then daunce in the middest of the place, and cheere vp those which were not called to the Feast. Their daunces ended, they deuoure the meate, for they had not eate in three dayes before. The Frenchmen learned of a boy, that in this meanwhile the *Iawas* had made inuocation to *Toya*, and by Magicall Characters had made him come that he might speake with him, and demanda diuers strange things of him, which for feare of the *Iawas* he durst not viter.

f These 3. are  
*Iawas*, which  
are Priests, Ma-  
gicians, and  
Physicians.

To prouoke them vnto reuenge against their enemies, they in their Feasts haue this custome. There is a Dagger in the roome, which one taketh and striketh therewith one that is thereunto appointed, and then places the Dagger where hee had it, and anone reneweth the stroke, till the Indian falling downe, the women, Girles, Boyes, come about him and make great lamentation, the men meane while drinking Cassine, but with such silence, that not one word is heard: afterwards they apply Mosse warmed, to his side to heale him. Thus doe they call to minde the death of their ancestors slaine by their enemies, especially when they haue inuaded, and returne out of their enemies country without the heads of any of them, or without any Captiues.

g *Ortel. Theat.*

These things following *Ortelius* gsaith, hee had from his Nephew *Calius Ortelius*, by the Relation of an eye-witnesse. The King giueth, or selleth rather, to euerie man his Wife. If a woman commit Adulterie, shee is bound to a Tree, her armes and legges stretched out all day, and sometimes whipped. A woman, three houres after shee is deliuered of a Childe, carries the Infant to the Riuer to wash it. They h obserue no discipline in their Families with their Children. They haue Fleas, which bite so eagerly, that they leaue a great deformitie like a Lepry after: They haue winged Serpents, one of which I saw, saith *Nicolaus* h *Challusius*, the wings whereof seemed to enable it to flie a little height from the ground: The inhabitants were

h *Challus. expedit.  
in Florid. c. 3.*



were very carefull to get the head thereof, as was thought, for some superstition. *Botero* i saith, that they haue three sorts of Harts, and of one of them make the same commodities which we doe of our kine, keeping them tame, and milking them. The Spaniard hath three garrisons on the coast of Florida, *S. Iacomo*, *S. Agostino*, and *S. Philippo*.

i *Botero Rel. part. 1. lib. 5.*

They are <sup>k</sup> much addicted to venery, and yet abstaine from their wiues after conception knowne. When <sup>i</sup> *Ferdinando Soto* entred Florida, he there found amongst the Indians one *John Ortiz*, a Spaniard, which by the fittlety of the people, vnder colour of deliuering a letter which they had fastned to a cleft cane, was taken and liued twelue yeares with them. *Vcita* the Lord of the place made him his Temple-keeper, because that by night the wolues came and carried away the dead corpses. Hee reported that these people are worshippers of the Deuill, and vse to offer vnto him the life and bloud of their Indians, or of any people, that they can come by: and when he will haue them doe that sacrifice vnto him, he speaketh vnto them, and tells them, that hee is a thirst, and enioynes them this sacrifice. They haue a prophēcie, That a white people should subdue them; wherein the French and Spanish haue hitherto failed in their attempts. *Soto* hauing in his greedy hopes neglected the many commodities hee might haue enioyed, to finde greater, was brought to such dumps that he thereon sickened, and after died. But before he tooke his bed, he sent to the Cacique of *Quigalta*, to tell him, that he was the childe of the Sunne, and therefore would haue him repaire to him: hee answered, That if he would drie vp the riuer, hee would beleue him. And when hee was dead, because he made the Indians beleue that the Christians were immortall, the Spaniards sought to conceale his death. But the Cacique of *Guachoya* busily enquiring for him, they answered that he was gone to heauen, as many times he did, and had left an other in his place. The Cacique thinking he was dead, <sup>m</sup> commaunded two young and well proportioned Indians to be brought thither, saying it was their custome to kill men, when any Lord died, to wait on him by the way: which their cruell courtesie the Spaniards refused, denying that their Lord was dead. One Cacique asked *Soto* what he was, and why he came thither, he answered, That hee was the sonne of *G o d*, and came to teach them knowledge of the Law. Not so, saith the Cacique, if *G o d* bids thee thus to kill, steale, and worke all kinde of mischief.

k *Gasp. Ens. l. 3*  
l Discoverie  
of Florida and  
Virginia richly  
valedwed.

m *Benzo lib. 2.*

For their credulity in like case, *Landonniere* telleth, that a strange and vnheard-of lightning hapned within a league of their fort, which consumed in an instant 500 acres of meadow, being then greene, and halfe couered with water, together with the foules that were therein. It continued burning three dayes together, and made the Frenchmen thinke, that for their sakes the Indians had set fire on their dwellings, and were gone to some other place. But a certaine *Paraconssy*, which is one of their petty Kings, or Caciques, sent to him a Present, beseeching him to commaund his men that they should shoote no more towards his dwelling, thinking that the ordinance had caused all this; which occasion he vsed to his owne good, by arrogating that to himselfe which he saw their simplicitie conceiued of him. Within two dayes after this accident, fell such an heat, that the riuer (I thinke) was ready to seeth: and in the mouth of the riuer were found, dead therewith, fishes enow to haue laden 50 carts, wherof issued, by putrefaction, much sicknesse.

*Calos* is neare the Cape of Florida. The King thereof made his subiects beleue, that his forceries and charmes were the cause that made the earth bring forth her fruit <sup>n</sup> and that he might the easier perswade them, he retired himselfe once or twice a yeare to a certaine house, accompanied with two or three of his friends, where he vsed enchantments. If any man offered to see what he did, it cost him his life. Euery yeare he offereth a man in the time of haruest, which was kept for that purpose, and taken of such Spaniards as had suffered shipwracke on that coast.

n *Landon. was*  
tolde this of  
certaine Spaniards  
which liued in those  
parts.

They which further desire to know the riches and commodities of these Countries, may resort to the Authors in this Chapter mentioned. Sir *Francis Drake*, in the yeare 1586, besides his worthy exploits in other places, tooke the forts of *S. Iohn* and *S. Augustine*; whence he brought *Pedro Morales* and *Nicholas Burgoignon*, whose relations concerning that country *M. Hackeluyt* hath inserted among other his painfull labours.

David



<sup>o</sup> David Ingram ap. Hack.  
to. 3. Edit. 1.

David Ingram<sup>o</sup> reported many strange things which he saith he saw in these parts, elephants, horses, and beasts twice as bigge as horses, their hinder partes resembling grey-hounds; bulles with eares like hounds; beasts bigger then beares, without head or necke, but hauing their eyes and mouths in their breasts: and an other beast, *Corberius*, he calls him *Colluchio*, which is (saith he) the deuill in likenes of a dog, and sometimes of a calfe; with many other matters, wherein he must pardon me, if I be not too prodigal of my faith. He tells also of punishment of adultery by death, the woman cutting the adulterers throat, and the nearest kinsman, hers, after many prayers to the *Colluchio*, and a further punishment, in that they haue no quicke body buried with them to attend them into the other world, as all others haue. But they that list to belecue, may consult with the Author.

CHAP. VIII.

Of the Countries situate Westward from Florida and Virginia towards the South Sea.



hitherto we haue discovered those parts of this Northern America, which trend along the North sea, which the English & French Nations haue most made knowne vnto vs: further westward the midland Countries are not so well known; yet following our Spanish guides we here present them from their relations to your view. When as Cortez had conquered Mexico, as after followeth to be related, he was made Admirall of the South seas, but the gouernement of Mexico and new Spaine was, with the title of Viceroy, giuen to Don Antonio de Mendoza. These two, partly in emulation of each others glorie, partly in hope of enriching themselues, sought to discover vnkown lands; the one by Sea; the later, both by sea and land.

<sup>a</sup> In his letter to the Emperour ap. Hack.  
to. 3.

<sup>b</sup> Marco de Niza his relation.

The Viceroy sent <sup>a</sup> as he himselfe testifieth, Francis Vasquez de Coronado, and Frier Marco de Niza, with Stephen a Negro by land: out of whose relations we haue inserted that which concerneth our purpose. Marke<sup>b</sup> the Frier, and Stephen set forth with certaine Indians in this Discouerie: and Stephen going before, came to Ceuola, as Marke related, where hee was slaine: the Frier followed with his Indian guides, and passed thorough one place where was small store of victuall, because it had not there rained, as the Inhabitants affirmed, in three yeares space. The Indians called him *Hayota*, that is, a man come from heauen. He passed on further, led by the fame of *Cevola*, which with other six cities were reported to be vnder the gouernment of one Lord, & to haue houses of stone, consisting of diuers stories, where were many Turqueses, with many other strange reports of their markets, multitudes, and wealth. But because the Frier came not there for feare of the Negroes entertainment, let vs listen to <sup>c</sup> Francis Vasques, who came, saw, and overcame. An. 1540. he went with his army from Culiacan which is 200. leagues from Mexico, & after a long and tedious journey, he at last arriued in this prouince, and conquered (almost with the losse of himselfe) the first Citie of the seuē, which he called Granado. Twice he was stricken down with stones from the wall, as he offered to scale the same. He saith that their houses were of foure or fīue stories or lofts, to which they ascended on ladders: and that they had sellers vnder the ground, good, and paued. But those seuē cities were small townes, all standing in the compasse of foure leagues, all called by that generall name of *Cevola* or *Cibola*, and none of them particularly so called, but hauing other peculiar names, they were of like building. In this towne which he conquered stood 200 houses, walled about, and 300. others not walled. The Inhabitants had before remoued their wiues & wealth to the hill. He reporteth of beasts there, beares, tigres, lions, and sheep, as big as horses, with great hornes, & little tailes, Ounces also & stags. That which the Indians worshipped (as far as they could learne) was the water, which, said they, caused the corne to grow, and maintained their life. Hee found there a garment excellently embroidered with needle-work. Vasques went hence to Tiguez, to Cicuic, and to Quivira, as <sup>d</sup> Lopes de Gomara reporteth. This way is full of crooke-

<sup>d</sup> F. Lopez. c. 212.  
213. & 214.



crooke-backed oxen. Quivira is in forty degrees, and the Countrey is temperate. They saw ships in the Sea with bare Alcatrazes or Pelicans of gold and silver in their prowes, laden with merchandise: which they tooke to be of China or Cathay.

The men in these parts clothe & shooe themselves with leather: they haue no bread of any kinde of graine: their cheefe food is flesh, which they often eate raw, either for custome, or for lacke of wood. They eate the fatte as they take it out of the ox, & drink the blood hote (which of our bulls is counted poison) & the flesh they warme (for they seeth it not) at a fire of ox-dung. They rather may be said to rauē, then to eate it: and holding the flesh with their teeth, cut it with rasors of stone. They goe in companies as the Scythian *Nomades*, Tartarian Hords, & many other nations, following the seasons and best pasturings for their oxen. These oxen are of the bignes and colour of our buls, but their horns are not so great. They haue a great bunch vpon their shoulders, & more haire on their fore-part, then on the hinder: and it is like wooll. They haue, as it were, a horse-mane on their back-bone, and much haire, & very long, from their knees downwards. They haue great tufts of haire on their foreheads, and haue a kinde of beard vnder their chinnes and throates. The Males haue very long tailes, with a great knobbe or flocke at the end: so that in some respect they resemble a Lyon, in other the Camels, Horses, Oxen, Sheep, or Goates. They push with their hornes, and in their rage would ouertake and kill a Horse: for the Horses fled from them, either for their deformitie, or because they had neuer seene the like. The people haue no other riches: they are vnto them meate, drinke, apparell: their Hides also yeeld them houses, and ropes; their bones, bodkins; their sinewes and haire, thread; their Hornes, Mawes, and Bladders, Vessels; their dung, fire; the Calues-skinnes, budgets, where with they draw and keepe water.

e Oxen of Quivira.

*Gomara* also mentioneth their sheepe, which they so call because they haue fine wooll and hornes: they are as bigge as horses, weigh fifty pound weight a peece. There are also Dogges which will fight with a Bull, and will carry fifty pound weight in Sackes when they go on hunting: for when they remoue from place to place with their heards

The Winter is long and sharpe, with much snow in Cibola, and therefore they then keepe in their Cellars which are in place of Stoves vnto them. In the height of seuen and thirty degrees, at Tiguez, the cold was so extreme, that the horses and men passed ouer the Riuer vpon the Ice: They there tooke a towne f after fīue and forty daies siege, but with much losse, and little gaine. For the Indians killed thirtie horses in a night: and in an other slew certaine Spaniard, sent *Quando* vp into the country (they could not tell whether for Sacrifice, or for the shew) & wounded fiftie horses: they drunke Snow in stead of water: and seeing no hope to hold out, made a great fire, and cast therein all they had of worth, and then went all out to make way by by force; where they were all in manner slaine, but not vnreuenged, forcing some Spaniards to accompany them into the Regions of death, and wounding many more, both men and horses. The Snow continueth in these parts halfe the yeare. Quivira is more northerly, and yet more temperate. The Spaniards returned to Mexico in the end of the yeare 1542, to no small grieue of *Mendoza*, who had spent in this expectation 60000 ducats. Some Friars stayed, but were slaine by the people of Quivira, only one man escaped, to bring newes to Mexico.

f Taking of Tiguez.

Sir *Francis Drake* sailed on the other side of America to forty degrees of northerly latitude, and with cold was forced to retire, although the Sunne followed him all the way from Guatulco hither (which he sailed from the sixt day of Aprill to the fift day of Iune) as if that most excellent and heavenly Light had delighted himselfe in his societie, and acknowledged him for his sonne, more truly then the Spaniards (whereof anon we shall heare) or that *Phaeton* of the Poets, not able to compasse this compassing journey: once, he was so good a scholer and learned the sunnes instruction so well, that he folowed him in a watery field, all that his fiery circle, round about this earthly globe, carried with the mouing winde (as it were acry wings) new starres, islands, seas, attending and admiring the English colours: and first of h any Generall, loosed the girdle of the world; and encompassing her in his fortunate armes, enioyed her loue. But I loose

g *Ouid. Metamorph. libr. 2.*  
h *Magellanes* victorie (so was his ship called) had won this victorie, but lost his Generall.

my

i Sir Francis  
Drake.  
Hack. 10. 3.

my selfe while I finde him : and yet excellent names, I know not how, compell men to stand awhile, and gaze with admiration, if not with adoration. This our English knight landed on this coast in thirty eight Degrees, where the Inhabitants presented themselves vnto him, with presents of feathers, and kalls of net-worke, which hee required with great humanitie. The men went naked, the women knit loose garments of bull-rushes about their middles. They came a second time, and brought feathers, and bagges of Tabacco; and after a long Oration of one that was Speaker for the rest, they left their bowes on a hill, and came downe to our men : the women meane while remaining on the hill, tormented themselves, tearing their flesh from their cheekes, whereby it appeared that they were about some sacrifice. The newes being further spread, brought the King thither, which was a man of goodly stature : many tall men attended him: two Ambassadours with a long Speech of halfe an houre, signified his comming before. One, went before the King with a Scepter or Mace, whereon hanged two Crownes with three Chaines: the Crownes were of knit-worke, wrought artificially with diuers coloured feathers, the chaines of a bony substance. The King followed clothed in cony-skinnes: the people came after, all hauing their faces painted with white, blacke, and other colours, euery one bringing his present, euen the very children also. The Scepter-bearer made a lowd speech of halfe an houre, taking his words from an other which whispered the same vnto him, which with a solemne applause being ended, they came all downe the hill in order without their weapons: the Scepter-bearer beginning a song and dancing, wherein all the rest followed him. The King, and diuers others, made seuerall Orations or Supplications to the Generall, to become their King : and the King with a song did set the Crowne on the Generalls head, and put the chaines about his necke, honoring him by the name of *Hish*. The common sort leauing the King and his guard, scattered themselves, with their sacrifices, among our people, taking view of all, and to such as best pleased their fancie, which were the yongest, offered their sacrifices, with weeping, scratching, and tearing their flesh, with much effusion of blood. The English misliked their deuotions, and directed them to the liuing God: they shewed againe their wounds, whereunto the other applied plaisters and lotions. Every third day they brought their sacrifices, till they perceined that they were displeasing. And at the departure of the English, they (by stealth) provided a sacrifice, taking their departing verie grieuously.

k Nova Albion.  
l History of  
China by Fr.  
Juan Gonzalez  
de Mendoza.

They found heards of Deere feeding by thousands, and the country full of strange comies, headed like ours, with the feet of a Want, and taile of a Cat, hauing vnder their chins, a bagge, into which they gather their meate when they haue filled their body abroade. There is no part of the earth, wherein there is not some speciall likelihoode of golde or siluer. The Generall named the Countrey *k Nova Albion*. In the yere 1581. *l Augustine Ruiz*, a Frier, learned by the report of certaine Indians called *Conchos*, that toward the north there were certaine great townes, not hitherto discovered by the Spaniards: whereupon, he, with two other companions of his owne Order, and eight souldiers, went to seek these parts, and to preach vnto them. They came vnto the Province de los Tiguan, two hundred and fifty leagues Northwards from the mines of *Saint Barbara*, where one of the Friars was slaine by the Inhabitants. This caused the souldiers to returne backe, but the Friars staid still behind. The Franciscans fearing the losse of these their brethren, procured *Antonio de Espejo* *m* to vndertake this iourney, with a company of souldiers. He passing the *Conchos*, the *Passaquates*, the *Toboses*, came to the *Patarabueyes*, which is a great Prouince, and hath many townes, their houses flat roofed, and built of lime and stone, their streets orderly placed. The people are of great stature, and haue their faces, armes, and legges rased and powned. Here *n* were many Lakes of salt-water, which at a certaine time of the yeare waxeth hard, and becometh very good salt. The Caciques kindly entertained them with victualles and other presents, especially hides, and Chamois skinnes very well dressed, as well as those of Flanders: And passing many dayes iourney further Northwards, they came where the houses were foure stories high, well built, and in most of them, stoues for the winter season. The men and women weare shooes and boots with good soales of neats leather, a thing

m An. de Espejo  
Nouemb. 1512

n New Mexico.



thing not elsewhere to be seene in the Indies. In this prouince they found many Idoles, which they worshipped: and particularly they had in euery house an oratory for the deuill, whereinto they ordinarily carry him meate: and as the Papists erect Crosses vpon high-ways, so haue this people certaine high Chappells, very well trimmed and painted, in which they say the deuill vseth to take his ease, and to recreate himselfe as hee trauellet from one towne to an other. In the prouince of Tiguas there were sixteene townes, in one of which the Friers aforesaid were slaine. Six leagues from thence was the prouince Los Quires which worship Idoles as their neighbors: they saw there certaine Canopies, wherein were painted, the Sunne, Moone, and many Starres. It is in 37 $\frac{1}{2}$ . Hence they passed, keeping still their northerly course, and found a Prouince called Cuuames, where were five townes, one of which was Chia, which contained eight market places, the houses were plaistered and painted with diuers colours: they presented them curious mantles, and shewed them rich mettalls. Beyond this they came to the Ameies, and fiftene leagues thence, to Acoma, which is situate vpon a rocke: and hath no other entrance but by a ladder, or paire of staires, hewen in the same rocke: all their water was kept in cisterns. They passed hence to Zuny, which the Spaniards call Cibola, and there found three Spaniards left there by *Vasques* forty yeres before, which had almost forgotten their owne language. Westward from hence they came to Mohorze, where were exceeding rich mines of siluer, as likewise in some of the other. These parts seeme to incline toward Virginia.

Now that we haue heard of the in-land Discoueries by the Spaniards, and that Nova Albion of *Sr. Francis Drake*, let vs take some view of the Spanish navigation on these coasts.

*Cortes* the Conquerour of Mexico sent *Francis de Ulloa* with a fleet for discouerie, in the yeare 1539 from Acapulco, which came to Santa Cruz in California. They sailed ouer the gulf, and came to the riuer of Saint *Pater* and Saint *Paul*, where they beheld, on both sides, a goodly Country. I am loth to hold on with them in their voyage, lest I saile from my scope, and leaue the offended Reader behinde me. Here they found in their course burning mountaines, which cast vp fire, ashes, and sinoake in great quantitie. They encountered with a cruell storme, and being almost out of hope, they saw, as it were, a candle vpon the shrowdes of the Trinitie (one of their shippes) which the Mariners said was Saint *Elmo*, and saluted it with their songs and prayers. This is the darkenesse of Popery, to worship a naturall light: yea that which hath little more then being, and is an imperfect Mercor, is with them more perfect then humane, and must participate in diuine worship. Without the gulf of California they found store of great fish, which suffered themselves to be taken by hand: also they saw weedes floating on the Sea, fifty leagues together, round, and full of gourdes, vnder them were store of fish, on them store of fowle: they grow in fiftene or twenty sadome depth. They caught with their dogges, a beast very fat, haired like a goat, otherwise resembling a deere: in this, neither, that it had foure legs like vnto a Cowe full of milke. But because they had little dealing with the Inhabitants, I leaue them, and will see what *Fernando* & *Alarcon* can shew vs of this discovery. He was sent forth by *Antonio de Mendoza* the Vice-roy, in the yeare of our Lord 1540, with two shippes. Hee came to the bottome of the Bay of California, and there found a mightie riuer, which ranne with such furious violence, that they could scarce saile against it. Heere leauing the shippes with some of his company, hee passed vp with some peeces of ordnance, and two boates: and so drawing the boates with hausers, they made vp the riuer called Buena Guiz: they were iocountered with the Indian Inhabitants, who forbade them landing, but *Alarcon* hurling his weapons downe, and pulling out certaine wares to giue them, appeased their fury, and caused them also to lay downe their weapons, and receiue of him some trifles, which he gaue them. Two leagues higher many Indians came and called to him: these were decked after a strange manner, some had painted their faces all ouer, some halfe way, others had visards on with the shape of faces: they had holes in their noses, whereat certaine pendants hung, others ware shelles, hauing their eares full of holes,

o *Fran. Ulloa*  
apud *Ramus*.  
& *Hack. vol. 3.*

p *Fer. Alarcon*

holes, with bones and shels hanging thereat. All of them ware a girdle about their waste whereunto was fastned a bunch of feathers which hung downe behinde like a taile: They carried with them bagges of Tabacco. Their bodles were traced with cole, their haire, cut before, hung down long behind. The women ware bunches of feathers before and behind them. There were foure men in womens apparell. *Alarchon* perceiued by signes, that the thing they most reuerenced, was the Sunne, and therefore signified vnto them, that hee came from the Sunne; whereat they maruelled, and tooke curious view of him with greater reuerence then before; brought him abundance of foode, first flinging vp part of euery thing into the Aire, and after, turning to him to giue him the other part; offering in their Armes to carry him into their houses, and doing else whatsoeuer hee would haue them. And if any stranger came, they would goe and meet him, to cause him to lay downe his weapons, and if he would not, they would breake them in peeces. Hee gaue the chiefe of them small wares. They needed not pray them to help draw the boate vp the streame, euery one laboured to get hold of the rope: otherwise it had beene impossible to haue gotten vp against the current. He caused Crosse to be made and giuen them, with instruction to honour them, which they did with extasie of blinde zeale, kissing them, and lifting them vp, euery one comming for them till he had not paper and stickes enough for that purpose.

And as he passed further, hee met with one which vnderstood his interpreter, and asked of him many questions, to which he answered, that he was sent of the Sunne, which the other doubting, because the Sunne went in the skie, he said that at his going down and rising, he came neere the Earth, and there made him in that Land, and sent him hither to visit this Riuer and the people, and to charge them not to make further warres one vpon another. But why saith the Indian did he send you no sooner? hee answered because before he was but a child. A long dialogue thus passed betwixt them, the issue whereof was that the Indian cried out, they would all receiue him for their Lord, seeing he was the childe of the Sunne, and came to doe them good. This vse did hee make of their superstitious obseruation of the Sunne, which they worshipped because hee made them warme (said they) and caused their croppe to grow, and therefore of all things which they eate, they cast a little vp into the aire to him. They warre one vpon another (a thing common to all sauages) for small occasions: the eldest and most valiant guided the army (for in some places they had no Lord;) and of those which they tooke in the warre, some they burned, and from some they plucked out the hearts, and eate them. *Alarchon* caused a Crosse to be made of timber, commanding his owne people to worship it, and leauing it with the Indians, with instructions euery morning at the Sunne-rise to kneele before it. This they tooke with great deuotion, and would not suffer it to touch the ground, vntill they knew it by questioning, how deepe they should set it, with what composition of gesture to worship it, and the like curiosities of Paganish Christianitie. He was told, that this riuer was inhabited by three and twenty languages, that they married but one woman to one man, that maides before marriage conuersed not with men, nor talked with them, but kept at home and wrought: adultery was death: they burned the dead: widowes staid halfe a yeare or a whole yeare before they married againe. Euery family had their seuerall governor, other Ruler they had none. The riuer vsed at some times to ouerflow the bankes. These people told *Alarchon*, that in Cevola they had many blew stones, or turqueses, which they digged out of a rocke of stone, and when their Governors died, all their goods were buried with them: that they eate with napkins, many waiting at table: that they killed the Negro before mentioned, because he said he had many brethren, to whome they thought he would giue intelligence, and therefore killed him. An old man tolde him the names of two hundred Lords and people of those parts. This old man had a son clothed in womans attire, of which sort they had foure: these served to the sodomitical lusts of all the vnmarried yongmen in the country, & may not theselues haue to deale with any woman. They haue no reward for this their bestial trade, but haue liberty to go to any house for their food: when any of them die, the first son that is borne after, succeeds in their nuber.

As



As for the more Northerly parts, both within Land, and the supposed Strait of Anian, with other things mentioned in Mappes, because I know no certaintie of them, I leaue them. The way by sea from these parts to the Philippinas, two of our owne Nation haue passed, whose Voyage, <sup>r</sup> as also that exact Description of the same, by *Francisco de Gualle*, a Spanish Captaine and Pilot, Master *Hakluyt* hath related, who hath in these, and other labours of like nature, deeply engaged himselfe for his Countreys good, and of his Countrey-men meriteth an euerlasting name, and to me (though knowne at this time, only by those portraictures of his industrious spirit) hath beene as Admirall, holding out the light vnto me in these seas, and as diligent a guide by land, (which I willingly, yea dutifully, acknowledge) in a great part of this my long and wearisome Pilgrimage.

<sup>r</sup> *Linschoten* also in his third booke largely treateth of the course of these and other Navigations.

## CHAP. IX.

*Of New Spaine, and the conquest thereof by Hernando Cortes.*

**N**OW are wee safely arriued out of the South a Sea, and North vnknewne Lands, where we haue wildered our selues, and wearied the Reader, in this great and spacious Countrey of New Spaine. New Spaine is all that which lieth betweene Florida and California, and confines on the South, with Guatimala and Iucatan; how it came to be so called, asketh a long discourse, concerning the conquest thereof by *Cortes*, whose history is thus related.

<sup>a</sup> The Spaniards call all that the South sea, which is on the other side of America.

*Hernando* <sup>b</sup> *Cortes* was borne at Medellin in Andulozia, a Prouince of Spaine, *An.* 1485. When he was nineteene yeares old he sailed to the Iland of *S. Domingo*, where *Quando* the Gouvernour kindly entertained him. He went to the conquest of Cuba in the yeare 1511. as Clerke to the Treasurer, vnder the conduct of *Iames Velasques*, who gaue vnto him the Indians of Manicorao, where he was the first that brought vp kine, sheepe and mares, and had heards and flockes of them: and with his Indians he gathered great quantitie of gold, so that in short time he was able to put in two thousand <sup>c</sup> Castlins for his stocke, with *Andres de Duero* a Merchant. At this time *Christopher Morante* had sent (*Anno* 1517.) *Francis Hernandes de Cordona*, who first discovered Xucatan, whence hee brought nothing (except the relation of the Countrey) but stripes: whereupon *Iames Velasques* in the yeare 1518. sent his kinsman *Iohn de Giralua*, with two hundred Spaniards <sup>d</sup> in foure shippes: he traded in the Riuer of Tauasco, and for trifles returned much gold, and curious workes of feathers, Idols of gold, a whole harnesse or furniture for an armed man, of gold thinne beaten, Eagles, Lions, and other portaitures found in gold, &c. But while *Giralua* deferred his returne, *Velasques* agreed with *Cortes* to be his partner in the Discouery, which he gladly accepted, and procured licence from the Gouvernours in Domingo, and prepared for the Voyage.

<sup>b</sup> *Gomara*: the first part of the Conquest of the West Indies, translated into English by *T. Nicolas*.

<sup>c</sup> A Castlin is seuen shillings and six pence, as *The. Nicolas* the Translator saith.

<sup>d</sup> Of this Voyage, Reade *P. Martyrs* fourth Decade: and *Gomara* part. 1. and of all which followes in this Chapter.

*Velasques* afterwards vsed all meanes to breake off, in so much that *Cortes* was forced to enlarge all his owne stocke, and credit, with his friends in the expedition, and with five hundred and fiftie Spaniards in eleuen shippes, set saile the tenth of February 1519. and arriued at the Iland of Acusamil. The Inhabitants at first fled, but by the kinde entertainment of some that were taken, they returned, and receiued him and his with all kinde offices.

*P. Mart. Dec. 5. Gom. ubi supra.* and *Cortes* his owne letters to the Emperour.

They told him of certaine bearded men in Yucatan, whither *Cortes* sent; and one of them, *Geronimo de Aguilar* came vnto him, who told him, that by shipwracke at Iamaia, their Caruell being lost, twentie of them wandered in the boat without saile, water, or bread, thirteen or fourteen daies, in which space the violence of the current had cast them on shore in a Prouince called Maija, where, as they trauelled, seuen died with famine; and their Captaine *Valdinia* and other foure were sacrificed to the Idols by the

Cacike, or Lord of the Countrey, and eaten in a solemne banquet, and he with six other were put into a coupe or cage, to be fatted for another Sacrifice. But breaking prison, they escaped to another Cacike, enemy to the former, where all the rest died, but himselfe, and *Gonsalo Guerrero* a Marriner.

He had transformed himselfe into the Indian Cut, boring his nose full of holes, his eares iagged, his face and hands painted, married a wife, and became a Captaine of name amongst the Indians, and would not returne with this *Aguilar*.

*Cortes* with this new Interpreter passed vp the Riuer *Tauasco*, called of the former Discouerer, *Grijalua*, where the Towne that stood thereon, refusing to victuall him, was taken and sacked.

The Indians herewith enraged, assembled an armie of fortie thousand, but *Cortes* by his horse and Ordnance preuailed: the Indians thinking the Horse and Rider had beene but one Creature, whose gaping and swiftnesse was terrible vnto them, where-vpon they submitted themselues.

When they heard the Horses ney, they had thought the horses could speake, and demanded what they said: the Spaniards answered, these Horses are sore offended with you, for fighting with them, and would haue you corrected: the simple Indians presented Roses and Hennes to the beasts, desiring them to cate and to pardon them.

*Cortes* purposed to discouer further Westward, because hee heard that there were mines of gold, hauing first receiued their vassallage to the King his Master, to whom (he said) the Monarchie of the Vniuersall did appertaine.

These were the first Vassalls the Emperour had in New-Spaine. They named the Towne, where these things were done, *Victorie*, before called *Potonchan*, containing neere fife and twentie thousand houses, which are great, made of lime, and stone, and bricke, and some of mud-walls and rafters, couered with straw; their dwelling is in the vpper part of the house, for the moistnesse of the soile. They did eate mans flesh sacrificed.

The Spaniards sayled Westward, and came to Saint *Iohn de Vlbua*, where *Ten-dilli*, the Gouvernour of the Countrey, came to him with foure thousand Indians. He did his reuerence to the Captaine, burning Frankincense (after their custome) and little Strawes, touched in the bloud of his owne bodie: and then presented vnto him Victualls, and Iewells of Gold, and other curious workes of Feathers; which *Cortes* requited with a Collar of Glasse, and other things of small value. A woman slaue, giuen him at *Potonchan*, vnderstood their Language, and shee, with *Aguilar*, were his interpreters.

*Cortes* professed himselfe the seruant of a great Emperour, which had sent him thither, whose power he so highly extolled, that *Tendilli* marvelled, thinking there had beene no such Prince in the world as his Master and Soueraigne, the King of Mexico, whose Vassall he was, named *Mutezuma*. To him he sent the representations of these bearded men, and their Horses, Apparrell, Weapons, Ordinance, and other rarities, painted in Cotton Clothes, their Shippes, and Numbers.

These painted Cottons he sent by Posts, which deliuered them from one to another with such celeritie, that in a day and night the message came to Mexico, which was two hundred and tenne myles distant. *Cortes* had demaunded, whether *Mutezuma* had Gold? *Tendilli* affirmed, and *Cortes* replied, That he and his fellowes had a disease of the heart, whereunto Gold was the best remedie.

*Mutezuma* sent him many Cotton cloathes of diuers colours, many tusses of feathers, two wheeles, the one of siluer, with the signe of the Moone, and the other of gold, made like the Sunne, which they hold for Gods, and giue vnto them the colours of the mettalls most like them. Euery wheele was two yards and a halfe broad. These with other parts, of the present were esteemed worth twentie thousand Ducats.

*Mutezuma* also professed ioy, to heare of so great a Prince, and so strange people,



people, and promised prouision of all necessaries; but was very vnwilling that *Cortes* should come to see him, as he pretended. Yet *Cortes* persisted in that his desire of seeing *Mutezuma*, that he might further acquaint himselfe with the knowledge of those parts.

The silly Indians hauing neuer seene such strange sights, came daily to the Camp to see them: and when they heard the Ordnance discharged, they fell downe flat, thinking the heauens had fallen: the shippes they thought were the god of the aire, called *Quezalcoatl*, which came with the Temples on his backe, for they daily looked for him.

Amongst the rest, or rather aloofe off from the rest, were certaine Indians of differing habite, higher then the other, and had the gristles of their noses slit, hanging ouer their mouthes, and rings of Iet and Amber hanging thereat: their nether lippes also bored, and in the holes rings of gold and Turkeste-stones, which weighed so much, that their lippes hung ouer their chinnes, leauing their teeth bare. This vgliness they accounted gallantrie, and such vncouth deformitie to be the onely brauery. And thou Gallant that readest and deridest this madnesse of Fashion, if thine eyes were not dazeled with lightnesse (light I cannot call it) of selfe-reflected Vanitie, mightest see as Monster-like fashions at home, and more fashionly monster of thy selfe; thy cloathes and oathes, thy gestures and vestures, make thy naked Deformitie worse then their thus deformed nakednesse: both indeed seeme to haue receiued some hellish character (if there may be bodily representation) of that old Serpent in these new fashions, struing who shall shape himselfe neere to that mishapen vgliness, wherein the Indian iaggess himselfe out of humane lineaments, the other swaggers himselfe further out of all ciuill and Christian ornaments. But these fashion-mongers haue made me almost out of my fashion, and to forget my selfe, in remembering their forgetfulnesse.

These Indians of this new Cut, *Cortes* caused to come to him, and learned that they were of Zempoallan, a Citie distant thence a dayes iourney, whom their Lord had sent to see what Gods were come in those *Teucallis*, that is, Temples (so, it seemeth, they called the shippes;) which held no conuersation with the other Indians, as being not subiect to *Mutezuma*, but onely as they were holden in by force. Hee gaue them certaine toyes, and was glad to heare that the Indians of Zempoallan, and other their neighbours were not well affected to *Mutezuma*, but readie, as farre as they durst, to entertaine all occasions of warre with him.

He sailed from thence to Panuco, and passed the riuer farther, till he came to a little Towne, where was a Temple, with a little Tower, and Chappell on the toppe, ascended by twentie steppes, in which they found some Idols, many bloudie papers, and much mans blood, of those which had beene sacrificed; the blocke also whereon they cut open those Sacrifices, and the razors made of flint, wherewith they opened their breasts, which stricke the Spaniards with some horrour and feare. They passed a little further, and there hauing taken possession, in the Emperours name, of the whole Countrey, they founded the Towne *De la vera Cruz*. *Cortes* resigning his authoritie, and Officers being elected; and lastly, all with generall consent appointing *Cortes* their Captaine.

*Cortes* went forward to Zempoallan, where he was solemtnely receiued and lodged in a great house of lime and stone, whited with plaister, that shined in the Sunne, as if it had beene siluer; so did the siluer conceits of the Spaniards imagine, the desire of that mettall hauing made such an impression in their imagination, that they told *Cortes* before hee came at it, they had seene a house with walls of siluer.

Heere, and at Chiauiztlan, *Cortes* incited them to rebell against *Mutezuma*, and to become seruants to the Spaniards, which they did: and he vnder-hand so wrought, that *Mutezuma* tooke him for his friend.

All his intent was to fish in troubled waters, and to set them both by the ears, that he might watch opportunity to benefit himselfe. His own people rebelled, some of whom

he chastised with the halter and the whippe for example to the rest: and after caused all his shippes to bee funke closely, that they should not minde any returne. Hee left an hundred and fiftie men for the guard of the new Towne, vnder *Pedro de Henrico*, and with foure hundred Spaniards, fiftene horses, and six peeces of Artillery, and thirteene hundred Indians, they went from Zempoallan, and came to Zaclotan, the Lord whereof was *Olmiler* the subiect of *Mutezuma*, who to testifie his ioy, and to honour *Cortes*, commanded fiftie men to be sacrificed, whose blood they saw new and fresh.

They carried the Spaniards on their shoulders, sitting on beeres, such as vse to carrie dead men. He bragged as much of the power of *Mutezuma*, as the Spaniards of their Emperour. Hee said he had thirtie vassals, each of which was able to bring into the field an hundred thousand men of warre, and sacrificed twentie thousand men yearly to the gods: in this he somewhat exceeded; the other was true, although some yeares the sacrifices also were thought to amount to fiftie thousand.

This Towne was great, and had thirteene Temples, in each of which were many Idols of stone of diuers fashions, before whom they sacrificed men, Doues, Quails, and other things with great perfumes and veneration.

Heere *Mutezuma* had fife thousand souldiers in garrison. *Cortes* passed from thence to Mexico by the frontiers of Tlaxcallan, which were enemies to *Mutezuma*, whom he might easily haue ouercome, but reserued partly for the exercise of his subjects to the warre, and partly for the sacrifices to his gods.

These ioyned an hundred and fiftie thousand men against *Cortes*, taking him for *Mutezuma's* friend: and yet every day sent him Guinney-cockes and bread, partly to espie his strength, and partly in a brauery, lest their glory should be obscured in the conquest of men already steruen.

But when in many skirmishes and fights they could not preuaile against that handfull of Spaniards, they thought they were preserued from harme by enchantments: and sent him three presents with this message; That if he were that rigorous god which eateth mans flesh, he should eat those fife slaues which they brought him, and they would bring him more: if he were the meeke and gentle god, behold frankinsence, and feathers: if he were a mortall man, take heere fowle, bread, and cherries. At last they made peace with him, and submitted their Citie to him.

Their Citie Tlaxcallan was great, planted by a Riuer side, which issued into the South-sea. It had foure streets, each of which had their Captaine in the time of warre. The government was an Aristocratie, hating Monarchie no lesse then tyranny. It had eight and twentie Villages, and in them an hundred and fiftie thousand households, very poore, but good warriours. They had one market-place so spacious, that thirtie thousand persons in a day came thither to buy and sell by exchange: for money they had none.

*Mutezuma* had sent before to *Cortes*, and promised tribute to the Emperour, whatsoeuer should be imposed; onely he would not haue him come to Mexico. And now he sent againe, that he should not trust that new friendship with the beggerly Nation of Tlaxcallan, and they againe counsellled him not to aduenture himselfe to *Mutezuma*.

*Cortes* held his determination for Mexico, and being accompanied with many of the Tlaxcantexas he went to Chololla, a little from whence *Mutezuma* had prepared an armie to entrappe him in the way; but he finding the trechery, it redounded vpon Cholollois, the same day they had thought to haue executed the same vpon him. For this end they had sacrificed ten children, fife males, and as many females, three yeares old, to *Quezalcoatl* their god, which was their custome when they began their warres. He out-going them in their owne art of subtiltie, entrapped their Captaines in Counsell, and sent his armie to spoile the Citie, where were slaine many thousands. There were twentie Gentle-men, and many Priests which ascended vp to the high Tower of their Temple, which had an hundred and twenty steppes, where they were burned, together with their gods and Sanctuary.

This



This Citie had twentie thousand households within the walls, and as many in the Suburbs. It shewed outward very faire and full of Towers, for there were as many Temples as dayes in the yeare, and euey one had his Tower. The Spaniards counted foure hundred Towers. It was the Citie of most deuotion in all India, whither they trauelled from many places farre distant in Pilgrimage. Their Cathedrall Temple was the best and highest in all New Spaine, with an hundred and twentie steppes vp to it. Their chiefe god was *Quetzalcoatl*, god of the Aire, who was (they say) founder of their Citie, being a Virgin, of holy life and great penance. Hee instituted fasting, and drawing of bloud out of their eares and tongues, and left precepts of Sacrifices. He neuer ware but one garment of Cotton, white, narrow, and long, and vpon that a mantle, beset with certaine red crosses. They haue certaine greene stones which were his, and are kept for great reliques: one of them is like an Apes head. Eight leagues from Chololla is the hill Popocatepec, or smoake-hill, which the Earth seemeth to haue erected as a Fort to encounter and assault the aire: now with smoakie mists endeuouring to choake his purer breath, another while with violent flames, and naturall fire-workes threatening to ioyne league with his elder and superiour brother to disinherite him: sometimes with showers of ashes and imbers, as it were; putting out the eyes, and sometimes with terrible and dreadfull thunders, rending the eares of that Airy Element; alwayes (such is the euent of warre) hurting and wasting it selfe, to endamage the enemy.

The Indians thought it a place of Purgatorie, whereby tyrannicall and wicked officers were punished after their death, and after that purgation passed into glorie.

The Spaniards aduentured to see it, but two onely held on their iourney, and had there beene consumed, had they not by a rocke beene shadowed from the violent eruption of the fire which then happened.

It chanced that the Earth, weary it seemeth of the warre, as hauing spent her store and munition, agreed on a truce which continued ten yeares: but in the year 1540. it brake forth into more violent hostilitie then before, quaking and renting it selfe with vnbridled passion: and whereas the Aire had alwayes a snowie garrison about her high tops, and frontiers to coole and quench her fiery showers, yet these did but kindle a greater flame, the ashes whereof came to Huexozinco, Quelaxcopan, Tepiaccac, Chololla and Tlaxcallan, and other places, ten, or as some say, fifteene leagues distant, and burned their herbes in their gardens, their fieldes of corne, trees, and clothes that they laid a drying. The *Vulcan, Crater*, or mouth whence the fire issued, is about halfe a league in compasse. The Indians kissed their garments (an honour done vnto their gods) which had aduentured themselues to this dreadfull spectacle.

*Cortes* drawing neere to Mexico, *Mutezuma* feared, saying, These are the people which our gods said should come and inherit this Land. He went to his Oratorie, and there shut vp himselfe alone, abiding eight dayes in prayer and fasting, with Sacrifice of many men, to asslake the furie of his offended deities. The Diuell biddes him not to feare, and that he should continue those bloudy Rites, assuring him that hee should haue the gods *Vitziliputzli* and *Tescatlipuca* to preserue him, saying, That *Quetzalcoatl* permitted the destruction at Chololla, for want of that bloudie sacrifice. *Cortes* passed a hill six miles in height, where by the difficultie of the passage, and of the cold (being alway couered with snow) the Mexicans might easily haue preuented his passing further. Hence he espied the lake, whereon Mexico and many other great Townes did stand, Iztacpallapan a Towne of ten thousand households, Coyoacan of six thousand, Vizilopuchtli of fiue thousand.

These Townes are adorned with many Temples and Towers, that beautifie the Lake. From Iztacpallapan to Mexico is two leagues, all on a faire caufey, with many draw-bridges, thorow which the water passeth. *Mutezuma* receiued *Cortes* with all solemnitie on the eight of Nouember 1519, into this great Citie, excusing himselfe of former vnkindnesses the best hee could. Of his house, and Maiestie;

and the diuine conceit the people had of him, we shall speake after more fully, as also of the Temples, Priests, Sacrifices and other remarkeable things of Mexico.

*Mutezuma* provided all things necessary for the Spaniards and Indians that attended them: euen beddes of flowers were made, in place of litter for their horses. But *Cortes* disquieted with these thoughts which commonly attend Ambition, discontent in the present, hopes and feares of the future, vsed the matter so, that he tooke *Mutezuma* prisoner, and detained him in the place appointed for the Spaniards lodging, with a Spanish guard about him, permitting him otherwise to deale in all priuate or publike affaires, as before. Hereupon *Cacama*, Lord of Tezcucō, nephew to *Mutezuma*, rebelled, but by trechery of his owne people was presented prisoner to *Mutezuma*. He, after this, summoned a Parliament, where he made an Oration vnto his subjects, saying, That he and his predecessours were not naturalls of the Countrey, but his fore-fathers came from a farre Countrey; and their King returned againe, and said, he would send such as should rule them. And he hath now sent these Spaniards, saith he. Hereupon he counselled them to yeeld themselues vassals to the Emperour, which they did at his command, though with many teares on his part and theirs, at this farewell of their libertie. *Mutezuma* presently gaue to *Cortes*, in the name of tribute, great quantitie of gold and other iewels, which amounted to sixtene hundred thousand Castlins of gold, besides siluer.

*Cortes* had hitherto a Continuall victorie in Mexico without any fight: but newes was brought him of *Pamphilo de Naruaes*, who was sent with eightie horse, and some hundreths of Spaniards by *Velasques*, to interrupt the proceedings of *Cortes*: who leauing two hundred men in Mexico, with two hundred and fiftie other came suddenly in the night, and tooke *Naruaes* Prisoner, and returned to Mexico with *Naruaes* his company, now his followers also, where he found his men exceedingly distressed by the Citizens, for a murther committed in the great Temple at a solemne Feast, where in a religious daunce, they were slaine, for the rich garments and iewels they ware, by the Spaniards.

*Cortes* came in good time for the reliefe of his men: and *Mutezuma* caused the Mexicans to bridle their rage, which presently was renewed, and when *Mutezuma* was againe by his guardians, the Spaniards, caused to speake to the people: a blow of a stone on his temples wounded him, whereof three daies after he died.

*Cortes* had some thousands of the *Tlaxotecas* to helpe him, but was driuen to flee from Mexico with all his Spaniards and Indians, which he did closely in the night, but yet an alarme was raised, and the bridges being broken, much slaughter of his people was made by the Mexicans, and all his treasure in manner lost. They pursued after him also, and had two hundred thousand in the field: when it was *Cortes* his good happe to slay the Standard-bearer, whereupon the Indians forsooke the field. This battell was fought at Otumpan.

At Tlaxcallan, hee and his were kindly entertained; they had prepared before fiftie thousand men to goe to Mexico for his helpe, and now they promised him all offices of loyaltie and seruices. With their helpe he subdued Tepeacac: and built certaine Brigandines, or Frigats, which were carried many leagues on the backes of those Indians, and there fastened and finished, without which hee could neuer haue wonne Mexico.

In Tezcucō certaine Spaniards had beene taken, sacrificed and eaten, which *Cortes* now reuenged on them. Eight thousand men had carried the loose peeces and timber of this Nauy, guarded with twentie thousand Tlaxcallans, and a thousand Tamemez or Porters, which carried victualls attending. They calked them with Tow, and for want of Tallow and Oyle, they vsed mans grease, of such as had beene slaine in the warres. For so the Indians vsed to take out the grease of their sacrifices. *Cortes* had heere nine hundred Spaniards, of which fourescore and six were horsemen, three cast peeces of iron, fiftene small peeces of brasse, and a thousand weight of powder, and 100000. Indian souldiers on his side. He made a sluice or trench about twelue foot broad, and two fathome deep, halfe a league long, in which 40000 men.



men wrought fiftie dayes. Hee launched his Vessells, and soone ouercame all the Canoes of the Lake, of which were reckoned in all fūe thousand. The Spaniards brake the Conduits of sweet water, wherewith the Citie was wont to bee serued. *Quahurimoc*, now the new King of Mexico, receiuing encouragement from the diuellish Oracle, caused to breake downe the Bridges, and to exercise whatsoeuer wit or strength could doe in defence of his Citie, sometimes conquering, sometimes (as is the doubtfull chaunce of warre) conquered. *Cortes* had in Tezcuco ordained a new King, a Christian Indian, of the royall blood, whom much assisted him in this siege. The Spaniards being Lords of the Lake, and of the Causeyes, by helpe of their Galliot and Ordinance, they fired a great part of the Citie. One day the Mexicans had gotten some aduantage, and thereupon celebrated a Feast of Victorie. The Priests went vp into the Towers of *Tlatelulco*, their chiefe Temple, and made their perfumes of sweet Gummes, in token of victorie, and sacrificed fortie Spaniards, which they had taken captiues, opening their breasts, and plucking out their hearts for offerings to their Idols, sprinkling their blood in the Ayre, their fellowes looking on, and not able to reuenge it. They slew likewise many Indians, and foure Spaniards of *Alvarado's* companie, whome they ate in the open sight of the Armie. The Mexicans daunced, dranke themselves drunke, made bone-fires, stricke vp their Drummes, and made all solemne expressings of ioy. Dread, Disdaine, and all the Furies that passion or compassion could coniuere vp, had now filled the Spaniards hearts and their Indian partakers: and *Cortes*, that hitherto had hoped to referue some part of the Citie, now did the utmost that Rage and Reuenge could effect, helped no lesse within with Famine and Pestilence, then with Sword and Fire without. At last Mexico is rased, the Earth and Water shaying betwixt them what the Fire had left, and all which had sometime chalenged a lostie inheritance in the Ayre. Their King also was taken; all that mightie State subuerted: and as the Mexicans before had prophesied, That the Tlaxantleca's should againe build the Citie, if conquered, for them; if conquerors, for the Spaniards. It was re-built with a hundred thousand houses, fairer and stronger then before. The Siege lasted three moneths, and had therein two hundred thousand Indians, nine hundred Spaniards, fourescore Horses; seenteene Peeces of Ordinance, thirteene Galliot, and six thousand Cannons. Fiftie Spaniards were slaine, and six Horses: of the Mexicans a hundred thousand, besides those which died of Hunger and Pestilence. This was effected *Anno* 1521, on the thirteenth of August, which for that cause is kept festiuall euerie yeare.

## CHAP. X.

*Of the auncient inhabitants of New Spaine, and the  
Historie of their Kings.*

Maing now declared the subuersion of this State and Kingdome by the Spaniards, I hold it not amisse to looke backe vnto the first people which here inhabited, with the beginnings and proceedings of the Mexican Empire. The first inhabitants of New Spaine were very barbarous and sauege, which liued onely by Hunting, and for this reason were called *Chichimecas*. They liued naked, solitarie in the Mountaines, without Tillage, Policie, or any religious Ceremonies: their wiuues followed the same Hunting exercise, leauing their children tied in a Panier of Reedes to the boughes of some Tree. They did eate what they got in Hunting, raw. They eate also Snakes and Lizards, which they offered likewise in sacrifice to the Sunne, whome onely they worshipped, and that without any Image: they offered to him Fowles,

*a Botero, part. 1.  
l. 5.  
Ios. Acosta, l. 7.  
Lop. de Góm.  
part. 1.*



b *Navatalcas*  
signifieth well-  
speakers.

Fowles, from the Butterflie to the Eagle. And some remnants of the like beastly men are yet found, which doe great hurt, and will not, by either cunning or force of the Spaniards, be reduced to any other course. They seeme to haue learned the sauage nature of the wilde Beasts, of whome and with whome they liue. By this meanes it came to passe, that this wilde mountainous people left the best and most fertile part of the Countrey vnpeopled, which certaine remote Nations possessed, whome they called b *Navatalcas*, for their ciuilitie. These came from those Northerne parts, which now they call New Mexico. The *Navatalcas* paint their beginning and first Territorie in manner of Caues (because of their seuen Tribes) and men coming out of them. By the supputation of their Bookes this departure was aboue eight hundred yeares since, and (by reducing to our accompt) about the yeare of our Lord 720. Fourescore yeares they stayed on the way, the cause whereof they ascribe to their Gods, which spake visibly to them, and bad them seeke new Lands that had such signes as they notified.

Thus they proceeded in seeking those signes, and peopled the best parts, still remouing their habitations as they found more fertile Countries, leauing onely the aged, sicke, and wearie, with a few others to remaine in the former. And by these leisurely proceedings they entred the Land of Mexico; about the yeare 902, after our accompt. Those seuen Nations came not all at once; but first the Suchimilcos, next the Chalcas, and thirdly the Tepanetans, fourthly those of Tescuco, after them the Tlalluicans: the sixt were the Tlascaltecan, which helped the Spaniards to conquer Mexico, and therefore are exempted from tribute to this day. These expelled, as their Histories say, certaine Gyants, whome in pretence of friendship they had invited to a banquet, and in their drunkenesse stole away their weapons, and slew them. Neither doth this seeme a fable; for at this day are found dead mens bones, of incredible bignesse. I saw a tooth (sayth *Acosta*) at Mexico, in the yeare 1586, as bigge as the fist of a man, and according to this, all the rest was proportionable. Three hundred and two yeares after the first transmigration, those of the seuenth Caue or Line arriued, which is the Mexican Nation: they worshipped the Idoll *Uitzliputzli*, and the Deuill spake and gouerned this Nation. He promised to make them Lords ouer all, which the other six Nations possessed, and to giue them a Land plentiful in riches: whereupon they went forth, carrying their Idoll with them in a Coffer of Reedes, supported by foure of their principall Priests, with whome he talked, and communicated his Oracles and Directions. He likewise gaue them Lawes, and taught them the Ceremonies and Sacrifices they should obserue. And euen as the pillar of Cloud and Fire conducted the Israelites in their passage through the Wilderneffe, so this apish Deuill gaue them notice when to aduaunce forwards, and when to stay. The first thing they did wherefoeuer they came, was to build a house or Tabernacle for their *Uitzliputzli*, which they set alway in the midst of their Campe, and there placed the Arke in the midst of the Altar. This done, they sowed the Land, and if their God commanded to gather, they did so, and if, to raise their Campe, they obeyed, leauing the aged, sicke, and weary, to gather the fruits, and to dwell there. The chiefe Captaine whom they followed was called *Mexi*, whence came the name of their c Citie and Nation. Their Idoll perswaded them, when some were bathing themselves in certaine Lakes, to remoue the Campe closely, and steale away their cloathes: whereat they which were thus forsaken, changed their language and manner of life, retaining alway their hatred to the Mexicans. They peopled the Prouince Mechouacan. From hence to Mexico is fiftie leagues, and vpon the way is Malinalco, which they say was peopled by a Witch and her family, whom by the commandement of their god they left behind, closely remouing the armie by night. They stayed in a place called Tuta, where by stopping a Riuer, they drowned a Plaine, and planted it round with Willowes and other Trees; and many liking the place, talked of staying there: whereat their God offended, threatened the Priests, and in the night slew those which had consulted of staying. Their hearts were found pulled out, and their stomackes opened, which, after that, they obserued in their Sacrifices. The Mexicans,

c Mexico and  
Mexicans.

by



by the aduise of their Idoll, proceeded, and by force made way through the Chalcas, and sent to the Lord of Culhuacan, who graunted them the place of *Ticaapan* to dwell in, which was full of Snakes and venomous Beasts, which by the helpe of their God they tamed. He would not suffer them to stay there, but commaunded them to proceede, and to seeke forth a woman, whome they should name the Goddesse of Discord. Whereupon they sent to the King of Culhuacan, to demaund his daughter to be Queene of the Mexicans, and mother of their God; who easily condescended, and sent his daughter gorgeously attyred. The same night shee arriued, by order of their God, she was murdered, and slayed, and a young man was couered with her skinne, with her apparrell thereon, and being placed neere the Idoll, was consecrated a Goddesse, and mother of their God, euer after worshipping the same, making an Idoll which they call *Toccy*, that is, our Grandmother. The King of Culhuacan hereupon warred against them, and chased them out of those parts, by which meanes they came to the place where Mexico now is. Here certaine old Priests or Sorcerers entring into a place full of water-Lillies, they met with a very faire and cleare current of Water, with Trees, Medowes, Fish, and other things, all very white, which were the signes their God had giuen them of their promised Land. In the night following, *Vuxliputzli* appeared in a dreame to an auncient Priest, saying, That they should goe seeke out a Tunal in the Lake, which grew out of a stone, vpon which they should see an Eagle feeding on smal Birds, which they should hold for the place where their Citie should be built, to become famous through the world. Hereupon the next day they all assembled, and diuiding themselves into bands, made that search with great diligence and deuotion.

In their search they met with the former water-course, not white (as it was then) but redde like bloud, diuiding it selfe into two streames, one of which was an obscure Azure. At last they espied the Eagle with wings, displayed toward the Sunne, compassed about with many rich feathers of diuerse colours, and holding in his Tal-lons a goodly bird. At this sight they fell on their knees, and worshipped the Eagle, with great demonstrations of ioy and thanks to *Vuxliputzli*. For this cause they called the Citie, which there they founded, <sup>d</sup> Tenoxiltan, which signifies, Tunal on a stone; and to this day carrie in their Armes an Eagle vpon a Tunal, with a bird in his Tal-lon. d Mexico Te-  
noxiltan.

The next day following, by common consent, they made an Heremitage, adioyning to the Tunal of the Eagle, that the Arke of their God might rest there, till they might haue meanes to build him a sumptuous Temple. This they made of Flagges and Turfes, couered with Straw. Afterwards they consulted to buy of their neighbours Stone, Timber, Lime, in exchange of Fish, Fowles, Frogges, and other things which they hunted for in the Lake: by which meanes they procuring necessaries, built a Chappell of Lime and Stone, and laboured to fill vp part of the Lake with rubbish. The Idoll commaunded, that they should diuide themselves into foure principall quarters about this house, and each part build therein: to which he enioyned certaine Gods of his appointment, called *Calpultetco*, which is, *Quarter-Gods*. This was the beginning of Mexico.

This diuision seemed not equall to some of the Ancients, who valued their deserts farre about their allotted portion, who therefore separated themselves, and went to Tlacedulco: whose practises against the Mexicans caused them to chuse a King, to which Soueraignetic was chosen *Acamaputzli*, Nephew to the King of Culhuacan, and of the Mexican bloud by the fathers side. Him by embassage they demaunded, and obtained in the name of their God, with this answere from the King of Culhuacan: *Let my grand-child goe to serue your God, and be his Lieutenant, to rule and gouerne his creatures, by whome wee live; who is the Lord of Night, Day, and Windes: Let him goe and be Lord of the Water and Land, and possesse the Mexican Nation, &c.*

Hee was solemnly welcommed by the Mexicans: *Welcome thou art* (sayth an

e Many of these Orations are expressed in *Acosta's* second booke at large, full of wittie inuentions and Rhetoricall flourishes.

an e Oratour vnto him in their name) to this poore House and Citie, amongst these *Weedes and Mudde*, where thy poore Fathers, Grandfathers, and Kinsfolkes endure what it pleaseth the Lord of things created. Remember Lord, thou comdest to be our defence, and to be the resemblance of our *Vitzliputzli*, not to rest thy selfe, but to endure a new charge: with many words of that effect, expressed in the Mexican Histories, referred by tradition; the children to that end learning them by heart, and these being as presidents to them which learned the Art Oratorie. After this, they were sworne, and he crowned. The Crowne was like that of the Dukes of Venice. His name *Acamapixtli* signifieth a handfull of Reedes, and therefore they carrie in their Annories a hand, holding many Arrowes of Reedes.

The Mexicans at this time were tributaries to the Tapanecans, whose chiefe Citie was *Azcapuzalco*: who iudging, according to the nature of Enuie and Suspicion, that they were so much weaker, how much the stronger they saw their neighbours, thought to oppresse them by a strange policie, in imposing an vncouth, and (in shew) impossible tribute: which was, that they should bring the Tapanecan King a Garden, planted and growing in the water.

In this their distresse, *Vitzliputzli* taught them to doe it, by casting earth vpon Reedes and Grassie layed in the Lake, and planting in this mouing Garden Maiz, Figges, Gourds, and other things, which at the time appointed they carried growing and ripe: a thing often since proued in that Lake, emulous no lesse of that glorie, to be accounted one of the *Wonders* in that *New World*, then those pensill Gardens, towred vp in the Ayre at Babylon, both here and there the reason of man, according to his naturall priuiledge, subiecting to his vse the most rebellious Elements of Ayre and Water.

*Acamapixtli*, the Mexican King, after he had reigned fortie yeares, died, leauing it to their choise to chuse his successour. They chose his sonne *Vitzilovitli*, which signifieth a rich Feather: They annointed him with an Ointment, which they call Diuine, being the same wherewith they annoint their Idoll.

f *Lop. de Gom.*  
part. 1.

Of their Coronation thus *Lopez de Gomara* sayth, That this was done by the High Priest, attyred in his *Pontificalibus*, attended with many others in Surplices, the Oyntment was as blacke as Inke. They blessed him, and sprinkled him foure times with holy Water, made at the time of the consecration of their God. Then they put vpon his head a Cloth, painted with the bones and skulls of dead men, clothed him with a blacke garment, and vpon that a blew, both painted with figures of Skulls and Bones. Then did they hang on him Laces, and bottles of Pouders, whereby he was deliuered from diseases and Witchcrafts. Then did he offer Incense to *Vitzliputzli*, and the High Priest tooke his Oath, for the maintenance of their Religion; to maintaine Iustice, and the Lawes; to cause the Sunne to giue his light, and the Clouds to raine, and the Earth to be fruitfull, &c. Lastly, followed the acclamations of the people, crying, *God saue the King*, with daunces, &c.

He being crowned, and hauing receiued homage of his subiects, obtained the King of *Azcapuzalco* his daughter to wife, by whom he had a sonne called *Chimalpopoca*, and procured a relaxation of tribute from his father in law. He was deuout in his superstitions: hauing reigned thirteene yeares, hee died. His sonne then but ten yeares old, was chosen in his roome, but was soone after slaine by the inhabitants of *Azcapuzalco*. The Mexicans enraged with this iniurie, assembled themselves, and an Orator, among many other words tells them, *That the Sunne is eclipsed and darkened for a time, but will returne suddenly in the choise of another King*. They agreed vpon *Izcoalt*, which signifieth a Snake of Rasors, the source of *Acamapixtli* their first King. The common people were earnest with this new King for peace with the Tapanecans, for the obtaining whereof they would carrie their God in his Litter for an intercessor. This was hindered by *Tlacaeltec* the Kings Nephew, a resolute and valiant young man, who also, with perill of his life, vndertooke an Embassage to *Azcapuzalco*, and there defied the King, annointing him with the ointment of the dead,



dead, after their manner. The commons of Mexico were herewith offended, and to pacifie them, the King indented with them, That if he lost the Field, they should eate him and his Nobles : they on the other side promising, if he did overcome, to become his tributaries (for before they enioyed much freedome) and to labour in his Fields and Houses, and to become his seruants in Warre and Peace. In fine, such was the valour of *Tlacaellec* the Generall, that the enemies were ouerthrowne, their Citie sacked, and the remainder of them made tributarie, the lands and goods of the conquered being diuided among the Conquerours, and some reserued to each quarter of Mexico, for the vse of their Sacrifices.

*Cuyacm* had the next place in the Mexican Conquests : who hauing invited the Mexicans to a banquet, in the end thereof sent for the last Seruice, womens habites, which they forced them to put on : but *Izcoalt* and *Tlacaellec* made them know, by their ruine, the manhood of the Mexicans. They subdued also the Suchimilcos, and Cuitlavaca, a Citie in the Lake ; Tescuco yeelded it selfe. *Izcoalt* after twelue yeares died, and *Moteguma* the first was chosen in his stead.

Presently after his Election they conducted him to the Temple with a great trayne, where, before the *Diune Harth* (so called in regard of the continuall fire there kept) they enthronized him. The King there drew bloud from his eares and legges with a Griffons tallons as a Sacrifice, and was congratulated with many Orations of the Priests, Ancients, and Captaines. And whereas before they had accustomed, in their Elections, to make great Feasts and Daunces, and wasted many Lights ; He brought in the custome, personally to make warre in some Prouince, thence to procure Sacrifices, to feast their Gods and men. This he performed at Chalco, from whence hee brought many Captiues, which on the day of his Coronation were sacrificed and eaten.

At this Feast all his Tributes were brought in with great solemnitie, each Prouince marching by it selfe, besides innumerable Presents. All commers were bountifully entertained, and the poore were clad with new garments, giuen them by the King. The Chalcas had taken a brother of *Moteguma*, and would haue made him their King, but he enioyning them to make a high Scaffold, ascended thereon, and telling them, the Gods would not permit, that to be a King, he should be a traytor vnto his Countrey, cast downe himselfe ; whose death *Moteguma* reuenged with the ruine of that whole Nation, conquering further vnto the North and South Seas, by the counsell and courage of *Tlacaellec*. This King instituted new Ceremonies, and encreased the number of the Priests : he built the great Temple of *Vuxliputzli* & sacrificed great numbers of men at the dedication. Hauing reigned eight and twentie yeares, hee died.

*Tlacaellec* was chosen his successour by the foure Deputies, and the two Lords of Tescuco and Tacuba (these were the Electors) but refused the Empire, as being fitter for the common good, as an instrument to another, then if himselfe welded the Scepter. At his nomination they chose *Ticotic*. sonne of the late King, and piercing his nostrills, for an ornament put an Emerald therein. He, in seeking captiues for the solemnitie of his Coronation, lost more of his owne people, and after foure yeares was poysoned by his malecontent subiects.

*Axayaca* his brother succeeded, altogether of another spirit. In his time died *Tlacaellec*, chiefe author of the Mexican greatnesse, whom before in his age they vsed to carrie in his Chaire, on mens shoulders, to councill. He was buried more solemnly then any of the Kings, and his sonne was made Generall for the warres. *Axayaca* conquered Tequantepc, two hundred leagues from Mexico, thence to furnish the bloudie solemnities of his Coronation. He added to his Conquests Guatulco on the South Sea : in single combate ouercame the Lord of Tlatelulco, and subdued those Mexican-enemies of the Mexicans, setting fire on their Citie and Temple. After eleuen yeares he died, and *Anzol* the eight King was chosen. He punished the pride of Quaxulatlan, a rich Prouince, with those captiues, to celebrate his Coronation-Feast, and extended his dominion to Guatimala, three hundred leagues from Mexico. Hee  
much

much adorned his Royall Citie, pulling downe the old houses, and in their roome erected fairer. He let in a course of water to the Citie, because that of the Lake was muddie. But because they of Cuyoacan vsed these waters, the chiefe man of that Citie, which was a great Magician, sought to hinder it, whereby the King being provoked, sent to attach him. He escaped by his *Protean Arts*; now appearing like an Eagle, the second time like a Tygre, the third like a Serpent. But at last he was taken and strangled, and the Mexicans forced a Channell, whereby the water might passe to their Citie, the Priests meane-while casting Incense on the bankes, sacrificing the bloud of Quailles; others winding their Cornets: and one of the chiefe went attyred in a habite like to the Goddesse of the Waters, which was saluted and welcommed by all the people. All which things are painted in the Annales of Mexico: which Booke is now in the Vatican Librarie at Rome. Thus hee enuironed the Citie with water, like another Venice; and hauing reigned eleuen yeares, died.

*Moteczuma* the second was chosen, who before his Soueraigntie was of graue and stayed disposition, much addicted to his deuotions. He retyred himselfe into a Chapell, appointed for him in the Temple of *Vitzliputzli*, where (they say) the Idoll spake to him; wherein also hee hidde himselfe, after hee had intelligence of this Election. From thence he was ledde to the *Hartb of their Gods*, where he sacrificed, with drawing bloud from his eares and the calues of his legges. They attired him with the royall ornaments, and piercing his nostrills, hung thereat a rich Emerald. Being seated in his Throne, the King of Tescuco, one of the Electors, made an eloquent Oration, which *Iosephs Acofta* hath set downe word by word, and deserueth a roome here, if our hastie Pilgrimage would suffer.

This *Moteczuma* commaunded, That no Plebeian should serue him in any Office in his House, prouiding Knights and Nobles for that purpose. His Coronation was solemnized with Dances, Comedies, Banquets, Lights, and other pompe: the sacrificed captiues were of a farre Prouince toward the North Sea, which he subdued. *Mechovacan*, *Tlascalla*, and *Tapeaca* neuer yeelded to the Mexicans; which *Moteczuma* told *Cortes*, that he spared for the vse of his sacrifices, and the exercise of his souldiors. He laboured to be respected and worshipped as a God. It was death for any Plebeian to looke him in the face: He neuer set his foot on the ground, but was alwaies carried on the shoulders of Noblemen; and if he lighted, they layed rich Tapestry, whereon he did goe. He neuer put on one Garment twice, nor vsed one Vessell, or Dish, aboue once. He was rigorous in execution of his Lawes, and for that purpose would disguise himselfe, to see how they were executed, and offer bribes to the Iudges, to proooke them to iniustice; which, if they accepted, cost them their liues, though they were his kinsmen, or brethren. His fall is before declared: it shall not be amisse here to mention some prodigious fore-runners of the same. The Idoll of Cholola, called *Quetzacoalt*, declared, That a strange people came to possesse his Kingdome. The King of Tescuco, a great Magician, and many Sorcerers, told him as much. The King shut vp the Sorcerers in prison, where they vanished presently: wherefore he exercised that rage on their wiues and children, which he had intended against them. Hee sought to appease his angrie Gods by Sacrifices, and therefore would haue remoued a great stone, which by no humane industrie, would be moued, as refusing his attonement. Strange voices were heard, accompanied with Earthquakes and swellings of the waters. A prodigious Bird, of the bignesse of a Crane, was taken, which on his head had (as it were) a Glasle representing armed men, and in the Kings presence vanished. A stranger thing befell a poore man, who was taken vp by an Eagle, and carried into a certaine Caue, where hee let him downe, pronouncing these words; *Most mightie Lord, I haue brought him whome thou hast commaunded*. There he saw one like the King, lying asleepe; touching whome hauing receiued threatening Prophecies, hee was againe by that former Pursuiuant placed where hee had beene taken vp. These thinges, as deuillish illusions, abusing Gods Prouidence and Iustice, and imitating his Power, to robbe him of his glorie, deserue to be mentioned.

*Mute-*



*Muteçuma* having intelligence of *Cortes* his arriual, was much troubled, and conferring with his Counsell, they all said, that without doubt their great and ancient Lord *Queztzalcoatl*, who had said, that hee would returne from the East whither hee was gone, had now fulfilled his promise and was come. Therefore did hee send Embassadors with presents vnto *Cortes*, acknowledging him for *Queztzalcoatl*, (some-time their Prince, now esteemed a God) and himselfe his Lieutenant.

Concerning the State of Mexico vnder the Spaniards, *Robert*<sup>h</sup> *Tompson* who was there about the year 1555. saith, that then it was thought there were a thousand & five hundred households of Spaniards, and about three hundred thousand Indians. The Citie is enuironed with a Lake, and the Lake also with Mountaines about thirtie leagues in compasse; the raines falling from these Hills cause the lake.

In this Citie resideth the Viceroy, and here the highest Indian Courts are kept. There are weekly three faires or markets, abounding with plentie of commodities at a cheape price. Many Riuers fall into the Lake, but none goe out. The Indians know how to drowne the Citie, and would haue practised it, had not the Conspirators been taken and hanged. The Indians here are good Artificers, Gold-smithes, Copper-smithes, Black-smithes, Carpenters, Shooc-makers, Taylors, Sadlers, Embroderers, and of all other sciences, and worke exceeding cheape, liuing of a little. They will goe two or three leagues to a Faire, carrying not about a penny-worth of commodities, and yet maintayne themselves thereby.

*Miles*<sup>k</sup> *Philips* saith, that when *St. Francis Drake* was on the South Sea, the Viceroy caused a generall muster to be made of all the Spaniards in Mexico, and found about seven thousand households, and three thousand single men, and of Mestizoes twentie thousand.

*Mr. Chilton*<sup>l</sup> testifieth, that euery Indian payeth tribute to the King twelue Realls of Plate, and a Hauneg of Maiz, (five Haunegs make a quarter English) and euery Widdow halfe so much. And all their children, about fiftene yeares old, pay after the same rate. He hath great gaine by his fifths, and by the Popes Bulls: this leaden ware was worth to the King at first about three Millions of gold yearly. The greatnesse of exactions caused two rebellions whiles he was there, and the King will not suffer them to haue Oile or Wine there growing, although the earth would prodigally repay them, that they may still haue neede of Spaine. *Tlaxcalla*, for their merits in the conquest of Mexico, as before is shewed, is free: only they pay a handfull of wheat a man in signe of subiection: but some later encrochers haue forced them to till at their owne charge as much ground as their tribute would amount to. There are in it two hundred thousand Indians.

Some of the wild people in New Spaine are deadly enemies to the Spaniards, and eate as many as they get of them. *John Chilton* fell into their hands, but being sicke and leane, they thought (as a captiue wench told him) that he had the Pox, and was but vnholosome foode, and so let him depart. It is an ill winde that blowes none to good: sicknesse, the harbenger of death, was to him preseruer of life.

Mexico is now an<sup>m</sup> Vniuersitie, and therein are taught those Sciences which are read in our Vniuersities of Europe. This Vniuersitie was<sup>n</sup> there founded by *Antonie Mendoza*, and King *Philp* erected a College of the Iesuits, *An. 1577*. Mexico is an Archbishoprick. There<sup>o</sup> be many Spanish Colonies or Plantations, *Compostella*, *Colima*, *Guadaleiara*, *Mechocan*, Citie of *Angele*, and others: whereof diuers are Episcopall Sees. In *Guastecan*, not farre from *Panuco*, is a Hill, from whence spring two Fountaines, one of black pitch, the other of red, very hot. To speake largely of New Galicia, *Mechuacan*, *Guastecan*, and other Regions, would not be much to the Readers delight, and lesse to my purpose.

<sup>h</sup> *R. Tompson*  
*ap. Hak.*

<sup>i</sup> *H. Haukes* *ap.*  
*Hak.*  
*Job. Horrop.*

<sup>k</sup> *Miles Philips.*

<sup>l</sup> *John Chilton.*

<sup>m</sup> *Botero.*

<sup>n</sup> *Gasp. Ens. l. 2*

<sup>o</sup> *Ortel. Theat.*

## CHAP. XI.

Of the Idols and Idolatrous Sacrifices of  
New Spaine.

a Naturall &  
morall Hist. of  
the Indies.  
lib. 5. cap. 3.



b Hernando  
Cortes.  
Acosta. l. 5. c. 9.

c Gemar part I  
calls him the  
God of Pro-  
vidence.

d Cholula.

He Indians (as *Acosta*<sup>a</sup> obserueth) had no name proper vnto God, but vse the Spanish word *Dios*. fitting it to the accent of the Cuscan or Mexican tongues. Yet did they acknowledge a supreme power, called *Vitziliputzli*, terming him the Most puissant, & Lord of all things, to whom they erected at Mexico the most sumptuous Temple in the Indies. After the *Supreme God* they worshipped the Sunne, and therefor ecalled *Cortes* (as he writ to the Emperour) Sonne of the Sunne. That *Vitziliputzli*<sup>b</sup> was an Image of wood, like to a man, set vpon an Azure-coloured stoole in a brankard or litter; at euery corner was a peece of wood like a Serpents head. The stoole signified that he was set in heauen. He had the forehead Azure, and a band of Azure vnder the nose, from one eare to the other. Vpon his head he had a rich plume of feathers, couered on the top with gold: he had in his left hand a white target, with the figures of fise Pine Apples, made of white feathers, set in a Crosse; and from aboue issued forth a crest of gold: At his sides hee had foure Darts, which, the Mexicans say, had beene sent from heauen. In his right hand he had an Azure staffe, cut in fashion of a waving Snake. All these ornaments had their mysticall sense. The name of *Vitziliputzli* signifies the left hand of a shining feather. Hee was set vpon an high Altar in a small boxe, well couered with linnen clothes, iewells, feathers, and ornaments of gold: and for the greater veneration he had alwaies a curtaine before him. Ioyning to the Chappell of this Idoll, there was a pillar of lesse worke and not so well beautified, where there was another Idoli called *Tlaloc*. These two were alwaies together, for that they held them as Companions, and of equall power. There was an other Idol in Mexico much esteemed, which was the *c* God of Repentance, and of Iubilees and Pardons for their sinnes. He was called *Texcallipuca*, made of a black shining stone, attyred after their manner, with some Ethnike deuises: it had eare-rings of gold and siluer, and through the neather lip a small Canon of Crystall, halfe a foot long, in which they sometimes put an Azure feather, sometimes a greene, so resembling a Turqueis or Emerald: it had the haire bound vp with a haire-lace of gold, at the end whereof did hang an eare of gold, with two fire-brands of smoke painted therein, signifying that he heard the prayers of the afflicted, and of sinners. Berwixt the two eares hung a number of small Herons. He had a iewell hanging at his neck, so great that it couered all his stomack: vpon his armes, bracelets of gold; at his nauill a rich greene stone, and in his left hand a fanne of pretious feathers of greene, azure, and yellow, which came forth of a looking glasse of gold, signifying that he saw all things done in the world. In his right hand hee held foure Darts as the ensignes of his iustice, for which cause they feared him most. At his festiuall they had pardon of their sinnes. They accompted him the God of Famine, drought, barrennesse, and pestilence. They painted him in another forme, sitting in great maiestie on a stoole, compassed in with a red Curtin, painted and wrought with the heads and bones of dead men. In the left hand was a Target with fise Pines, like vnto Pine-Apples, of Cotton; and in the right hand a little Dart, with a threatening countenance, and the arme stretched out, as if he would cast it: and from the Target came foure Darts. The countenance expressed anger, the bodie was all painted black, and the head full of quails feathers. *Quecaltuatl* was their God of the Aire.

In Cholula<sup>d</sup> they worshipped the God of Merchandise, called *Quetzalcoalt*, which had the forme of a man, but the visage of a little Bird with a red bill, & aboue, a combe full of warts, hauing also ranks of teeth, and the tongue hanging out. It carryed on  
the



the head a pointed Mitre of painted paper, a sibe in the hand, and many toyces of gold on the legs: it had about it gold, siluer, iewells, feathers, and habits of diuers colours: and was set aloft in a spacious place in the Temple. All this his furniture was significant. The name importeth Colour of a rich feather. No maruell if this God had many suters, seeing *Game is both God and godlinesse to the most*; the whole world admiring and adoring this *Mammon* or *Quetzanicoatl*. *Tlaloc* was their God of water: to whom they sacrificed for raine.

They had also their Goddesse<sup>e</sup>, the chiefe of which was *Tozi*, which is to say, *Our c* *Gomara*  
*Grand-mother*, of which is spoken before; shee was slaid by the command of *Uitzil-putzli*,  
*liputzli*, and from hence they learned to slay men in sacrifice, and to cloth the liuing  
with the skins of the dead. One of the Goddesse<sup>s</sup>, which they worshipped, had a  
sonne who was a great hunter, whom they of *Tlascalla* afterwards tooke for a God;  
being themselves addicted much to that exercise. They therefore made a great feast  
vnto this Idoll as shall after follow.

They had an other strange kinde of Idoll which was not an Image, but a true Man. For they tooke a captiue, and before they sacrificed him they gaue him the name of the Idoll, to whom he should be sacrificed, apparrelling him also with the same ornaments. And during the time that this representation lasted (which was for a yeare in some feasts, six moneths in some, in others lesse) they worshipped him in the same manner, as they did their God; he in the meane time eating, drinking, and making merrie. When hee went through the streets, the people came forth to worship him, bringing their almes, with children and sick folks, that he might cure and blesse them, suffering him to doe all things at his pleasure; only hee was accompanied with ten or twelue men, lest he should flee. And he (to the end hee might bee reuerenced as hee passed) sometimes sounded on a small flute. The feast being come, this fat foole was killed, opened, and eaten.

*Lopes<sup>e</sup> de Gomara* writeth, that the Mexicans had two thousand Gods<sup>s</sup>, but the  
chiefe were *Uitzilputzli* and *Tezcatlipuca*. These two were accompted brethren:  
There was an other God who had a great Image placed on the top of the Idolls chap-  
pell, made all of that Countrie feedes, ground, and made into past, tempered with chil-  
drens bloud, and Virgins sacrificed, whose hearts were plucked out of their opened  
breasts, and offered as first fruits to that Idoll. It was consecrated by the Priests with  
great solemnitie, all the Citizens being present, many deuout persons sticking in the  
dowie Image gold and iewells: after which consecration no secular person may touch  
that Image, nor come in his Chappell. They renew this Image with new dow many  
times, and *O terq, quaterq*, blessed man he, that can get any reliques of him. The Soul-  
diers thought themselves hereby safe in the warres.

At this consecration also a Vessell of water was hallowed with many ceremonies, and kept at the foot of the Altar for the Kings coronation, and to blesse the Captaines that went to the warres, with a draught of it.

Next after their Gods it followeth to speake of their<sup>b</sup> Goddesse sacrifices: where-  
in they surmounted all the Nations of the world in beastly butcheries. The persons  
they sacrificed were<sup>i</sup> captiues: to get which, they made their warres, rather seeking in  
their victories to take then to kill. Their manner of Sacrificing was this. They assem-  
bled such as should be sacrificed in the Pallisadoe of dead mens skulls, of which wee  
shall after speake, where they vsed a certaine ceremonie at the foot of the Palisado;  
they placed a great guard about them. Presently there stept forth a Priest attyred with  
a short surplesse full of tassels beneath, who came from the top of the Temple, bearing  
an Idoll made of Wheat & Mays mingled with hony, which had the eies thereof made  
of Greene glasse, and the teeth of the graines of Mays. He descended the steps of the  
Temple with all speede, and ascended by a little ladder vp a great stone, planted vpon  
a high terrasse in the midst of the Court. This stone was called *Quauxi-calli*, that is,  
the stone of Eagle: as he went vp and came downe, still he embraced his Idoll. Then  
went hee vp to the place, where those were which should bee sacrificed, shewing his  
Idoll to euery one in particular, saying vnto them, this is your God. This done, he des-

*f* *Lop. de Gom.*  
*part. i.*

*g* They had  
their *Venus*, &  
their *Bacchus*,  
and *Mars*, and  
other such Dei-  
ties in Mexican  
appellations, as  
the Heathen  
Greekes and  
Romans, as  
after shall ap-  
peare.

*h* *Acosta. l. 5.*  
*i* So (some say)  
from the like  
practise of the  
Ancients *Vi-*  
*ctima* was so  
called, & *hostia*  
*quasi a victio, et*  
*ab hoste.*

tended by the other side of the staires, and all such as should die, went in Procession to the place where they should be sacrificed, where they found the Ministers ready for that office. Six of the Priests were appointed to this execution; foure to hold the handes and feet of him that should be sacrificed, the fift to hold his head, the sixt to open his stomack, and pull out his heart. They called them *Chachalmua*, that is, the Ministers of holy thinges. It was a high dignitie wherein they succeeded their Progenitours.

The sixt, which killed the Sacrifice, was as a high Priest, or Bishop, whose name was different according to the difference of times and solemnities. Their habits also differed according to the times. The name of their chiefe dignitie was *Papa* and *Topilzm*. Their habite and robe was a red Curtaine with tassells below, a Crowne of rich feathers, Greene, White, and Yellow, vpon his head; and at his eares like pendants of gold, wherein were set greene stones, and vnder the lippe vpon the midst of the beard, he had a peece like vnto a small Canon of an Azure stone.

The sacrificer came with his face and handes shining black: the other five had their haire much curled, and tyed vp with laces of leather, bound about the midst of the head: vpon their forehead they carried small roundlets of paper painted about with diuers colours, and they were attyred in a Dalmatike robe of white wrought with black, in this attyre representing the Deuill. The Soueraigne Priest carried a great knife in his hand of a large and sharpe flint, another carried a collar of wood wrought in forme of a Snake, all put themselves in order before a Pyramidall stone which was directly against the dore of the Chappel of their Idoll. This stone was so pointed, that the man which was to bee sacrificed, being laied thereon vpon his back, did bend in such sort, as letting the knife but fall vpon his stomack, it opened very easily in the middest. Then did the guard cause them to mount vp certaine large staires in ranke to this place, and as euery one came in their order, the six sacrificers tooke him, one by one foot, another by the other; and one by one hand, another by the other, all naked, and cast him on his back vpon this pointed stone: where the fift of them put the collar of wood about his neck, and the high Priest opened his stomack with the knife with a strange dexteritie and nimblenesse, pulling out his heart with his handes, the which hee shewed smoking vnto the Sunne, to whom hee did offer this heat and fume of the heart: and presently he turned towards the Idoll, and did cast the heart at his face, & then cast away the body, tumbling it downe the staires of the Temple, there being not two foot space betwixt the stone and the first step. In this sort they sacrificed them all one after another. Their Masters, or such as had taken them, tooke vp the bodies and carryed them away, and diuiding them amongst them, did eate them. There were euery fortie or fiftie, at the least, thus sacrificed. The neighbour Nations did the like, imitating the Mexicans in this sacred Butcherie.

There was another kinde of Sacrifice, which they made in diuers feasts, called *Racaxipe Uelitzli* which is as much as the slaying of men, because they slayed the sacrifice (as is said) and therewith apparelled a man appointed to that end. This man went dancing and leaping through all the houses and market places of the Citie, euery one being forced to offer something vnto him: which, if any refused, he would strike him ouer the face with the corner of the skinne, defiling him with the congealed blood. This continued till the skinne did stinke, during which time much almes was gathered, which they imployed in necessities for their deuotions. In many of these Feasts they made a challenge betweene him that did sacrifice, and him that should bee sacrificed, thus: They tyed the slaue by one foot to a wheele of stone, giuing him a sword and target in his handes to defend himselfe: then stepped forth the other armed in like manner. And if hee that should bee sacrificed, defended himselfe valiantly against the other, hee was freed, and was reputed a famous Captaine: but if hee were vanquished, he was sacrificed on that stone whereto he was tyed.

They euery yeare gaue one slaue to the Priests, to represent their Idoll. At his first entrie into the office, after hee had bene well washed they adorned him with the Idols ornaments and name, as before is said: and if hee escaped before his time of Sacrifice

i Gomara saith, that the ancient persons, & sometimes the King himselfe, would put on this skinne, being of a principall Captaine.



Sacrifice was expired, the chiefe of his guard was substituted to that representation, and Sacrifice. He had the most honourable lodging in all the Temple, where hee did eate and drinke, and whither all the chiefe Ministers came to serue and honour him: he was accompanied with Noble men through the streets. At night they put him into a strong prison, and at the appointed feast sacrificed him.

The Deuill (*a \* Murderer from the beginning*) suggested to the Priests, when there seemed defect of these Sacrifices, to goe to their Kings, telling them that their Gods dyed for hunger, and therefore should be remembered. Then assembled they their people to warres to furnish their bloudie Altars. \* Joh. 8. 44.

There happened a strange accident in one of these Sacrifices, reported by men worthie of credit, That the Spaniards beholding these Sacrifices, a yong man whose heart was newly plucked out, and himselfe tumbled downe the staires, when he came to the botome, he said to the Spaniards in his language; *Knights they haue slaine mee.* The Indians themselues grew wearie of these cruell Rites, and therefore they easily embraced the Spaniards Christianitie: Yea, Cortes writ to the Emperour Charles, that those of *Mechoacan* sent to him for his law, being wearie of their owne, as not seeming good vnto them.

Some of the Spaniards <sup>k</sup> were thus sacrificed at Tescuco, and their horse-skinnes <sup>k</sup> tanned in the haire, and hung vp with the horse-shooes in the great Temple, and next to them the Spaniards garments, for a perpetuall memorie. At the siege of Mexico, they sacrificed at one time, in sight of their Countie-men, fortie Spaniards. <sup>k</sup> *Top. de Gom. part. 1.*

The <sup>l</sup> Mexicans, besides their cruelties, had other vn-beseeming Rites in their Religion: as to eate and drinke to the name of their Idolls, to pisse in the honour of them, carrying them vpon their shoulders, to annoint and besmeare themselves filthily, and other things, both ridiculous and lamentable. <sup>l</sup> *Acost. l. 5. c. 27*

They <sup>m</sup> were so deuout in their superstitions, and superstitious in their deuotions, <sup>m</sup> that before they would eate or drinke, they would take a little quantitie and offer it to the Sunne, and to the Earth. And if they gather Corne, Fruit, or Roses, they would take a leafe before they would sinell it, and offer the same: he which did not thus, was accompted neither louing nor loued of God. <sup>m</sup> *Gom. pa. 398*

The Mexicans in the siege of their Citie, being brought to all extremities, spake thus, as *Lopes* reporteth, vnto Cortes; Considering that thou art the child of the Sunne, why dost not thou intreat the Sunne thy Father to make an end of vs: O Sunne that canst goe round about the world in a day and a night, make an end of vs, and take vs out of this miserable life, for we desire death, to goe and rest with our God *Quetzanath*, who tarryeth for vs.

## CHAP. XII.

*Of the Religious places and persons in New Spaine: wherein is also handled their Penance, Marriages, Burialls, and other Rites, performed by their Priests.*



WE haue already mentioned the Temple of *Vitziliputzli* in Mexico, which requireth our further description. It <sup>a</sup> was built of great stones in fashion of Snakes tyed one to another: and had a great circuit, called *Coatepanzli*, that is, a circuit of Snakes. Vpon the top of euery Chappell or Oratorie, where the Idols were, was a fine pillar wrought with small stones black as ieat, the ground raised vp with white and red, which below gaue a great light: Vpon the top of the pillar were battlements wrought like Snailles, supported by two Indians of stone, sitting, holding candlesticks in their hands, which were like Croysants, garnished and enriched at the ends, with yellow and Greene feathers, and long fringes of the same. Within the circuit of this Court there were many <sup>a</sup> *Acost. l. 5. c. 13*

chambers of religious men, and others that were appointed for the Priests and Popes. This Court is so great and spacious, that eight or ten thousand persons did dance easily in a round, holding hands, which was an usuall custome there, howsoever it seemeth incredible. There were foure gates or entrics, at the East, West, North, and South, at euery<sup>b</sup> of which beganne a faire causey of two or three leagues long. There were in the midst of the Lake wherein Mexico is built, foure large causies. Vpon euery entrie was a God or Idoll, hauing the visage turned to the causie right against the Temple gate of *Vitziliputzli*. There were thirtie steps of thirtie fadome long, diuided from the circuit of the Court by a street that went betweene them. Vpon the top of these steps, there was a walke of thirtie foot broade, all plastered with chalke, in the midst of which walke was a Pallisado artificially made of very high Trees, planted in order a fadome a-sunder. These Trees were very bigge and all pierced with small holes from the foot to the top, and there were rods did runne from one Tree to another, to which were tyed many dead mens heads. Vpon euery rod were many skulls, and these rankes of skulls continue from the foot to the top of the Tree. This Pallisado was full of dead mens skulls from one end to the other, which were the heads of such as had beene sacrificed. For after the flesh was eaten, the head was deliuered to the Priests, who tyed them in this sort, vntill they fell off by morsells. Vpon the top of the Temple were two stones or Chappells, and in them the two Images of *Vitziliputzli* and *Tlaloc*. These Chappells were carued and grauen very artificially, and so high, that to ascend vp to it there were an hundred and twentie staires of stone. Before these Chappells there was a Court of fortie foot square, in the midst whereof was a high stone of five hand breadth, pointed in fashion of a Pyramide, placed there for the sacrificing of men as is before shewed.

<sup>b</sup> Gomara saith that the fourth was not a causey, but a street of the Citie.

<sup>c</sup> Gomar. part. 1

<sup>d</sup> Pet. Mart. Dec. 5. l. 4. saith that in largeness the situation of this Temple is matchable with a Towne of five hundred houses.

Gomara<sup>c</sup> saith, that this and other their Temples were called *Tencalli*, which significth Gods house. This Temple, he saith, was square, containyng euery way as much<sup>d</sup> as a Crosse-bow can shoot leuell: in the midst stood a mount of earth and stone fiftie fadome long euery way, built Pyramide-fashion, saue that the top was flat; and ten fadome square. It had two such Pyramide stones or Altars for sacrifice, painted with monstrous figures. Euery Chappell had three lofts, one aboue another, susteyned vpon pillars: From thence the eie with much pleasure might behold all about the Lake. Besides this Tower, there were fortie other Towers belonging to other inferior Temples; which were of the same fashion: only their prospect was not Westward, to make difference. Some of those Temples were bigger then others, and euery one of a seuerall God.

There was one round Temple dedicated to the God of the Aire, called *Quecalcoatl*, the forme of the Temple representing the aires circular course about the earth. The entrance of that Temple had a dore, made like the mouth of a Serpent, with foule and deuillish resemblances, striking dreadfull horror to such as entered. All these Temples had peculiar Houses, Priests, Gods, and Seruices. At euery dore of the great Temple was a large Hall and goodly buildings, which were common Armories for the Citie. They had other darke houses full of Idols of diuers mettalls, all embrewed with blood, the daily sprinkling whereof makes them shew black: yea, the walls were an inch thick, and the ground a foot thick with blood, which yecided a lothsome sent. The Priests entered daily therein, which they allowed not to others, except to Noble personages, who at their entrie were bound to offer some man to bee sacrificed to those slaughter-houses of the Deuill. There did continually reside in the great Temple five thousand persons, which had there their meate, drinke, and lodging; the Temple enioying great reuennues and diuers Townes for the maintenance thereof.

<sup>e</sup> Acost. l. 5. c. 13

Next<sup>e</sup> to the Temple of *Vitziliputzli* was that of *Tescalipuca*, the God of Penance, Punishments (and Prouidence) very high and well built. It had foure ascents; on the top was flat, an hundred and twentie foot broade; and ioyning to it was a Hall hangged with Tapestry, and Curtins of diuers colours and workes. The dore being low and large was alwaies couered with a vaile, and none but the Priests might enter.

All



All this Temple was beautified with diuers Images and Pictures most curiously : for that these two Temples were as the Cathedrall Church, the rest as parishionall. They were so spacious, and had so many Chambers, that there were in them places for the Priests, Colledges, and Schooles.

Without the great Temple, and ouer against the principall doore, a stonescast of distant was the Charuell house, or that *Golgotha* (before mentioned:) where vpon poles or stickes, and also in the walles (two Towers hauing no other stufte but lunc and skulles) *Andrew de Tapia* certified *Gomara*, that he, and *Gonsala de Vmbria* did reckon in one day, an hundred thirtie six thousand skulles. When any wanted supply was made of others in their roome.

*of Lop. Gomara part. I.*

*g Acoft. l. 5. cap. 15.*

Within this great Circuit of the principall Temple were two houses, like Cloisters, the one opposite to the other, one of men, the other of women. In that of women they were Virgins only, of twelue or thirteene yeares of age, which they called the Maids of Penance: they were as many as the men, and liued chastely, and regularly, as Virgins dedicated to the seruice of their God. Their charge was to sweepe and make cleane the Temple, and euery morning to prepare meate for the Idoll and his Ministers, of the Almes the Religious gathered. The foode they prepared for the Idoll were small Loaves, in the forme of hands and feete, as of March-pane: and with this bread they prepared certaine sauces, which they cast daily before the Idoll, and his Priests did eate it.

These Virgins had their haire cut, and then let them grow for a certaine time: they rose at midnight to the Idols Mattins, which they dayly celebrated, performing the same exercises which the Religious did. They had their Abbesses, who employed them to make cloth of diuers fashions, for the ornaments of their Gods and Temples. Their ordinary habite was all white, without any worke or colour. They did their penance at midnight, sacrificing and wounding themselues, and piercing the tops of their eares, laying the bloud which issued forth vpon their cheekes, and after bathed themselues in a poole which was within the Monasterie. If any were found dishonest, they were put to death without remission, saying, shee had polluted the house of their God.

They held it for an ominous token, that some Religious man or woman had committed a fault, when they saw a Rat or a Mouse passe, or a Batt in the Idol-Chappell, or that they had gnawed any of the vailles, for that they say, a Cat, or a Bat would not aduenture to commit such an indignitie, if some offence had not gone before: and then began to make inquisition, and discovering the offender, put him to death. None were receiued into this Monasterie, but the daughters of one of the six quarters, named for that purpose: and this profession continued a yeare, during which time, their fathers and themselues had made a vow to serue the Idol in this manner, and from thence they went to be married.

The other Cloyster or Monasterie was of yong-men, of eightene or twenty yeares of age, which they called Religious. Their crownes were shauen, as the Friars in these parts, their haire a little longer, which fell to the middest of their eare, except on the hinder part of the head, where they let it grow to their shoulders, and tied it vp in trusses. These serued in the Temple, liued poorly and chastely, and (as the Leuites) ministred to the Priests, Incense, Lights and Garments, swept and made cleane the holy Place, bringing wood for a continuall fire, to the harth of their God, which was like a Lampe that still burned before the Altar of their Idoll. Besides these, there were other little boyes that serued for manuell vses, as to decke the Temple with Boughs, Roses, and Reedes, giue the Priests water to wash, Rasours to sacrifice, and to goe with such as begged almes, to carrie it. All these had their superiours, who had the gouernement ouer them, and when they came in publike, where women were, they carried their eyes to the ground, not daring to beholde them. They had linnen garments, and went into the Citie foure or sixe together, to aske almes in all quarters, and if they got none, it was lawfull for them to goe into the Carne-fields, and gather that which they needed, none daring to contradict them.

There

h Mexican  
Vocaries, no  
lesse strict in  
that threefold  
cord which the  
Popish Voca-  
ries glorie of;  
Pouertie, Co-  
tinentie, Obe-  
dience, with o-  
ther will-wor-  
ships: yea, for  
the time, more  
austere.  
\* Tobacco.

There might not about fiftie liue in this penance, they rose at mid-night and sounded the Trumpets, to awake the people. Euery one watched by turne, least the fire before the Altar should die: they gaue the censer, with which the Priest at mid-night incensed the Idoll, and also in the morning, at noone, and at night. They<sup>h</sup> were very subiect and obedient to their Superiours, and passed not any one point commanded. And at mid-night after the Priest had ended his censuring, they retired themselves apart into a secret place, where they sacrificed and drew blood from the Calues of their legges with sharpe bodkins, therewith rubbing their Temples and vnder their Eares, presently washing themselves in a Poole appointed to that end. These yong men did not annoynt their heads and bodies with \* *Petum*, as the Priests did. This austeritie continued a yeare.

The Priests likewise rose at mid-night, and retired themselves into a large place where were many lights, and there drew blood, as the former, from their legges, then did they set these Bodkins vpon the battlements of the Court, stickt in straw, that the people might see. Neither might they vse one bodkin twice. The Priests also vfed great fasts of five or ten dayes together, before their great Feasts. Some of them to preserve their chastitie, slit their members in the midst, and did a hundred thinges to make themselves impotent, lest they should offend their Gods. They drunke no wine, and slept little, for that the greatest part of their exercises were by night.

They did vse also (that the selfe-tyrannising Catholike should not out-vie merits) to Discipline themselves with cords full of knots, wherein the people likewise came not behinde in cruell Processions, especially on the Feast of *Texcalpica*. lashing themselves with knotted *Manguet*-cords ouer the shoulders. The Priests fasted five dayes before that Feast, eating but once a day, and abstaining from their Wiues; the whips supplying those delicacies.

i *Lop. de Gom.*  
*part. 1. pag. 396.*

*Gomara*<sup>i</sup> speaketh of others, besides those yong ones before mentioned, which liued in those Cloysters, some being sick, for their reuerie; some in extreme pouertie, to finde reliefe; some for riches, for long life, for good husbands, for many children, and some for vertue: euery one abode there as long as they had vowed, and after vfed their libertie. Their offices were to spinne cotton, wooll, and feathers, and to weaue cloth for their Gods, and themselves, to sweepe all the holy roomes: they might goe on Procession with the Priests, but not sing, nor goe vp the staires of the Temple: their foode was boiled flesh and hot bread, receiued of almes, the smoke whereof was offered to their Gods: they ate and lay all together, but lay in their clothes.

k *Inf. Acost. l. 5*  
*cap. 14.*

Touching their Priests in Mexico<sup>k</sup>, there were some high Priests or Popes, euen vnder the same name, called by the Mexicans, *Papas*, as they should say, Soueraigne Bishops: others, as before you haue heard, were of inferiour ranke. The Priests of *Vitziliputzli* succeeded by linages of certaine quarters of the Citie, deputed for that purpose: and those of other Idolls came by election, or by being offered to the Temple in their Infancie. The daily exercise of the Priests was to cast incense on the Idolls, which was done foure times in the space of a naturall day: at breake of day, at noone, at sunne-set, at mid-night. At mid-night all the chiefe Officers of the Temple did rise, and in stead of Bells they did sound a long time vpon Trumpets, Cornets, and Flutes, very heauily; which being ended, he that did the Office that weeke, stepped forth attyred in a white Robe with a censer in his hand, full of coles, which hee tooke from the hearth, burning continually before the Altar; in the other hand he had a purse full of incense, which hee cast into the censer, and entring the place where the Idoll was, he incensed it with great reuerence; then tooke hee a cloth with the which hee wiped the Altar and the Curtins. This done, they went all into a Chappell, and there did beat themselves and draw blood with Bodkins, as is said: this was alwaies done at mid-night. None other but the Priests might intermeddle with their Sacrifices, and euery one did imploy himselfe according to his dignitie and degree. They did likewise preach to the people at some Feasts. They had reuennues, and great offerings.

l *Acost. l. 5. c. 26*

The Mexican Priests<sup>l</sup> were thus annoynted; they annoynted the bodie from the



the foote to the head, and all the haire likewise, which hung like tresses, or a horse-mane, for that they applied this vnction wet and moist. Their haire grew so, that in time it hung downe to their hammes, insomuch, that the weight made it burthen-some: for they neuer cut it vntill they died, or were dispensed with for their great age, or were employed in gouernements, or some honourable charge in the Common-wealth. They carried their haire in tresses of fixe fingers breadth, which they died blacke with the fume of Sapine, Firre, or Rosine. They were alwayes died with this tin&ture, from the foote vnto the head, so as they were like vnto shining Negros. This was their ordinarie vnction; they had an other, when they went to sacrifice or incense on the toppes of mountaines, or in darke Caues, where their Idoles were, vsing also certaine ceremonies, to take away Feare, and adde Courage. This Vnction was made with diuerse venomous beasts, as Spiders, Scorpions, Salamanders, and Vipers, which the boyes in the Colledges tooke and gathered together: wherein they were so expert, as they were alway furnished when the Priests called for them. They tooke all these together, and burnt them vpon the harth of the Temple which was before the Altar, vntill they were consumed to ashes. Then did they put them in Morters with much Tabacco or *Petum*, which maketh them loofe their force, mingling likewise with these ashes, scorpions, spiders, and palmers aliue. After this, they put to it a certaine seed being grownd, which they called *Olololuchqui*, whereof the Indians made drinckes to see Visions, for that the vertue of this herbe is to depriue men of sense. They did likewise grinde with these ashes blacke and hairie wormes, whose haire onelic is venomous: all which they mingled together with blacke, or the fume of rosine, putting it in small pots, which they set before their God, saying it was his meate, and therefore called it a Diuine meate. By meanes of this oyntment they became Witches, and did see and speake with the Deuill. The Priests, being flubbered with this oyntment, lost all feare, putting on a spirite of crueltie. By reason whereof they did very boldely kill men in their Sacrifices, went all alone in the night time to the mountaines, and into obscure Caues, contemned all wilde beasts, beleeuing, that Lions, Tygres, Serpents, and the rest fled from them by vertue hereof.

This *Petum* did also serue to cure the sicke, and for children, all resorted to them as to their Sauour, to apply vnto them this Diuine Physicke, as they called it. They vsed manifolde other superstitions to delude the people, in tying small flowers about their neckes, and strings with small bones of Snakes, commaunding them to bathe at certayne times, to watch all night at the Diuine harth, to eate no other bread but that which had beene offered to their Gods, that they should (vpon all occasions) repaire to their wisards, who with certaine graines tolde fortunes, and diuined, looking into keelers and pails full of water. The Sorcerers & <sup>m</sup>Ministers of the deuill vsed much to besmeare themselves. There were an infinite number of these witches, diuiners, inchanters, and the like: and still there remaine of them (but secret) not daring publicquely to exercise their superstitions.

m Their witches.

The Mexicans<sup>n</sup> had amongst them a kinde of Baptisme, which they did with cutting the eares and members of yong children, hauing some resemblance of the Jewish circumcision. This ceremonie was done principally to the sonnes of Kings and Noble men: presently vpon their birth the Priestes did wash them, and did put a little sword in the right hand, in the left, a Target. And to the children of the vulgar sort, they put the markes of their callings, and to their daughters, instruments to spinne, knit, and labour.

n Their rites vnto infants.

The <sup>o</sup>Priests also had their office in marriages. The Bridegroome, and the Bride stood together before the Priest, who tooke them by the hands, asking them if they would marry: vnderstanding their will, he tooke a corner of the vaile, wherewith the woman had her head couered, and a corner of the mans gowne, which hee tied together on a knot, and so led them thus tied to the Bridegroomes house, where there was a harth kindled. Then he caused the Wife to goe seuen times about the harth, and so the married couple sat downe together, and thus was the marriage contracted,

o Their marriages.

P Gomara. part.  
3 pag 389.

In other parts of New Spaine they vsed other marriage-rites; at Tlaxcallan the Bridegroom and Bride polled their heads, to signifie, that from thenceforth all childish courses should be laid aside. At Michuacan the Bride must looke directly vpon the Bridegroom, or else the marriage was not perfect. In Mixteopan they vsed to carrie the Bridegroom vpon their backs, as if hee were forced: and then they both ioyne hands, and knit their mantles together with a great knot. The Macatecas did not come together in twenty dayes after marriage, but abode in fasting and prayer all that while, sacrificing their bodies, and annoynting the mouths of the Idoles with their blood. In Panuco the husbands buy their wiues for a bowe, two arrowes, and a net; and afterwards the father in lawe speaketh not one word to his sonne in lawe for the space of a yere. When he hath a child, he lieth not with his wife in two yeres after, lest she should be with childe againe before the other bee out of daunger; some sucke twelue yeares: and for this cause they haue many wiues. No woman, while she hath her disease, may touch or dresse any thing. Adultery in Mexico was death: common women were permitted, but no ordinarie stewes. The deuill did many times talke with their Priests, and with some other rulers and particular persons. Great gifts were offred vnto him whom the deuill had vouchsafed this conference. He appeared vnto them in many shapes, and was often familiar with them. He, to whom he appeared, cartied about him painted, the likenes wherein he shewed himselfe the first time. And they painted his Image on their doores, benches, and euery corner of the house. Likewise, according to his *Protean* and diuersified Apparitions, they painted him in many shapes.

q Acost. li. 5. c. 8.

It belonged also to the office of the Priests and religious in Mexico, to interre the dead, and doe their obsequies. The places where they buried them were their gardens and courts of their owne houses: others carried them to the places of sacrifices, which were done in the mountaines: others burnt them, and after, buried the ashes in the temples, burying with them whatsoeuer they had of apparrell, stones & iewels. They did sing the funerall offices like Responds, often lifting vp the dead body, with many ceremonies. At these mortuaries they did eate & drinke; and if it were a person of qualitie, they gaue apparell to such as came. When one was dead, his friends came with their presents, and saluted him as if he were liuing. And if he were a King or Lord of some towne, they offered some slaues to bee put to death with him, to serue him in the other world. They likewise put to death his Priest or Chaplaine (for euery nobleman had a Priest for his domesticall holies) that he might execute his office with the dead. They likewise killed his cook, his butler, dwarfes, & deformed men, and whosoeuer had most serued him, though he were his brother. And to preuent pouerty, they buried with them much wealth, as gold, silver, stones, curtins, and other rich peeces. And if they burned the dead, they vsed the like with all his seruants, and ornaments they gaue him for the other world, & lastly, buried the ashes with great solemnitie. The obsequies continued tenne dayes with mournfull songs, and the Priests carried away the dead with innumerable ceremonies. To the noble-men they gaue their honorable ensignes, armes, and particular blazons, which they carried before the body to the place of burning, marching as in a Procession, where the Priests and Officers of the Temple went with diuers furnitures, and ornaments, some casting incense, others singing, and some making the drums and flutes to sound the mournfullest accents of sorrow. The Priest who did the office was decked with the markes of the Idoll which the Noble-man had represented: for all noble-men did represent Idoles and carry the name of some one.

r The Mexicalls  
honoured the  
best souldiers  
with a kinde of  
knighthood, of  
which were  
three Orders:  
one ware a red  
riband, which  
was the chief,  
the second was  
the Lion or ty-  
ger knight: the  
grey Knight  
was the meanest:  
they had  
great priuiled-  
ges. Acost. lib.  
6 ca 26.  
f Lop. de Gom.  
part. 1. pag. 383.

Their Knighthood had these funerall solemnities. They brought the corpse to the place appointed, and environing it, and all the baggage, with pine-trees, set fire thereon, maintaining the same with gummy wood, till all were consumed. Then came forth a Priest attired like a deuill, hauing mouths vpon euery ioynt of him, and many eyes of glasse, holding a great staffe with which he mingled all the ashes with terrible and fearefull gestures. When the king of Mexico sickened, they vsed forthwith to put a visor on the face of *Tezcatlipuca* or *Uitzilvitzli*, or some other idoll, which was not taken away till he mended or ended. If he died, word was presently sent into all his dominions for publike lamentations, and noble-men were summoned to the funeralls. The bodie

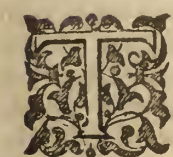
was



was laid on a matre, and watched foure nights, then washed, and a lock of haire cut off for a relike, for therein (said they) remained the remembrance of his soule. After this an Emerald was put in his mouth, & his body shrowded in seicenteene rich mantles, costly and curiously wrought. Vpon the vpper mantle was set the Deuice or Armes of some Idol, whereunto he had beene most deuote in his life time, and in his Temple should the body be buried. Vpon his face they put a vizot painted with fowle and diuellish gestures, beset with iewels: then they killed the sloue, whose office was to light the lamps, and make fire to the Gods of his pallace. This done, they carried the body to the Temple, some carrying targets, arrowes, mafes and ensignes, to hurle into the funerall fire. The high-priest and his crew receiue him at the temple gate with a sorrowfull Song, and after hee hath said certaine words, the body is cast into the fire there prepared for that purpose, together with iewells: also a dogge newly strangled, to guide his way. In the meane while two hundred persons were sacrificed by the Priests, or more, to serue him, as is said. The fourth day after, fiteene slauies were sacrificed for his soule, and vpon the twentieth day, five; on the sixtieth, three, &c. The ashes with the locke of haire was put in a chest, painted on the inside, with diuellish shapes, together with an other locke of haire which had beene reserued since the time of his birth. On this chest was set the Image of the King: the kindred offered great gifts before the same. The Kings of Mechua-can obserued the like bloudy rites: many Gentlewomen were by the new King appointed their offices in their seruice to the deceased, and while his body was burning, were mailed with clubbes, and buried foure and foure in a graue. Many women-slauies and free Maidens were slaine to attend on these Gentlewomen. But I would not burie my Reader in these direfull graues of men, cruell in life and death. Let vs seeke some Festiuall argument, if that may be more delightfull.

## CHAP. XIII.

*Of the supputation of times, Festiuall Solemnities, Colleges, Schooles,  
Letters, Opinions, and other remarkeable things  
in New-Spaine*



THE Mexicans a diuided the yeare into eigheteene monethes, ascribing to each twenty dayes, so that the five odde daies were excluded. These five they reckoned apart, and called them *the daies of nothing*: during the which, the people did nothing, neither went to their Temples, but spent the time in visiting each other: the sacrificers likewise ceased their sacrifices. These five daies being past, the first moneth began about the 26. of *Februrie*. Gomara<sup>b</sup> sets downe their monethes names in order. The Indians described them by pecuhar pictures, commonly taken of the principall Feast therein. They accounted their weekes by thirteene daies: they had also a weeke of yeares which was likewise thirteene. They reckoned by a certaine wheele, which contained foure weekes, that is, two and fiftie yeares. In the midst of this wheele was painted the Sunne, from which went foure beames or lines, in crosse, of distinct colours, greene, blew, red, and yellow; and so the lines betwixt these: on which they noted by some picture, the accident that befell any yeare, as the Spaniards comming, marked by a man clad in Red. The last night when this wheele was runne about, they brake all their Vessels and stuffe, put out their fire and all the lights, saying, that the world should end at the finishing of one of these wheelles, and it might be at that time; and then what should such things neede? Vpon this conceit they passed the night in great feare, but when they saw the day begin to breake, they presently beate many drummes, with much other mirth and musicke, saying, that God did prolong the time with another Age of two and fiftie yeares. And then began another wheele: the first day whereof they tooke from fire, for which they went to the Priest and made a solemne Sacrifice and Thanksgiuing. The twenty daies of each moneth were called by seuerall names, the first

a Acos. l. 6. c. 2.

b Gom. p. 317.

first *Cipailli* which signifieth a Spade, and so the rest a house, a Dogge, a Snake, an Eagle, a Temple, and the like. By this Calendar they keepe things in memory aboue nine hundred yeares since. The Indians of *Culhua* did beleeue that the Gods had made the world, they knew not how: and that since the Creation, foure Sunnes were past, and that the fift and last is the Sunne, which now giueth light vnto the world.

The first Sunne (forsooth) perished by water, and all liuing creatures therewith: the second fell from heauen, and with the fall slew all liuing Creatures, and then were many Giants in the countrey. The third Sunne was consumed by fire: and the fourth, by Tempest of Aire and Winde; and then mankinde perished not, but was turned into Apes: yet when that fourth Sunne perished, all was turned into darknesse, and so continued fife and twenty yeares: and at the fifteenth yeare, God did forme one man and woman, who brought forth Children, and at the end of other ten yeares appeared this fift Sunne newly borne, which after their reckoning is now in this yeare 1612, nine hundred and eightene yeares since. Three dayes after this Sunne appeared, they held, that all the Gods did die, and that these which since they worship, were borne in process of time.

At the end of euerie twentie dayes the Mexicans celebrated a Feast called *Tonalli*, which was the last day of euery moneth. The last day of the first moneth was called *Tlacaxipevaliztli*, on which, were slaine a hundred captiues in sacrifice, and eaten, others putting on the skinnes (as is before shewed.) Many of them would goe to the slaughter with ioyfull countenance, dauncing, and demanding almes, which befell to the Priests. When the greene corne was a foote aboue the ground, they vsed to goe to a certaine hill, and there sacrificed two children, a Gerle, and a Boy, three yeares old, to the honour of *Tlaloc*, god of Water, that they might haue raine: and because these children were free-borne, their hearts were not plucked out, but their throats being cut, their bodies were wrapped in a new mantle, and buried in a graue of stone.

When the fields of Maiz were two foote high, a Collection was made, and therewith were bought foure little slaues, betwixt the age of fife and seuen, and they were sacrificed also to *Tlaloc*, for the continuance of raine: and those dead bodies were shut vp in a Caue appoynted to that purpose. The beginning of this butcherie, was, by occasion of a drought which continued foure yeares, and forced them to leaue the Countrey. When the Maiz was ripe, in the moneth and Feast *Hueitoxotli*, euerie man gathered his handfull of Maiz, and brought it to the Temple for an offering, with a certaine drinke called *Atzli*, made of the same graine. They brought also *Copalli*, a sweete gumme, to incense the Gods, which cause the corne to growe. At the beginning of Summer, they celebrated the Feast *Tlaxuchimecaco*, with Roses and all sweete flowers, making Garlands thereof, to set on their Idoles heads, and spending all that day in dauncing. To celebrate the Feast *Tecuilhuitli*, all the principall persons of each Prouince, came to the Citie on the euening of the Feast, and apparelled a woman with the attire of the God of Salt, who daunced among a great company of her neighbours, but the next day was sacrificed with much solemnitie, and all that day was spent in deuotion, burning of incense in the Temple. The Merchants had a Temple by themselves dedicate to the God of Gaine: they made their Feast vpon the day called *Miccalhuitl*, wherein were sacrificed and eaten many captiues, which they had bought, and all the day spent in dancing.

In the Feast of *Vchpaniztli* they sacrificed a woman, whose skinne was put vpon an Indian, which two dayes together daunced with the Townes-men, celebrating the same Feast in their best attire.

In the day of *Hatamutzli* the Mexicans entred into the Lake with a great number of Canoas, and there drowned a Boy and a Gerle, in a little boat, which they caused to be suncke, in such sort, that neuer after that boat appeared againe, holding opinion, that those children were in company with the Gods of the Lake. That day they spent in feasting and annoynting their Idoles cheekes with a kinde of gumme called *Vli*.

When



When *Cortés* was gone out of Mexico, to encounter *Pamphilo de Narvaes*, and had left *Alvarado* in the Citie, he in the great Temple murdered a great multitude of gentlemen, which had there assembled in the great Temple, to their accustomed solemnitie, being six hundred, or (as some say) a thousand, richly attired and adorned, where they vsed to sing and daunce, in honour of their God, to obtaine health, children, victorie, &c.

In the moneth of Maie, the Mexicans made their principall feast to *Vitziliputzli*: two dayes before which, the religious Virgins or Nunnes mingled a quantitie of beetes with roasted Maiz, and moulded it with hony, making an Image of that paste, in bignesse like to the Idol of wood, putting in insted of eyes, grains of glasse, green, blew, or white, and for teeth, graines of Maiz. Then did all the Nobles bring it a rich garment like vnto that of the Idol, and being clad, did set it in an azured Chaire, and in a Litter. The morning of the feast being come, an houre before day, all the maidens came forth attired in white with new ornaments, which that day were called the sisters of *Vitziliputzli*: they were crowned with garlands of Maiz roasted and parched, with chaines of the same about their neckes, passing vnder their left armes. Their cheekes were dierd with vermilion, their armes from the elbow to the wrist were couered with red Parrots feathers. Thus attired, they tooke the Image on their shoulders, carrying it into the Court, where all the yongmen were, attired in red garments, crowned like the women. When the Maidens came forth with this idoll, the young men drew neere with much reuerence, taking the Litter wherein the Idoll was, vpon their shoulders, carrying it to the staires foote of the Temple: where all the people did humble themselves, laying earth vpon their heads.

After this, all the people went in proecession to a mountaine called *Chapultepec*, a league from Mexico, and there made sacrifices. From thence they went to their second Station called *Atlacayanaya*: and from thence againe to a Village which was a league beyond *Cuyoacan*, and then returned to Mexico. They went in this sort about foure leagues, in so many howers, calling this proecession *Upania Vitziliputzli*. Being come to the foote of the Temple staires, they set downe the litter with the Idoll, and with great obseruance draw the same to the top of the Temple; some drawing aboue, and others helping below, the Flutes and Drummes, Cornets, Trumpets, meane-while increasing the Solemnitie. The people abode in the Court. Having mounted, and plated it in a little lodge of Roses, presently came the yongmen, which strawed flowers of sundry kindes, within and without the Temple. This done, all the Virgins came out of their Conuent, bringing peeces of the same paste whereof the Idoll was made, in the fashion of great bones, which they deliuered to the yongmen, who carried them vp, and laide them at the Idols seete, till the place could receiue no more.

They called these morsels of paste, the flesh and bones of *Vitziliputzli*. Then came all the Priests of the Temple, euery one strictly obseruing his place, with Vailes of diuers colours and workes, garlands on their heads, and chaines of flowers about their neckes: after them came the Gods and Goddesses, whom they worshipped, of diuers figures, attired in the same liuerie. Then putting themselves in order about those peeces of paste, they vsed certaine ceremonies, with singing and dancing. By these meanes they were blessed and consecrated for the flesh and bones of the Idoll: which were then honoured in the same sort, as their God. Then came forth the sacrificers, who began the sacrifice of men, whereof they now sacrificed more then at other times: for this was their solemnest Festiuall. The sacrifices beeing ended, all the yongmen and Maides came out of the Temple attired as before, and being placed in order and ranke, one directly against another, they daunced by Drummes, which sounded in praise of the Feast, and of their God. To which song, all the ancientest and greatest men did answere, dancing about them, making a great circle as the manner is, the Yongmen and Maides remaining alwaies in the middest.

All the Citie came to this spectacle, and throughout the whole land, on this day

of *Vitzliputzli* his Feast, no man might eate any other meate, but this paste with Honie, whereof the Idoll was made: and this should bee eaten at the point of day, nor drinking till afternoone: The contrarie was sacrilegious: After the ceremonies ended, it was lawfull for them to eate any thing. During the time of this ceremonie they hid the water from their little Children, admonishing such, as had the vse of reason, to abstaine.

The ceremonies, dances, and sacrifices ended, they went to vncloath themselves, and the Priestes and Ancients of the Temple, tooke the Image of paste, and spoiled it of all the ornaments, making many peeces of it, and of the consecrated Rolles, which they gaue to the Communion, beginning with the greater, and continuing vnto the rest, both men, women, and children: who receiued it with teares, feare, reuerence, and other both affects, and effects of deuotion, saying, that they did eate the flesh and bones of their God. Such as had sicke folkes demanded thereof for them, and carried it with great reuerence and veneration. All such as did communicate were bound to giue the tenth part of this seele, whereof the Idoll was made.

The solemnitie of the Idoll beeing ended, an olde man of great authoritie slept vp into a high place, and with a loude voice preached their lawe and ceremonies. This Historie deserueth the longer Relation, because it do so much resembleth the Popish *Chimara*, and monstrous conception of *Transubstantiation*, and of their *Corpus Christi* Feast with other their Rites, to which *Acosta* also the relater compareth it, blaming the Diuell, for vsurping the seruice, and imitating the Rites of their Church, whereas their Church deserueth blame for imitating the Diuell and these his idolatrous Disciples, in their Stupendious monsters of opinion, and ridiculous offices of superstition. But you shall yet see a further resemblance.

Next to this principall Feast of *Vitzliputzli*, e was that of *Texcalipuca*, of chiefe estimation. This fell on the nineteenth day of *May*, and was called *Tozcolt*. It fell euery foure yeares with the Feast of Penance, where there was giuen full indulgence and remission of finnes. In this day they did sacrifice a captiue which resembled the Idoll *Texcalipuca*.

Vpon the euen this solemnitie, the Noble men came to the Temple, bringing a new garment like to that of the Idoll, which the Priest put vpon him, hauing first taken off his other garments, which they kept with great reuerence. There were in the Coffers of the Idoll many ornaments, iewels, eare-rings, and other riches, as bracelets, and precious feathers, which serued to no vse, and were worshipped as the God himselfe. Besides that garment, they put vpon him certaine ensignes of Feathers, with fannes, shadowes, and other things.

Being thus attired, they drew the Curtaine from before the doore, that all men might see. Then came forth one of the chiefe of the Temple, attired like to the Idoll, carrying flower in his hand, and a Flute of earth, hauing a very sharpe sound, and turning toward the East, he sounded it, and after that to the West, North, and South, he did the like.

This done, hee put his finger into the aire, and then gathered vp the earth which he put in his mouth, eating it in signe of adoration. The like did all that were present, weeping, and falling flat to the ground, inuocating the darknesse of the night and the windes not to forsake them, or else to take away their liues and free them from the labours they endured therein. Theeues, Adulterers, Murtherers, and all other offenders had great feare and heauinesse whiles the Flute sounded, so as some could not hide nor dissemble their offences. By this meanes they all demanded no other thing of their God, but to haue their offences concealed; powring forth many teares, with great repentance and sorrow, offering great store of incense to appease their Gods. All the Martialists, and resolute spirits, addicted to the Warres, desired with great deuotion of God the Creator, of the Lord, for whom we liue, of the Sunne, and of other their Gods, that they would giue them victorie against their enemies, and

d The New  
Catholikes of  
old Spaine,  
and old *Cac-*  
*olikes* of New  
Spaine alike  
in Supersti-  
tion.

e *Ac. l. 5. c. 2.*

f Mexican In-  
bilee.

g Their Re-  
liques.

h The Mexi-  
cans Lent  
begunne nor  
with ashes,  
but with dust.

strength



strength to take away many captiues for sacrifice. This ceremonious sounding of the Flute by the Priest continued ten daies, from the ninth of May to the nineteenth, with eating of earth, praying every day with eyes lifted vp to heauen, sighes and groanes as of men grieued for their sinnes. Yet did not they beleue that there were any punishments in the other life, but did these things to auert temporall punishments: they accounted death an assured rest, and therefore voluntarily offered themselves thereto. The last day of the Feast the Priests drew forth a litter well furnished with Curtins and pendants of diuers fashions: this litter had so many armes to hold by, as there were Ministers to carry it: all which came forth besmeared with blacke, and long haire, halfe in tresses with white sirings, and attired in the Idols luerie. Vpon this litter they set the image of *Texcalipuca*, and raking it on their shoulders, brought it to the foote of the staires. Then came forth the young men and Maidens of the Temple, carrying a great cord wreathed of chaines of roasted Mays, with which they enuironed the litter, and put a chaine of the same about the Idols necke, and a garland thereof on his head.

*i Gomara writerh otherwise as followeth in the end of this Chapter.*

The yong men and Maides weare chaines of roasted Mais, and the men Garlands, the Maides Miters made of rods couered with the Mais, their scete couered with feathers, and their armes and cheekes painted. The image being placed in the litter they strewed round about store of the boughes of Manguey, the leaues whereof are pricking. They carried<sup>k</sup> it on procession (two Priests going before with incense) in the circuit of the Court: and every time the Priest gaue incense, they lifted vp their armes as high as they could to the Idoll and the Sunne. All the people in the Court turned round to the place whither the Idoll went, every one carrying in his hand new cords of the threds of Manguey, a fadome long, with a knot at the end, wherewith they whipped themselves on the sholders even as they doe here (saith *Acesta*) on holy Thursday. The people brought boughes and flowers to beautifie the Court and Temple.

*k Their bloudy processions*

This done, every one brought their offerings, Jewels, Incense, sweet Wood, Grapes, Mays, Quails, and the rest. Quails were the poore mans offering, which he deliuered to the Priests, who pull off their heads, and cast them at the foote of the Altar, where they lost their bloud: and so they did of all other things which were offered. Every one offered meate and fruit, according to his power which was laide at the foote of the Altar and was carried to the Ministers chamber.

The offering done, the people went to dinner: the yong men and Maidens of the temple being busied meane-while to serue the Idoll with all that was appoynted for him to eate, which was prepared by other women who had made a vow that day to serue the Idoll. These prepared meates in admirable varietie, which beeing ready, the Virgins went out of the Temple in procession, every one carrying a little Basket of Bread in her hand, and in the other a dish of these meates. Before them marched an old man like to a Steward, attired in a white Surples downe to the calves of his legges, vpon a red iacker, which had wings in steede of sleeues, from which hung broad Ribands, and at the same a small Punipion fluke full of flowers, and hauing many superstitious things within it. This old man coming neere to the foote of the staires made lowly reuerence. Then the Virgins with like reuerence presented their meates in order: this done, the old man returnes leading their Virgins into the Conuent.

And then the yongmen and Ministers of the Temple come forth and gather vp their meate, which they carry to their Priests Chambers, who had fasted five daies, eating but once a day, not stirring all that time out of the Temple, where they whipped themselves as before is shewed. They did eate of these diuine meates (so they called it) neither might any other eate thereof. After dinner they assembled againe, and then was sacrificed one who had all that yeare borne the habit and resemblance of their Idoll. They went after this, into a holy place appointed for that purpose, whither the young men and Virgins of the Temple brought them their ornaments, and then they danced and sung, the chiefe Priests drumming and sounding other instruments. The Noble men in ornaments like to the yongmen, danced round about them.

They did not vsually kill any man that day, but him that was sacrificed, yet every

fourth yeare they had others with him, which was the yeare of Iubilee and full pardons. After sunne-set the Virgins went all to their Conuent, and taking great dishes of earth full of bread, mixed with Honey, couered with small Panniars, wrought and fashioned with dead mens heads and bones, carried the same to the Idoll, and setting them down retired, their steward Vshering them as before. Presently came forth all the yongmen in order, with Canes or Reedes in their hands, who began to runne as fast as they could to the top of the Temple-staires; euerie one struing to come first to the Collation. The chiefe Priettes obserued who came first, second, third, and fourth, neglecting the rest, these they praised, and gave them ornaments, and from thence forward they were respected as men of marke. The said Collation was all carried away by the yong men as great Reliques

This ended, the yongmen and Maides were dismissed: and so I thinke would our Reader, who cannot but be gluted with, and almost surfet of our so long and tedious feasting. Yet let me intreat one service more, it is for the God of game, who I am sure will finde followers and Disciples too attentue.

For the Feastuall of this Gaine God, *Quetzalcoalt*, the Marchants, his deuoted and faithfull obseruantes, forrie daies before, bought a slaue well proportioned to represent that Idoll for that space. First they washed him twice in a lake, called the lake of the Gods, and being purified, they attired him like the Idoll. Two of the Ancients of the Temple came to him nine daies before the Feast, and humbling themselves before him, said with a loude voice, Sir, nine daies hence your dancing must end, and you must die: and hee must answere, (whatsoever hee thinketh) In a good hower. They diligently obserued if this aduertisement made him sad, or if he continu'd his dancing according to his wont. If they perceiued him sad, they tooke the sacrificing Rasors, which they washed and clesed from the bloud, which thereon had remained, and hereof with an other liquor made of *Cacao*, mixed a drinke, which they said would make him forget what had been said to him, and returne to his former iollitie. For they tooke this heauinesse in these men to be ominous.

On the Feast day, after much honouring him, and incensing him, about midnight they sacrificed him, offering his heart to the Moone, and after cast it to the Idoll, letting the bodie fall downe the staires to the Marchants, who were the chiefe worshippers. These hearts of their sacrifices (some say) were burned after the Oblation to this Planet and Idoll. The bodie they sauced and dressed for a banquet about breake of day, after they had bid the Idoll good morrow with a small daunce.

This Temple of *Quetzalcoalt* had Chappels as the rest, and Chambers, where were Conuents of Priests, yong men, Maides, and Children. One Priest alone was resident which was changed weekly. His charge that weeke, after he had instructed the children, was to strike vp a Drumme at sunne-setting, at the sound whereof (which was heard throughout the Citie) euery one ended his Marchandise and retired to his house, all the Citie being as silent as if no body had beene there: at day breaking he did againe giue notice by his Drumme: for till that time it was not lawfull to stirre out of the Citie. In this temple was a Court wherein they danced, and on this Idols holyday, had erected a Theater, thirtie foote square, finely decked and trimmed, in which were represented Comedies, Maskes, & many other representations to expresse or cause mirth and ioy.

The Mexicans<sup>m</sup> had their schooles, and as it were Colleges, or Seminaries, where the Ancients taught the children to say by heart, the Orations, Discourses, Dialogues, & Poems, of their great Oraters and chiefe men, which thus were preferred by Tradition as perfectly as if they had been written. And in their Temples, the sonnes of the chiefe men (as *Peter<sup>a</sup> Martyr* reporteth) were shut vp at seuen yeares old, and neuer came forth thence till they were marriageable, and were brought forth to be contracted. All which time, they neuer cut their haire, they were clothed in blacke, abstained at certaine times of the yeare from meates engendring much bloud, and chastened their bodies with often fastings.

And

1 P. Mart. Dec. 5

Acost. l. 6. c. 7.

2 P. Mart. Dec. 5. l. 4.



And although they had not letters, yet they had their wheele for computation of time, (as is said before) in which their writings were not as ours from the left hand to the right, or as of the Easterne Nations, from the right hand to the left, or as the Chinois, from the top to the bottome: but beginning below did mount vpwards; as in that mentioned wheele, from the Sunne which was made in the Center, vpwards to the circumference. Another manner of writing or signing, they had, in circle wise. In the Prouince of Yucatan or Honduras, there were bookes of the Leaues of trees, folded and squared, which contained the knowledge of the Planets, of beasts and other naturall things, and of their Antiquities, which some blindly-Zealous Spaniards, taking for inchantments, caused to be burned. The Indians of Tescuco, Talla, and Mexico, shewed vnto a Iesuite their Bookes, Histories, and Calendars, which in figures and Hieroglyphicks represented things after their manner. Such as had forme or figure, were represented by their proper Images, other things were represented by Characters; and I haue seene, saith *Acosta*, the *Pater-noster*, *Aue Maria*, and Confession thus written. As, for these words, *I a Sinner doe confesse my selfe*, they painted an Indian, kneeling on his knees, at a Religious mans secte; *To God most mighty*, they painted three faces with their crownes, according to that painting blasphemie of the popish image-mongers, and so they went on in that manner of picturing the wordes of their Popish Confession; where Images failed, setting Characters; Their bookes for this cause were great, which (besides their engravings in stone, walles, or wood) they made of Cotton-wooll wrought into a kinde of paper, and of Leaues of Metl, folded vp like our broad-cloths, and written on both sides. Likewise they made them of the thinne inner-rinde of a Tree, growing vnder the vpper barke (as did also the auncient Latines, from whence the names of *Codex* and *Liber* for a Booke, are deriued by our Grammarians.) They did binde them also into some forme of bookes, compassing them with *Bitumen*: their Characters were of Fish-hookes, Starres, Snarres, Files, &c. Thus did they keepe their priuate and publike records.

There were some in Mexico, that vnderstood each other by whistling, which was ordinarily vsed by louers and theeuers, a language admirable euen to our wits, so highly applauded by our schollers, and as deeply delecting these Nations in termes of sleeknesse and simplicitie. Yea, in *Our Virginia* (so I hope and desire) *Cap. Smith* tolde mee that there are some, which the spacious diuorce of the wide streame notwithstanding, will by hallowes and howps vnderstand each other, and entertaine conference. The numbers of the Mexicans are simple, till you come to six, then they count six and one, six and two, six and three; ten is a number by it selfe, which in the insuing numbers, is repeated as in other languages till fiftene, which they reckon in one terme, ten, five, and one, and so the rest to twenty.

The Mexicans did beleue concerning the soule, that it was immortall, and that men receiued either ioy or paine, according to their deserts and liuing in this world. They held for an assured faith, that there were nine places appointed for soules, & the chiefe place of glory to beneere vnto the Sunne, where the soules of good men staine in the Warres, and those which were sacrificed are placed: that the soules of wicked men abide in the earth, and were diuided after this sort: children which were dead-borne, went to one place: those which died of age or other disease went to another: those which died of wounds or contagion, to a third: those which were executed by order of Iustice, to a fourth; but parricides, which slew their Parents, or which slew their Wiues or Children, to a fift. Another place was for such as slew their Maisters or Religious persons.

*Acosta* seemeth to deny that the Indians beleued any punishments after death, and yet sets downe an Oration made at *Mutezuma's* election, wherein hee is said to haue pierced the nine Vaults of heauen, which seemes to allude to this of *Gomara*.

Their burials also were diuers, as is shewed before: and here may be added, that hee which died for Adulterie, was shrowded like vnto their God of Lecherie, called *Tlaxoulerel*: hee that was drowned, like to *Tlaloc*: hee that died

died of drunkennes like to the God of Wine, *Ometochili*, the Souldiour, like to *Vitziliputzli*. But least you wish mee buried in like manner, which trouble as much my English Reader, with New-Spaines tedious Relations, as Old Spaines fastidious insulting spirits haue sometime done in English Nations, I will adventure further into the adioining Prouinces.

## CHAP. XIII.

Of Iucatan, Nicaragua, and other places betwixt New Spaine,  
and the Straites of Dariene.

a *Top. de Gom.*  
part 1. pa. 10. &  
gen. hist. c. 52.



b *P. Mart. Desc.*  
4. 1. 1.

c This towne  
was taken by  
Master William  
Parker.  
Anno 1596.

**I**ucatan<sup>a</sup> is a point of Land extending it selfe into the Sea, ouer against the Ile Cuba, and was first discovered by *Francis Hernandes de Cordona* in the yeare 1517. at which time one asking an Indian how this countrey was called, he answered *Tectetan Tectetan*, that is, I vnderstand you not, which wordes the Spaniards corrupting both in the sound and interpretation called it *Iucatan*. *Iames Velasques* Gouvernour of Cuba, sent his Cousin *Iohn de Griajua* the yeare after, who there fought with the Indians at *Campotan*, and was hurt. The Spaniards<sup>b</sup> went to a Citie on the shore which for the greatnes they called *Cayro* of that great Citie in Egypt. Here they found Turreted Houses, Stately Temples, waies paved, and faire market places. The houses were of stone or Bricke, and Lime, very artificially composed. To the square Courts, or first habitations of their houses they ascend by ten or twelue steppes. The roofoe was of Reedes, or stalkes of Hearbes. The Indians gaue the Spaniards Jewels of Golde, very faire and cunningly wrought, and were requited with Vestures of Silke and Wooll, Glasse-Beades, and little Bells. Their apparell was of Cotton in manifold fashions and colours. They frequented their Temples much, to the which the better sort paved waies with stone from their houses. They were great Idolaters, and were circumcised, but not all. They liued vnder lawes, and trafficked together with great fidelitie, by exchanging commodities without money. The Spaniards saw Crosses amongst them, and demanding whence they had them, they said that a certaine man of excellent beauty passing by that coast, left them that notable token to remember him: others said, a certaine man brighter then the Sunne died in the working thereof. The Spaniards sailed thence to <sup>c</sup> *Campechium*, a towne of three thousand houses. Here they saw a square Stage or Pulpit foure cubits high, partly of clammy Bitumen, and partly of smal stones, whereto the image of a man cutt in Marble, was ioined, two tourc-footed vnkowne beasts fastning vpon him, as if they would teare him in peeces. And by the image stood a Serpent all besmeared with blood, deuouring a Lyon, it was seuen and fortie foote long, and as bigge as an Oxe. These things I mention as testimonies of their Art in these barbarous places, and perhaps of their deuotion also. *Grijalua* or *Grisalua* seeing a Tower farre off at Sea, by direction thereof, came to an Iland called *Cosumel*, agreeing in priuate and publike manner of life with them of *Iucatan*: Their houses, Temples, apparell, and trade of Marchandise all one: their houses somewhere covered with Reedes, and where quarries were, with slate: many houses had marble pillars.

They found ancient Towers there, and the ruines of such as had been broken down and destroyed: there was one whereto they ascended by eightene steps or staires. The Gouvernour whom they supposed to be a Priest, conducted them to the Tower: in the top whereof they erected a Spanish Banner, and called also the Iland *Santa Cruce*. In the Tower they found chambers, wherein were marble Images, and some of Earth in the similitude of Beares. These they inuoked with loude singing all in one tune, and sacrificed vnto them with fumes and sweet odours, worshipping them as their household Gods. There they performed their diuine ceremonies and adoration: they were also circumcised.



*Gomara* d saith, that heere, and at Xicalanco, the Deuill vsed to appeare visibly, and that these two were great in estimation for holinesse; euery city had their Temple, or altar, where they worshipped their Idoles, amongst which were many Crosse of Wood and Brasse, whereby some conceiue that some Spaniards had recourse hither when *Roderigo* was defeated, and Spaine ouerrunne by the Saracens. In both these places they sacrificed men: which *Cortes* perswaded them to cease. The Temple in Cosumil or Acusamil was built like a square Tower, broad at the foote, with steps round about, and from the middest vpward very strait: the top was hollow and couered with straw: it had foure windowes and porches. In the hollow place was their Chappell, where stood their Idoles. In a Temple by the Sea side was an vncouth Idoll, great and hollow, fastned in the wall with lime: it was made of earth. Behind this Idoles backe was the Vestrie, where the ornaments of the Temple were kept. The Priests had a little secret doore hard adioyning to the Image, by which they crept into his hollow panch, and thence answered the people that came thither with prayers and petitions, making the simple people beleue it was the voice of the God, which therefore they honored more then any other, with many perfumes and sweet sinells. They offered bread, fruit, quailles bloud, and of other birds, dogges, and sometimes men. The same of this Idoll & Oracle brought many Pilgrimes to Acusamil from many places. At the foote of this Temple was a plot like a churchyard, well walled, and garnished with Pinnacles, in the middest wherof stood a Crosse of ten foote long, which they adored for the God of raine. At all times when they wanted raine, they would goe thither on procession deuouly, and offered to the Crosse, quailles sacrificed, no sacrifice beeing to acceptable. They burnt sweet gumme to perfume him with, besprinckling the same with water, and by this meanes they thought to obtaine raine. They could neuer knowe, saith *Gomara*, how that God of Crosse came amongst them, for in all those parts of India there is no memory of any preaching of the Gospel that had bin at any time. What others thinke, and what some Indians answered, concerning it, is said before.

*Benzo* f writeth, that they did not eate the flesh of these men which they sacrificed: and that they were first subdued by *Francis Montegius*, whose cruelties were such that *Alquinotep* a Cacique or Indian Lord aboue an hundred and ten yeares old, and a Christian, told him, That when hee was a yongman, there was a sicknesse of worms, that they had thought all would haue died: (they were not onely eiested by vomite, but did eate out themselves a passage through mens bodies) and not long before the Spaniards arriual, they had two battells with the Mexicans, in which a hundred and fiftie thousand men perished. But all this was light, in respect of that Spanish burthen.

*Guatimala* s comes next to our consideration, a Prouince of pleasant aire, and fertile soile, where groweth abundance of their Cacao, which is a fruit that serues the Indians for meate, drinke, and money. The city (which beareth the same name) was first at the foote of a Vulcano or hill which casteth fire, but because in the yeere 1542, h on the six and twentieth day of December, a Lake hidden in the bowells of that hill, brake forth in many places, and with a terrible violence ruined the most part of the Citie: it was remoued two miles thence, together with the Episcopall Sea, and the kings Councell. But in the yere 1581 there issued from another Vulcan two miles off, or somewhat more, such an irruption of fire, as threatned to consume euery thing. The day following followed such a showre of ashes that it filled the valley, and almost buried the Citie. And yet were not all the throwes passed of this hills monstrous trauels, but the yeare after, for the space of foure and twenty houres, thence issued a streame of fire, that dranke vp fise streames of water, burned the stones and rockes, rent the Aire with thunders, and made it a waving and mouing Sea of fire. Before i that first eruption of waters, some Indians came and tolde the Bishop, that they had heard an vncred ble noyse and murmuring at the foote of the hill, but hee reprooued them, saying, they should not trouble themselves with vaine and superstitious feares; about two of the clocke in the night following happened that deluge, which carried many houses, and whatsoeuer stood in the way, in which, fise hundred and twenty Spaniards perished, and scarce any mention of the houses remained.

*d Gomar. gen. lib. 1. ca. 54.*

*e Gomar. part. 1. pag. 36.*

*f H. Benzo lib. 2. ca. 15.*

*g Botero lib. 5 part. 1. Guatimala or Saint Iames. h Benzo and Gomara say Sept 8. 1541.*

*i Cas. En. lib. 3. ca. 6.*

k H. Benzo lib. 2.  
ca. 16.  
Gomar. hiflor.  
gen. ca. 209.

It is worthy recitall which *Benzo*<sup>k</sup> and *Gomara* have recorded, that *Peter Alvarado* the Governour (who by licence of the Pope had married two sisters, the Lady *Frances*, and the Lady *Beatrice della Culva*) having perished by a mischance, his wife not onely painted her house with Sorrowes blacke livery, and abstained from meate and sleepe, but in a madde impiety said, God could now doe her no greater euill. Yet for all this her sorrow, shee caused the Citizens to bee sworne vnto her gouernement (a new thing in the Indies.) Soone after, this inundation happened, which first of all assailed the Governours house, and caused this impotent and impatient Ladie now to bethinke her of devotion, and betake her to her Chappell, with eleuen of her Maides, where leaping on the Altar, and clasping about an Image, the force of the water ruined the Chappell; whereas if shee had staid in her bed-chamber, shee had escaped death. They tell of vncouth noyses, and hideous apparitions which then were seene. *Benzo* obserued by his owne experience, that this country is much subiect to Earth-quakes. The Guatimalans, in manner of life resemble the Mexicans and Nicaraguans.

l Benzo lib. 2.  
ca. 15.

*Fondura*<sup>l</sup> or *Hondura* is next to Guatimala, wherein were (saith *Benzo*) at the Spaniards first coming thither foure hundred thousand Indians, but when I was there, scarcely eight thousand were left: the rest being slaine or sold or consumed by the mines: and those which are left, both here, and in other places, place their habitation as farre as they can, where the Spaniard shall bee no eie-fore vnto them. The Spaniards in this prouince planted fise Spanish Colonies, which all scarcely could number a hundred and twenty houses.

m Chap. 15.

*Nicaragua*<sup>m</sup> extendeth it selfe from the Chiulatecan mines of *Fondura*, toward the South-Sea. This Region is not great, but fertile, and therfore called of the Spaniards *Mahumets Paradise*, for the plentie of all things; yet in the Summer time it is so scorched with heate, that men cannot travell but in the night. Six moneths, from Maie to October, are pestered with continuall showres, which the other six wholly want: The Parrots are heere as troublesome as Crowes and Rookes with vs, and they are forced to keepe their corne in like manner from their spoyling. The people are of like condition to the Mexicans; they feede on mans flesh. To their daunces they flocke two or three hundred in a company, which are performed with great varietie of gestures, vestures, and passions: Euerie man in, and, euery man out of his humour. Thirtie and fise miles from *Legeon* or *Lyon*, an Episcopall City in this Region, is a *Vulcano* or flaming hill, the fire whereof may be seene (in the night) aboue 100 miles. Some had a conceit, that molten gold was the matter of this fire. And therefore a certaine Dominican caused a kettle and long chaine of iron, to be let downe into this fiery concavities, where by the violence of the heat, the kettle & part of the chaine was molten. He makes a bigger and stronger, but returnes with like successe, and this added, that himselfe and his 2 companions by eruption of fire, had almost bin consumed. *Gomara*<sup>n</sup> calles this fire *Blasio de Ymesta*, and the hill, *Mafaya*. It goes downe two hundred & fiftie braces or yards. In this Countrey they vsed sodomic and sacrifices of men. Of this name *Nicaragua*, *Gilgonfales*, that first of the Spaniards discouered these parts, found a King with whom he had much conference, whom he perswaded to become a Christian: although his prohibition of warres, and dauncing, did much trouble him. This *Nicaragua*<sup>o</sup> demaunded them if the Christians had any knowledge of the Floud, which drowned all the Earth, with men and beasts (as he had heard his Progenitors say) and whether another were to come, whether the earth should be ouer-turned, or the heauen fall: when, and how the Moone and Starres should loose their light and motion: who moued those heauenlie bodies, where the soules should remaine, and what they should doe, being freed from the bodie, whether the Pope died, whether the Spaniards came from heauen, and many other strange questions admirable in an Indian. They worshipped the Sunne and other Idoles which *Nicaragua* suffered *Gilgonfales* to take out of the great Temple.

n Gom gen.  
hiflor. ca. 203.

o P.M. Dec. 6.  
lib. 4.

p Gom. ca. 206.

In *Nicaragua*<sup>p</sup> there were fise linages, and different languages: the *Coribici*, *Ciocotoga*, *Ciondale*, *Oretigua*, and the Mexican; though this place was a thousand miles from Mexico, yet were they like them in speech, apparell, and religion: they had also the same figures instead of letters, which those of *Culhua* had, and bookes a spanne broad,



broad, and twelue spannes long, doubled, of many colours. They differ, as in languages, so in religions. Of their religious rites thus writeth *Gomara*: their Priests were all married, except their *Confessors*, which heard Confessions, and appointed Penances, according to the qualitie of the fault: they reuealed not the Confession: they appointed the holydayes, which were eighteene. When they sacrificed, they had a knife of flint, wherewith they opened him that was sacrificed. The priests appointed the sacrifices, how many men, whether they were to be women, or slaues taken in battell, that all the people might know how to celebrate the Feasts, what prayers and what offerings to make. The Priest went three times about the captiue, singing in a dolefull tune, and sodainly opens his breast, annoints his face with the blood, takes out his heart, diuideth his bodie. The heart is giuen to the Prelate, the feete and hands to the King, the buttockes to the taker, the rest to the people. The heads of the sacrifices are set on trees, planted there for that purpose, every tree hath figured in it the name of the Prouince wherewith they haue warres. Vnder these trees they many times sacrifice men and children of the Countrey, and of their owne people, being first bought: for it was lawfull for the father to sell his children. Those which the Kings bring vp of their owne people, with better fare then ordinarie for sacrifice, are made belecue they shall be some canonized Wights, or heauenly Deities, and therefore take it gladly. They did not eate the flesh of these, as they did of the captiues. When they eate their sacrificed captiues, they made great feasts, and the Priests and religious men dranke much wine and smoke: their wine is of prunes. Whiles the Priest annoynt the cheekes and mouth of the Idole with the blood, the others sing, and the people make their prayers with great deuotion and teares, and after goe on procession (which is not done in all Feastes.) The religious haue white cotton coates, and other ornaments which hang downe from the shoulders to the legges, thereby to put a difference betweene them and others. The Lay-men haue their banners, with that Idole which they most esteeme, and bagges with dust and bodkins, the yong-men haue their bowes, darts, arrowes; and the guide of all is the image of the Deuill set vpon a lance, carried by the most ancient and honourable Priest. They goe in order, the religious singing till they come to the place of their Idolatrie, where being arriued, they spread coverings on the ground, or strew it with roses and flowers, because their Idoles should not touch the ground, and the banner being stucke fast, the singing ceaseth, and the Prelate beginning, all the rest follow, and draw blood, some from their tongues, some from their eares, some from their member, and euery man as his deuotion liketh best, and with that blood annoynt the Image. In the meane while, the youths skirmish and daunce for the honour of their Feast: they cure the wounds, with the poulder of herbs and coles. In some of these processions they hallow Mayz, besprinkling the same with the blood of their priuities, and eate it.

They may haue many women, but one is their lawfull wife, which they marry thus; the Priest takes the Bridegroome and the Bride by the little fingers, sets them in a Chamber at a fire, and giues them certaine instructions, and when the fire is out, they are married. If he take her for a Virgin, and finds her other wise, he may divorce her. Many bring their wiues to the *Caciques* or Lords to corrupt them, esteeming it an honour. Their Temples were low darke rooms, which they vsed for their treasury also & armory. Before the Temple was an high Altar for the Sacrifices, whereon also the Priest played the Preacher first, and then the Butcher.

Adulterers are beaten, but not slaine; the adulterous wife is divorced, and may not marry againe, and her parents are dishonoured. Their husbands suffer them to lie with others in some Feasts of the yeere. Hee that forceth a Virgin, is a slaue, or payeth her dowrie: if a slave doe it with his Maisters daughter, they are both buried quicke. They haue common brothels. A thiefe hath his haire cut off, and is made his slaue from whom hee hath stollen, vntill he hath made satisfaction, which if he deferre long, he is sacrificed. They had no punishment for him which should kill a Cacique, for (they said) such a thing could not happen. The riches of Nicaragua consisteth much in a great

q Pet. Mart.  
dec. 6. lib. 6. c. 7

r Pet. Mart.  
Dec. 6.

s Botero.

t Benzo libr.  
2. ca. 14.  
Gomara part. 2.  
ca. 32.

lake three hundred miles long, and being within twelve miles of the South Sea, doth disembogue it selfe in the North Sea, a great way off. In this lake of Nicaragua are many and great fishes. One strange kind is that, which the Inhabitants of Hispaniola call *Manati*: as for these Inhabitants of the place, the Spanish injuries haue chased them thence.

u Pet. Mart.  
Dec. 3. libr. 8.

This fish somewhat resembleth the Otter, is 25 foot long, twelve thicke, the head and taile was like a Cowe, with small eyes, his backe hard and hairie, hee hath onely two feet at the shoulders, and those like an Elephants. The females bring forth yong, and nourish them with the vdder, like a Cowe. I haue seene and eaten of them (saith Benzo) the taste is like swines flesh; they eate grasse. There was a King in Hispaniola, which put one of them (being presented him by his Fishermen) into a lake of standing waters, where it lived five and twenty yeares: when any of the seruants came to the lake and called *Matto Matto*, shee would come and receiue meate at their hands: and if any would be ferried over the lake, shee willingly yeilded her backe, and performed this office faithfully, yea shee hath carried tenne men at once singing or playing. A Spaniard had once wronged her, by casting a daire at her; and therefore after that, when she was called, shee would plunge downe againe; otherwise to the Indians shee remayned officious. Shee would bee as full of play as a Monkie, and would wastle with them: especially shee was addicted to one young man, which vsed to feede her. This proceeded, partly from her docible nature, partly, because being taken young, shee was kept vp a while at home, in the Kings house, with bread. This fish liueth both on land and water. The Riuer swelling ouer his bankes, into the Lake, this fish followed the streame, and was seene no more. There was an other strange creature in Nicaragua (they call it *Cascuy*) like a blacke hogge, with small eyes, wide eares, clouen feete, a short truncke or snout like an Elephant, of so lowde a braying, that hee would make men deafe. An other there is with a naturall purse vnder her bellie, wherein shee putteth her young: it hath the bodie of a Foxe, handed and footed like a Monkie. The Battes in these partes are terrible for biting. The Inhabitants neere the Riuer Suerus are not differing from the rest, but that they eate not mans flesh. Next, is that necke or narrow extent of Land stretching betweene the North and South Seas, and (as it were) knitting the two great *Peninsula's* of the North and South America together.

*Nombre de Dios* signifieth the name of God, occasioned by the words of *Didacus Niqueza*, who after disastrous adventures elsewhere, came hither, and here bade his men goe on shore in the name of God; whereupon the Colonie and Plantation there, was so called: It hath a bad situation, and small habitation. *Baptista Antonio* the King of Spaines Surueyours counselled to bring *Nombre de Dios* to *Puerto Bello*. It was remoned from the former seate, in the yeare of our Lord 1584. Sir *Thomas Baskerville* burnt it, and went from thence with his armie towards *Panama*, in the yeare 1595.

Darien was called *Antigua Darienis*, because *Ancisus* vowed to our Ladie at Sivill called *Maria Antigna*, if she would helpe him in those Indian Conquests, hee would turne the Caciques house into a Temple: there he planted a Colonie.

It would be tedious to tell of the stirres and ciuill vnciuil brawles betwixt the Spaniards in these parts. *Vasques Valboa* imprisoned *Ancisus*, and after recovered his credit by discoverie of the South-Sea. For whiles the Spaniards contended about the weight and shaying of their gold which a Cacique had giuen them, this Cacique being present, hurled downe the gold, not a little maruelling (as he said) that they would so much contend for that, as if they could eate or drinke it: But if they liked it so well, hee would carry them where their golden thirst should bee satisfied. Hee was deceived in the nature of that dropsie thirst, which, as a fire quenched with oyle, receiues thence greater strength: but hee deceived not them in his promise, bringing them to the South-Sea: where *Valboa* named one prouince, *Golden Castile*. And for that which hee spake of their strife, \* as if they could eate or drinke those mettalles, the cruelties of the Spaniards

x Benzo libr.  
2. ca. 23.



ards were such, as the Indians, when they got any of them, would binde their hands and feete, and laying them on their backs, would poure gold into their mouthes, saying in insultation, Eate gold, Christian. This *Valboa* was put to death by *Arias* his father in law.

But now we haue mentioned the first Spaniards which planted these parts, it shall not be amisse to mention some hardships the Spaniards sustained before they could here settle themselves, which may bee an answer to those nice and delicate conceits that in our Virginian Expedition cast off all hope, because of some disasters. How the Spaniards dealt one with an other, and how the Indians dealt with them, you haue heard; worse hath not followed from any turbulent emulous spirit of our owne, or hostile, of the Virginian, in this Plantation. And as for famine, *Nicuesa's* men were so pinched, that (not to speake of those which perished) one solde y an old leane mangie dogge to his fellowes for many castellans of gold: these flayed the dogge, and cast his mangie skinne, with the bones of the head among the bushes. The day following one of them findes it full of maggots, and flinking: but famine had neither eies nor sent: he brought it home, sod, and eate it, and found many customers which gaue a \*Castellan a dish for that mangie broth. An other found two toads and sodde them, which a sicke man bought for two fine shirts curiously wrought with gold. Others found a dead man, rotten, and flinking, which putrified carcasle they rosted, and eate. And thus from seuen hundred and seuentie men, they were brought so lowe, that scarce fortie (shadows of men) remained to inhabite Dariena. Much like to this was their successe at the riuer of Plate.

y *Pet. Mart:*  
Dec. 2. libr. 10:

\* Seuen shillings and six pence.

What *John Oxenart*, Sir *Francis Drake*, Master *Christopher Newport*, and other our worthy Country-men haue atchieued in these parts against the Spaniards, Master *Hackeluyt* in his *Voyages* relateth. It is time for vs to passe beyond these Darien Straits, vnto that other great *Chersonesus* or *Peruvian America*.

( \* \* )









RELATIONS OF THE  
DISCOVERIES, REGIONS,  
AND RELIGIONS, OF THE  
NEW WORLD.

OF CVMANA, GVIANA, BRA-  
SIL, CHICA, CHILI, PERU, AND  
OTHER REGIONS OF AMERICA  
PERUVIANA, AND OF THEIR  
RELIGIONS.

THE NINTH BOOKE.

CHAP. I.

*Of the Southerne AMERICA, and of the Countries on the Sea-Coast  
betwixt Dariene and Cumana.*



His Peninsula of the New World extending it selfe  
into the South, is in forme somewhat like to Africa,  
and both<sup>a</sup> to some huge *Pyramis*. In this, the *Basis* a Gas. Ens, l. 3. c. 24.  
or ground is the Northerly part, called *Terra Fir-*  
*ma*, from whence it lesseneth it selfe by degrees, as  
it draweth neerer the Magellan Straits, where the  
toppe of this Spire may fitly be placed. On the East  
side it is washed with the North Ocean, as it is ter-  
med: On the West with that of the South, called al-  
so the Peaceable. It is <sup>b</sup> supposed to haue sixteene b Botero, part. 1. l. 6.  
thousand myles in compasse, foure thousand in  
length; the breadth is vnequall. The Easterne part  
thereof, betweene the Riuer Maragnon and Plata,

is chalenged by the Portugalls; the rest by the Spaniard. From the North to the  
South are Ledges of Mountaines, the toppes whereof are said to be higher then that  
Birds will visit; the bottomes yeeld the greatest Riuer in the World, and which  
most enrich the Oceans Store-houise. Orenoque, Maragnon, and Plata seeme to be  
the Indian *Triumviri*, Generals of those Riuer-Armies, and *Neptunes* great Collectors  
of his waterie tributes. Orenoque for Shippes is nauigable a thousand myles; for  
lesse

lesse Vessells, two thousand; in some places twentie myles broad; in some, thirtie. *Berroo* affirmed to Sir *Walter Raleigh*, That a hundred Riuer fell into it, marching vnder his name and colours, the least as bigge as *Rio Grande*, one of the greatest Riuer of America. It extendeth two thousand myles East and West, and commaundeth eight hundred myles, North and South. *Plata*, taking vp all the streames in his way, is so full twolue with his encreased store, that he seemeth rather with bigge lookes to bidde defiance to the Ocean, then to acknowledge homage, opening his mouth fortie leagues wide, as if he would deuoure the same, and with his vomited abundance maketh the salt waters to recoyle, following fresh in this pursuit, till in salt sweates at last hee melteth himselfe in the Combate. *Maragnon* is farre greater, whose water hauing furrowed a Channell of six thousand myles, in the length of his winding passage, couereth threescore and tenne leagues in breadth, and hideth his Bankes e on both sides from him which sayleth in the middest of his proud Current, making simple eyes beleue, that the Heauens alway descend to kisse and embrace his waues. And sure our more-straitned world would so farre be accessorie to his aspiring, as to style him with the royall title of Sea, and not debase his greatnesse with the meaner name of a Riuer? This Southerne halfe of America hath also, at the *Magellane Straits*, contracted, and (as it were) shrunk in it selfe, refusing to be extended further in so cold a Climate. The manifold riches of *Mettalis*, Beasts, and other things, in the beginning of the former Booke haue beene declared; and in this, as occasion moueth, shall be further manifested. The Men are the worst part, as being in the greatest parts thereof inhumane and brutish. The Spanish Townes in this great Tract, and their Founders, are set downe by *Pedro de Cieza*; I rather intend Indian Superstitions then Spanish Plantations in this part of my Pilgrimage.

Of the Townes of e *Nombre de Dios*, seuentene leagues from *Panama*, the one on the North Sea, the other on the South, and of *Dariene*, we last tooke our leaues, as vncertaine whether to make them Mexican, or Peruvian, being borderers, and set in the Confines betwixt both. The moorish soyle, muddie water, and grosse Ayre conspire with the heavenly Bodies to make *Dariene* vnwholesome: the myrie streame runneth (or creepeth rather) very slowly; the water f but sprinkled on the house-floore, engendreth Toades and Wormes.

They s haue in this Prouince of *Dariene* store of Crocodiles, one of which kinde, *Cieza* sayth, was found siue and twentie foot long; Swine without rayles, Cats with great rayles, Beasts clouen-footed like Kine, otherwise resembling Mules, sauing their spacious eares, and a trunk or snout like an Elephant: there are Leopards, Lyons, Tygres. On the right and left hand of *Dariene* are found twentie Riuer, which yeeld Gold. The men h are of good stature, thinne haired; the women weare Rings on their eares and noses, with quaint ornaments on their lippes. The Lords marrie as many wiues as them listeth, other men one or two. They forsake, change, and sell their wiues at pleasure. They haue publike Stewes of women, and of men also in many places, without any discredit; yea, this priuiledgeth them from following the Warres. The young girles hauing conceiued, eate certaine herbes, to cause abortion. Their Lords and Priests consult of Warres after they haue drunke the smoke of i a certaine hearbe. The women follow their husbands to the Warres, and know how to vse a Bow. They all paint themselues in the Warres. They need no Head-peeses, for their heads are so hard k, that they will breake a Sword, being smitten thereon. Wounds receiued in Warre, are the badges of honour, whereof they glorie much, and thereby enioy some Franchises. They brand their prisoners, and pull out one of their teeth before. They will sell their childre; are excellent swimmers, both men and women; accustoming themselues twice or thrice a day thereunto. Their Priests are their Physicians, and Masters of Ceremonies; for which cause, and because they haue conference with the Deuill, they are much esteemed. l They haue no Temples, nor Houses of deuotion. The Deuill they honor much, which in terrible shapes doth sometimes appeare vnto the; as I (saith *Cieza*) haue heard some of them say.

They

c Caelum und' q,  
e undiq. portus  
2' nisi pontus  
e aur.

d *Pedro de Cieza*  
de Leon. Chron.  
del Peru.

e Eastward fro  
this Towne  
certain Negro-  
slaves made a  
head, and ioy-  
ning with the  
Indians, vsed  
to robbe the  
Spaniards.

*Benzo*. l. 2. c. 9.

f *Linshoten*.

*P. Mart.* Dec. 3.

l. 6.

g *Gomar*. Gen.

Hist. c. 67.

h *P. M.* Dec. 3.

lib. 4.

i Tobacco.

k *Oniedo* calls  
these Hard-  
heads *Coronati*.

l *P. Cieza* chron.

Per. p. 1. c. 8.



They beleene, that there is one GOD in Heauen, to wit, the Sunne, and that the Moone is his wife; and therefore worship these two Planets. They worship the Deuill also, and paint him in such forme as hee appeareth to them, which is of diuerse sorts. They offer Bread, Smoke, Fruits, and Flowers, with great deuotion. Any one may cut off his arme which stealeth *Mais*. *Enciso*, with his Arme of Spaniards, seeking to subdue these parts, vsed a Spanish tricke, telling the Indians, That hee sought their conuersion to the Faith, and therefore discoursed of one GOD, Creator of all things, and of Baptisme; and after other things of this nature, lesse to his purpose, he told them, That the Pope is the Vicar of CHRIST in all the World, with absolute power ouer mens Soules and Religions; and that he had giuen those Countries to the most mightie King of Spaine, his Master, and hee was now come to take possession, and to demaund Gold for tribute. The Indians answered, That they liked well what he had spoken of one GOD, but for their Religion, they would not dispute of it, or leaue it: And for the Pope, he should be liberall of his owne; neyther seemed it, that their King was mightie, but poore, that sent thus a begging. But what wordes could not, their Swords effected, with the destruction of the Indians.

The soyle of Vraba is so fattened with a streame therein, that in eight and twentie dayes the Seedes of Cucumbers, Melons, and Gourds, will ripen their Fruits. There is <sup>m</sup> a Tree in those Countries, whose leaues, with the bare touch, cause great blisters: the fauour of the Wood is poyson; and cannot be carried without danger of life, except by the helpe of another hearbe, which is an Antidote to this venomous Tree. King *Abibeika* had his Pallace in a Tree, by reason of the moorish situation and often inundation of his Land. *Vasques* could not get him downe, till he began to cut the Tree, and then the poore King came downe, and bought his freedome at the Spaniards price. m P. Mart.  
Dec. 3. l. 6.  
n P. Mart.  
Dec. 2. l. 4.

Carthagena was so called, for some resemblance in the situation to a Citie in Spaine of that name. Sir *Francis Drake* tooke it. The Indians thereabouts vsed poysoned Arrowes: the women warre as well as the men. *Enciso* tooke one, who with her owne hands had killed eight and twentie Christians. They did eate the enemies which they killed. They vsed to put in their Sepulchres gold, feathers, & other riches.

Betweene Carthagena and Martha runneth a swift Riuer, called *Rio Grande*, which maketh the Sea-water to giue place; and they which passe by, may in the Sea take in of this water fresh.

In the Valley of Tunia, or Tomana, are Mines of Emeralds. The people worship the Sunne for their chiefe God, with such awfull deuotion, that they dare not looke stedfastly vpon it: the Moone also they worship, but in an inferiour degree. In their Warres, in stead of Ensignes, they tye the bones of certaine men (who in their liues had bene valiant) vpon long staues, to prouoke others to the like fortitude. They burie their Kings with golden Neck-laces, set with Emeralds, and with Bread and Wine. The people about *Rio Grande* are Caniballs, as also about *S. Martha*. The Tunians vse poysoned Arrowes: and when they goe to the Warres, they carrie their Idoll *Chiappen* with them; vnto whome, before they enter into the Field, they offer many sacrifices of liuing men, being the children of slaues, or of their enemies, painting all the Image with blood; which done, they eate the flesh. Returning Conquerors, they hold great Feasts, with Dauncing, Leaping, Singing, drinking themselues drunke, and againe befreare their Image with blood. If they were ouercome, they sought by new Sacrifices to appease *Chiappen*. They demaunded counsell of their Gods for their Marriages, and other Affaires. For these consultations they obserued a kind of Lent two moneths, in which they lay not with women, nor eate Salt. They had Monasteries of Boyes and Curies, where they liued certaine yeares. They corrected publike faults, as Stealing, and Killing, by cutting off the eares, and nose; hanging; and if he were a Nobleman, by cutting off his haire. In gathering Emeralds, they first vsed certaine Charms. They vsed to sacrifice Birds, and many other things. o Linschot. l. 2.

*S. Martha* standeth about fiftie leagues from Carthage, at the foot of certaine Hills, alway crowned with Snow. The Indians<sup>p</sup> here are very valorous, and vse poysoned Arrowes. They make bread of Iucca, a Root as bigge as a mans arme, or iegge, the iuice whereof is poyson in the Islands, and therefore they presse it betweene two stones: but in the firme Land they drinke it raw; and both heere and there sodden, they vse it for Vineger; and being sodden till it be very thicke, for Honey. This bread is their *Casavi*, not so good as that of *Mais*. I haue seene a Plant of this herbe growing in *M. Gerards* Garden, the picture whereof he hath expressed in his Herball. The people are abominable Sodomites, a badge whereof they ware about their neckes; a chayne, with the resemblance of two men committing this villanie. In Gayra the Sodomites were attyred like women, others were shauen like Friers. They had women which preserued their Virginitie: these addicted themselves to Hunting, with Bow and Arrowes, alone: they might lawfully kill any that sought to corrupt them. These people were Caniballs, and eate mans flesh, fresh and pouldered: the young boyes which they tooke they gelded, to make them fatter for their Tables, as wee doe Capons. They set vp the heads of those they killed, at their gates, for a memoriall, and wore their teeth about their neckes for a brauerie. They worship the Sunne and Moone, and burne thereto perfumes of Herbes, and Gold, and Emeralds. They sacrifice slaues.

*Venezuela* is so called, because it is built vpon a plaine Rocke, in the waters of a Lake. The women of this Countrey paint their breasts and armes: all the rest of their bodie is naked, except their priuie parts. The maids are knowne by their colour, and greatnesse of their girdle. The men carrie their members in a shell. There are many filthie Sodomites. They pray to Idols, and to the Deuill, whome they paint in such forme as he appeareth to them. They paint their bodies in this sort. He that hath killed one enemy in the Warres, paints one of his armes; the second time his breast; and when he hath killed a third, he painteth a line from his eyes to his eares: and this is his Knight-hood. Their Priests are their Physicians, who being sent for by a sicke man, aske the patient, if he beleue that they can helpe him; and then lay their hands vpon the place where they say their paines are: if he recouer not, they put the fault in him, or in their Gods. They lament their dead Lords in Songs in the night time, made of their prayes: that done, they rost them at a fire, and beating them to poulder, drinke them in Wine, making their bowells their Lords Sepulchres. In *Zompaciay* they burie their Lords with much Gold, Jewells, and Pearles, and set vpon the graue foure stickes in a square; within which they hang his weapons, and many viands to eate.

From the Cape *Vela*, the space of two thousand myles alongst the Coast, is the fishing for Pearles, discovered by *Christopher Columbus*, in the yeare 1498, which sayled all along this Coast. In *Curiana* they receiued the Spaniards with great ioy, and for Pinnes, Needles, Bells, Glasses, and such trifles, gaue them many strings of Pearles: for foure Pinnes they would giue a Peacocke; for two, a Pheasant; for one, a Turtle-doue: And when they asked, What they should doe with this new Merchandise of Pinnes and Needles, seeing they were naked? they shewed them the vse to picke their teeth, and to picke out thornes in their feet. These Indians had Rings of Gold, and Jewells made with Pearles, after the formes of Birds, Fishes, and Beasts: They had also the Touch-stone for their Mettall, and Weights to weigh the same, things not elfewhere found in India. They make their teeth white with an hearbe, which all the day they chew in their mouthes.



## CHAP. II.

## of CUMANA.



CUMANA is a Prouince named of a Riuer, called Cumana, <sup>a</sup> where certaine *Franciscans*, Anno 1516, built them a Monasterie, and the Spaniards were very diligent in the fishing for Pearles. About <sup>b</sup> that time three *Dominicans* went fourescore myles West from thence to preach the Gospell, and were eaten of the Indians, which hindered not, but others of the same Order founded them a Monasterie in Ciribici, neere Maracapana. Both these Orders tooke paines with the Indians to conuert them, and taught their children to write and reade, and to answere at Masse, and the Spaniards were so respected, that they might safely walke alone through all the Countrey: but after two yerres and a halfe, the Indians, whether for their too much imployment in the Pearle-fishing, or for other cause, rebelled, and killed a hundred Spaniards, slew the Friers, one of which was then saying Masse, and as many Indians as they found with them; which the Spaniards of Domingo soone after reuenged.

The losse <sup>c</sup> of Cumana hindered their Trade for Pearles at Cubagua, and therefore the King sent *James Castilion* to subdue them by force: which he did, and began the Plantation of New Caliz, for the Spaniards to inhabite there. Cubagua was called by *Columbus*, the Finder, the Island of Pearles, situate in twelue degrees and a halfe of Northerly latitude, and containes twelue myles in circuit. This little Island is exceeding great in commoditie, that accreweth by those pearles, which hath amounted to diuerse millions of Gold. They fetch their Wood from Margarita, an Island foure myles to the North; and their Water from Cumana, which is two and twentie myles thence: they haue a Spring of medicinall Water there in the Island. The Sea there, at certaine times of the yeare, is very redde, which those Pearle-oysters by some naturall purgation are said to cause. There are Fishes, or Sea-monsters, which from the middle vpwards resemble men, with Beards, Haire, and Armes. The <sup>d</sup> people of Cumana goe naked, couering onely their shame. At Feasts and Daunces they paint themselues, or else annoint themselues with a certaine Gumme, in which they sticke feathers of many colours. They cut their haire about the eares, and will not suffer it to grow on any places of their bodies, esteeming a bearded man a Beast: They take great paines to make their teeth blacke, and account them women, which haue them white. They blacke them with the poulder of the leaues of a certaine Tree called *Gay*; these leaues they chew, after they are fifteene yeares olde; they mixe that poulder with another of a kinde of Wood, and with Chalke of white shells burned, in manner as the Easterne Indians vse their *Betele* and *Arecca*, with Chalke of Oysters: and this mixture they beare continually in their mouthes, still chewing it, that their teeth are as blacke as coales, and so continue to their death. They keepe it in Baskets and Boxes, and sell it in the Markets to some, which come farre for it, for Gold, Slaues, Cotton, and other Merchandise. This keepeth them from paine, and rotting of the teeth. The maids goe naked, onely they binde certaine bands hard about their knees, to make their hippes and thighes seeme thicke, which they esteeme no small beautie. The married women liue honestly, or else their husbands will diuorce them. The chiefe men haue as many wiues as they will; and, if any stranger come to lodge in one of their houses, they make the fairest his bed-fellow: These also shut vp their daughters two yeares before they marrie them, all which time they goe not forth, nor cut their haire: After which, there is made a great Feast, and very many bidden, which bring their varietie of cheare, and also Wood to make the new Spouse a house: A man cuts off the Bridegroomes haire before, and a woman the Brides, and then eate and drinke, with much excessse, till night.

This is the lawfull wife, and the other which they marrie afterwards, obey this. They giue their Spouses to be defloured to their *Priests*, (so they call their Priests) which these reuerend Fathers account their Preheminence and Prerogatiue; the husbands, their honor; the wiues, their warrant.

The men and women weare Collars, Bracelets, Pendants, and some Crownes of Gold and Pearles: the men weare Rings in their noses, and the women Brooches on their breasts, whereby at first sight the sexe is discerned. The women Shoot, Runne, Leape, Swimme, as well as the men: their paines of trauell are small: they tyll the Land, and looke to the house, whiles the men Hunt and Fish. They are high-minded, treacherous, and thirstie of reuenge: Their chiefe weapons are poysoned Arrowes, which they prepare with the bloud of Snakes, and other mixtures. All of both sexes, from their infancie, learne to Shoot. Their meat is whatsoeuer hath life, as Horfe-leaches, Battes, Grasshoppers, Spiders, Bees, Lice, Wormes, raw, sodden, fried: and yet their Countrey is replenished with good Fruits, Fish, and Flesh. This Diet (or, as some say, their Water) causeth spots in their eyes, which dimme their sight. They haue as strange a Fence or Hedge for their Gardens and Possessions, namely, a thred of Cotton, or *Bexuco*, as they call it, as high as a mans Girdle; and it is accounted a great sinne to goe ouer or vnder the same, and he which breakes it (they certainly beleeue) shall presently die. So much safer is their thread wouen with this imagination, then all our Stone-walls.

e P.M. Dec. 8.  
lib. 7.

The Cumanois are much addicted to Hunting, wherein they are very expert, and kill Lyons, Tygres, Hogges, and all other foure-footed Beasts, with Bowes, Nettes, Snares. They take one Beast, which they call *Capa*, that hath the soles of his feet like a French shooc, narrow behind, broad and round before. Another, called *Aranata*, which for the Physnomie and subtiltie seemes to be a kinde of Ape: it hath mouth, hands, and feet, like a man; a goodly countenance, bearded like a Goat. They goe in Heardes, they bellow loud, runne vp Trees like Cats, auoid the Huntsmans Arrow, and cast it with cleanly deliuerie againe at himselfe. Another Beast hath a long snout, and feedeth on Ants<sup>f</sup>, putting his tongue into a hollow Tree, or other place, where the Ants are, and as many of them as come thereon, he lickes in. The Friers brought vp one, till the stinke thereof caused them to kill it, snouted like a Foxe, rough-haired, which voided in the excrements long and slender Serpents, which presently died. This Beast stinking while he liued, and worse now dead, yet was good foode to the Indians. They haue one which will counterfeit the voice of a crying child, and so cause some to come forth, and then deuoure them. The like is written of the *Hyena*, That she will call the Shepheards by their names, and then destroy them when they come forth.

f Owied caller:  
it a Beare.

They haue Parrots as bigge as Raucens, with bells like Haukes, liuing on the prey, and sinelling like Muske: Great Battes, one of which was a Physician, by strange accident, to a seruant of the Friers: which being sicke of a Pleurisie, was giuen ouer for dead, because they could not raise a veine wherein to let him bloud; in the night a Batte (after the custome of that creature) bit and sucked him, whereby so much bloud issued, that the sicke man recovered; which the Friers counted for a miracle. They haue three sorts of Bees, one whereof is little and blacke, and makes Honey in the Trees, without Waxe. Their Spiders are greater then ours, of diuerse colours, and weaue such strong Cobwebbes, that they aske good strength to breake them. There are Salamanders as bigge as a mans hand: they cackle much like a Pullet: their biting is deadly. I might here hold you too long in viewing these strange Creatures, we will now returne to their stranger customes.

They take great pleasure in two things, Dauncing and Drinking, in which they will spend eight dayes together, especially at the Marriages, or Coronation of their Kings. Many gallants will then meete together, diuersly drest; some with Crownes & Feathers, some with shels about their legges in stead of bels, to make a noise: some otherwise, all painted with 20. colours & figures: he that goes worst, seemes best: taking  
one



one another by the hand, they dance in a ring, some backwards, some forwards, with a world of varietie; grinning, singing, crying, counterfeiting the deafe, lame, blind; fishing, weaving, telling of stories; and this continueth six houres, and then they eate and drinke: before, he which danced most, now he which drinketh most, is the most complete and accomplished gallant: and now beyond counterfeiting, drunkenesse sets them together in brauing, swaggering, quarrelling: others play the swine, spew vp the former to make way for other liquor: and they adde hereunto the fume of an herbe, which hath the like drunken effect; it seemeth to be Tabacco.

This perhaps will not seeme strange to some, seeing these sauaige customes of drinking, dancing, smoking, swaggering, so common with vs in these dayes: it might indeed seeme strange to our fore-fathers, if their more ciuill, more sacred ghosts, might returne and take view of their degenerating posteritie: but now he must be a stranger in many companies, that will not estrange himselfe from ciuilitie, from humanity, from Christianity, from God, to become of a man a beast; of an English-man, a Saauage Indian; of a Christian, a fiend, saue that he hath a bodie, in the diuersified pollutions whereof, he hath aduantage, and takes it, to out-swagger the Diuell. These are the Gull-gallants of our dayes, to whom I could wish, that either their Progenitors had bene some Cumanian Indians, or that they would leaue this vsurped gallantrie to those true owners, and resume spirits truly English.

The Gods of the Cumanians are the Sunne and Moone, which are taken for Man and Wife, and for the greatest Gods. They haue great feare of the Sunne when it thunders or lightens, saying that he is angry with them. They fast when there is any Eclipse, especially the women: for the married women plucke their haire, and scratch their faces with their nailes: The maids thrust sharpe fish-bones into their armes, and draw blood. When the Moone is at full, they thinke it is wounded by the Sunne, for some indignation he hath conceiued against her. When any Comete appeareth, they make a great noise with Drummes and hallowing, thinking so to scarre it away, or to consume it, beleeuing that those Comets portend some euills.

Among their many Idols and figures, which they honor as Gods, they haue one like a Saint *Andrewes* Crosse, which they thought preserued them from night-spirits; and they hanged it on their new-borne children.

They call their Priests *Piaces*, whose maiden-head-rite wee before mentioned. They are their Physitians and Magicians. They cure with roots and herbes, raw, sod and pounded, with the fat of birds, fishes, and beasts; with wood and other things vnkowne to the people, with abstruse and darke words which themselfes vnderstand not. They sucke and lick the place where the paine is, to draw out the euill humors. And if the paine encreaseth, they say that the Patients are possessed with euill spirits: and then rubbe their bodies all-ouer with their hands, vsing certaine words of Coniuration or Charmes, sucking after that very hard; giuing them to vnderstand, that by that meanes, they call out the euill spirits. Presently they take a peece of wood, the vertue wherof none else knoweth but the *Piaces*, & therewith rubbe their mouths and throats, so long till they cast all that is in their bellies, vomiting sometimes blood with the force thereof; the *Piaces* in the meane time stamping, knocking, calling, and gesturing: after two houres there comes from him a thicke flegme, and in the midst thereof a blacke hard bullet, which those of the house carry and cast into the fields, saying, Let the Diuell goe thither. If the sicke-man recouer, his goods die and become the Priests; if he die, they say his time was come. The *Piaces* is their Oracle, with whom they consult, whether they shall haue warre, what shall be the issue thereof, whether the yeare will be plentifull. They fore-warne them of Eclipses, and aduertise of Comets. The Spaniards demanded in their necessitie, whether any shippes would come shortly, and they answered, that on such a day a Carnell would come with so many men, and such prouision and Merchandize, which accordingly came to passe.

They call vpon the Diuell in this manner: the *Piaces* entereth into a Caue, or secret place, in a darke night, and carries with him certaine couragious youtnes, that may moue questions without feare. Hee sits on a bench, and they stand on their feet, hee crieth,

crieth, calleth, singeth verses, foundeth shells: and they with a heauy accent say many times *Prororure, Prororure*: if the Diuell comes not, all this *Blacke-Sanctus* is renied with grieuous sighes and much perplexitie. When he commeth (which is knowne by the noise) he sounds lowder, and suddenly falls downe, by visages and varied gesture, shewing that the Diuell is entered. The one of those his associates demandeth what him pleaseth: The Friers went one day with their coniuring and coniured holies, the Crosse, Stole, Holy-water: and when the *Piace* was in that distraction, cast a part of the Stole on him, crossing and coniuring in Latine, and he answered them in his native language much to the purpose: at last they demanded whither the soules of the Indians went, he answered to hell.

These *Piaces* by their Physicke and Diuining grow rich: they goe to Feasts, and sit by themselves apart, and drinke themselves drunke, and say the more they drinke, the better they can diuine. They learne these Arts when they are children, and are enclosed in the woods two yeares, all that time eating nothing that hath bloud, see no women, nor their owne parents, come not out of their Caves or Cells: and the *Piaces*, their Masters, goe to them by night, to teach them. When this time of their solitarie discipline is past, they obtaine a testimoniall thereof, and beginne to professe in practise of Physicke and Diuination. Let vs burie the *Cumanois*, and then we haue done.

Being dead, they sing their praises, and bury them in their houses, or drie them at the fire and hang them vp. At the yeares end (if he were a great man) they renew the lamentation, and after many other ceremonies, burne the bones, and giue to his best beloued wife his skull to keepe for a relique: they beleue that the soule is immortall, but that it eateth and drinketh about in the fields where it goeth, and that it is the Eccho which answereth when one calleth.

## CHAP. III.

## Of Paria, Guiana, and the neighbour Countries, both on the Coast, and within the Land.

<sup>a</sup> P. Martyr.  
Dec. 1. lib. 6.  
Gom. part. 2.  
cap. 84.



In the yeare 1497. (some adde a yeare more) <sup>a</sup> *Christopher Columbus* seeking new Discoveries, after the suffering of vn sufferable heats and calmes at sea, whereby the hoops of his vessels brake, and the fresh-water not able further to endure the hot indignation of that now-beleened Burning-Zone, fled out of those close prisons, into the lap of that father of waters, the Ocean, for refuge, he came at last to Trinidad. The first Land he encountered, he called by that name; either for deuotion, now that his other hopes were dried vp with the heat, or washed into the sea by the violent showers aboue-board, and the lesse (but not lesse dangerous) which flowed from his Caske within: or else, for the three mountaines which he there descried. Once, this discovery of land so rauished his spirit, by the unexpected deliery from danger, as easily carried his impotent thoughts into a double error, the one in placing earthly Paradise in this Iland, (to which opinion, for the excellencie of the Tabacco there found, he should happily haue the smokie subscriptions of many humorists, to whom that fume becomes a fooles Paradise, which with their braines, and all, passeth away in smoke) the other was, that the Earth was not round like a ball, but like a pear, the vpper swelling whereof, he esteemed these parts. Hence *Columbus* failed to Paria, and found out the Pearre-fishing, of which *Petrus Alphonsus*, a little after made great commodity by trade with the Sauages. He was assailed with eigheteene Canoas of Canibals, <sup>b</sup> one of which he tooke, with one Canibal, and a bound Captiue, who with teares shewed them that they had eaten six of his fellowes, and the next day hee must haue gone to pot too: to him they gaue power ouer his Iaylour, who with his

owne

<sup>b</sup> P. Martyr.  
Dec. 1. lib. 8.  
Of the Canibals, see Chapter 13.



owne clubbe killed him, still laying on when his braines and guts came forth, and testified, that he needed not further feare him.

In Haraia of Paria, they found plentie of salt, which the Fore-man in Natures shop and her cheefe work-man, the Sun, turned and kernald from water into salt: his work-house for this businesse, was a large plaine by the waters-side. Heere the Sepulchres of their Kings and great men seemed not lesse remarkable: they layed the body on a kinde of hurdle or grediron of wood, vnder which they kindled a gentle fire, whereby keeping the skinned whole, they by little and little consumed the flesh. These dried carcases they held in great reuerence, and honored for their household-Gods. In the year 1499, *Vincent Pinzon* discovered Cape Saint *Augustine*, and sailed along the coast from thence to Paria. c Gom. cap. 85.

But why stand we heere peddling on the coast for Pearles, Salt, and Tabacco? let vs rouse vp higher spirits, and follow our English guides for Guiana.

In the year 1595. <sup>d</sup> Sir *Walter Raleigh* hauing before received intelligence of this rich and mightie Empire, set forth for the Discouery, and on the two and twentieth of March anchored at Point Curiapan in Trinidad, and searched that Iland, which he found plentifull. He tooke the Citie of Saint *Ioseph*, and therein *Antony Berreo* the Spanish Gouverneur: Leaving his shippes, he went with an hundred men in boats, and a little galley, and with some Indian Pilots passed along that admirable confluence of Riuer, (as by the *Corps du gard*) vnto *Orenoque*, as great a commander of Riuer, as the Emperour of Guiana of souldiers. And although wee haue before mentioned somewhat thereof, yet this, his peculiar place, requireth some further consideration. This Riuer *Orenoque* or *Baraquan* (since, of this Discouery, called *Raleana*) runneth from *Quito* in Peru on the East, it hath nine branches which fall out on the North side of his owne maine mouth, on the South side seuen. Thus many armes hath this Giant-like streame to be his purveyers, which are alway filling his neuer filled mouth (seeming by this their naturall officiousnesse incorporate thereunto, and to be but wider gapings of the same spacious iawes) with many Ilands and broken grounds, as it were so many morsells and crummes in his greedie chappes, still opening for more, though he cannot, euen in Winter, when his throat is glibbest, altogether swallow these; yea these force him, for feare of choaking, to yaune his widest, and to vomit out, betweene these cleauing morsells, into the Oceans lappe, so many streames, and (so far is it from the Northerne and Southerne extreames) three hundred miles distant. The Inhabitants on the Northerne branches are the *Tinitinas*, a goodly and valiant people, which haue the most manly speech, and most deliberate (saith Sir *Walter*) that euer I heard, of what Nation soeuer. In the Summer they haue houses on the ground, as in other places: in the Winter they dwell vpon the trees, <sup>e</sup> where they build very artificiall Townes and Villages: for betweene May and September the Riuer of *Orenoque* riseth thirtie foot vpright, and then are those Ilands ouer-flown twentie foot high, except in some few raised grounds in the middle. This waterie store, when the clouds are so prodigall of more then the Riuer store-house can hold, whereby they become violent intruders and incrochers vpon the land, and not the violence of cold, giueth this time the title of Winter. These *Tinitinas* neuer eat of any thing that is set or sowne; Natures nurslings, that neither at home nor abroad, will be beholden to the art or labour of Husbandrie. They vse the tops of Palmitos for bread, and kill Deere, Fish, and Porke, for the rest of their sustenance. They which dwell vpon the branches of *Orenoque*, called *Cariri* and *Macureo*, are for the most part Carpenters of Canoas, which they sell into Guiana for gold, and into Trinidad for Tabacco, in the excessiue taking whereof, they exceed all Nations. When a Commander dieth, they vse great lamentation, and when they thinke the flesh of their bodies is putrified and fallen from the bones, they take vp the carcase againe, and hang it vp in the house, where he had dwelt, decking his skull with feathers of all colours, and hanging his gold-plates about the bones of his armes, thighes and legges. The *Arwacas* which dwell on the South of *Orenoque*, beat the bones of their Lords into powder, which their wiues and friends drinke.

<sup>d</sup> Sir *Walter Raleigh*, *Guiana*.

<sup>e</sup> King *Abibeiba* dwelt on a tree, in the Countrey of *Dariena*. *Pet. Martyr Dec 3. lib. 6.*

As they passed along these streames, their eyes were entertained with a Pageant of Shewes, wherein Nature was the onely Actor; heere the Deere came downe feeding by the waters side, as if they had desired acquaintance with these new-come guests: there, the birds in vnspcakable varietie of kindes and colours, rendering their seruice to the eye and eare: the lands either in large plaines, of many miles, baring their beautifull bosomes, adorned with *Floras* embroidery of vnknowne flowers and plants, and prostrating themselues to the eye, that they might be seene; or else lifting vp themselues in hills, knitting their furrowed browes, and strouting out their goggle eyes to watch their treasure, which they keepe imprisoned in their stony walls, and now, to see these strangers: the waters (as the Graces) dancing with mutuall and manifold embracing of diuers streames, attended with plentie of fowle and fish; both land and water feasting varietie of senses with varietie of obiects: only the Crocodile (a creature which seemeth vassall, now to the land, now to the water, but to make prey on both) well-nigh marred the play, and turned this Comedy into a Tragedie, euen in their sight, feasting himselfe with a Negro of their company.

One leuell passed hence to Cumana, an hundred and twentic leagues to the North, wherein dwell the *Sayma*, the *Assawai*, the *Wikiri*, and the *Aroras*, a people as blacke as Negros, but with smooth haire. Their poisoned arrowes, like cruell executioners, doe not only kill, but with vncouth torments make death to be, as the last, so the least of their furie; especially if men drinke after they are wounded.

At the Port of Morequito they anchored, and the King being an hundred and ten yeares old, came a foot fourteene miles to see them, and returned the same day. They brought them store of fruits, and a sort of Paraquitos, no bigger then Wrennes, and an Armadilla, which seemeth to be all barred ouer with small plates, somewhat like to a Rhinoceros, with a white horne growing in his hinder-parts, as bigge as a great hunting horne, which they vse to winde in stead of a Trumpet. They after cate this beast. *Monardus* f saith, it is in bignesse and snout like a Pigge, liues vnder the earth as a Moule, and is thought to liue on earth.

They passed further, till they came in sight of those strange ouer-falls of Caroli, of which there appeared ten or twelue in sight, euery one as high ouer the other as a Church-Tower. They had sight at Winicapora of a mountaine of Crystall, which appeared a farre off like a white Church-Tower, of an exceeding height. There falleth ouer it a mightie Riuer, which toucheth no part of the side of the mountaine, but rushing ouer the top, falleth to the ground with so terrible noise, as if a thousand great bells were knocked one against another. No maruell of these roaring out-cries, if we consider that double penaltie of *sense* and *losse*, which this Riuer seemeth to sustaine, the one in that dreadfull downefall, bruising and breaking his vnited streames into drops, and making it foming and senselesse with this *falling-sicknesse*; the other in leauing behind his Crystall purchase, further enriched with Diamonds and other iewels, which euen now he embraced in his watery armes, but himselfe (such is the course and curse of couetousnesse) will not suffer himselfe to enioy.

Now for the Monsters of men: there are said to be (not seen by our men, but reported by the Sauages and other) an Amazonian nation further South: which *Gomara* thinkes to be but the wiues of some Indians (a thing common, as you haue euen now read) shooting and following the warres, no lesse then their husbands: once, about Iucatan, about Plata, about the Riuer, called of this supposition, *Amazones*: about Monomotapa in Africa; our age hath told, but no man hath seene this Vnimammian Nation. Yet heere they speake not of scaring of the breast: and what need they, if there bee such, seeing the women are so good Archers in other places, their breasts notwithstanding? Againe, z- they tell of men with mouthes in their breasts, and eyes in their shoulders, called *Chiparemai*, and of the Guianians, *Eniaponomos*, very strong; and of others headed like dogges, which liue all the day time in the sea. These things are strange, yet I dare not esteeme them fabulous: onely (as not to prodigall of faith) I suspend, till some eye-intelligence of some of our parts haue testified the truth.

It were a hard taske to muster all that world of Riuers, and names of Nations in the

\* Ouid. in *Summar.* calls it *Bardata*.

f *Monard. c. 37.*

g *L. Keymis.*



the parts neere Guiana, which they that will, may finde in Sir *Walter* and Master *Keymis* their owne relations. As for Guiana, this Sir *Walter* hath written. It is dueſtly Eaſt from Peru towards the Sea, and lieth vnder the Equinoſtiall: it hath more abundance of gold then any part of Peru, and as many or mo great Cities. It hath the ſame Lawes, Government, and Religion; as Manoa, the Imperiall Citie of Guiana, which ſome Spaniards haue ſcene, and they call it <sup>b</sup> *El Dorado*, for the greatnes, riches, and ſituation, farre exceedeth any of the world, at leaſt ſo much of it as the Spaniards know. It is founded vpon a Lake of ſalt water, two hundred leagues long, like vnto the Caſpian ſea. The Emperour of Guiana is deſcended from the *Incas*, the magnificent Princes of Peru: for when *Francis Piſcarro* had conquered Peru, and ſlaine *Atabalpa* the King; one of his yonger brethren fled from thence, and tooke with him many thouſands of thoſe ſouldiers of the Empire, called *Oreſones*, with whom and other his followers, he vanquiſhed all that tract which is betweene the great Riuer of Orenoque, and Amazones.

<sup>b</sup> The gilded Citie.

*Diego Ordaz* who was one of the Captaines of *Cortes*, in the conqueſt of Mexico, in the yeare 1531, made ſearch for Guiana, but loſt himſelfe, being ſlaine in a mutiny. Before this, his prouiſion of powder was fired, and one *Iuan Martinez*, which had the charge thereof, was therefore condemned to be executed. But at the ſouldiers requeſt his puniſhment was altered, and he ſet in a Canoa alone without victuall, and ſo turned looſe into the Riuer. Certaine Guianians met him, and hauing neuer ſcene man of that colour, they carried him into the Land to be wondered at; and ſo from Towne to Towne, till he came to the great Citie of Manoa, the ſeat and reſidence of *Inga* the Emperour. He no ſooner ſaw him, but he knew him to be a Chriſtian (for the Spaniards not long before had conquered his brother) and cauſed him to be well entertained in his Palace. He liued ſeuen monthes in Manoa, but was not ſuffered to wander any whither into the Countrey: he was alſo brought thither all the way blindfold, led by the Indians, vntill he came at Manoa. He entered the Citie at noone, and trauelled all that day till night, and the next, from the riſing till the ſetting of the Sun; thorow the Citie, ere he came to the Palace of *Inga*. After ſeuen months, the Emperour put him to his choiſe, whether to ſtay or goe, and he with the Emperours licence departed. He ſent with him many Guianians, all laden with as much gold as they could carry; but before he entered Orenoque, the *Orenoqueponi* robbed him of all, but of two bottells of gold-beads, which they had thought had bene his drinke or meate. Thus eſcaped he to Trinidad, and died after at Saint *Iuan de Puerto-rico*, where, in his extremes he vttered theſe things to his Confefſor. Hee called the Citie *Manoa El Dorado*, the gilded or golden, becauſe that at their drunken ſolemnities (in which vice no Nation vnder heauen excells them) when the Emperour carowſeth with any of his Commanders, they that pledge him, are ſtripped naked, and their bodies annointed with a kinde of white Baſamum, and then certaine ſeruants of the Emperour, hauing prepared gold made into fine powder, blow it thorow hollow cants vpon their naked bodies, vntill they be all ſhining from the foot to the head; and in this ſort they ſit drinking by twenties and hundreds, and continue in drunkenneſſe ſometimes ſix or ſeuen dayes together. Vpon this ſight, and for the abundance of gold he ſaw in the Citie, the Images in the Temples, the Plates, armour, and ſhields of gold vſed in their warres, he gaue the Citie that name.

*Iuan de Caſtellanos* reckoneth twentie ſeueral Expeditions of ſome or other Spaniards, for this Guianian Diſcouery with little effect, ſaue that diuers loſt their liues therein. How it now ſtandeth, I know not. *Gonzalo Piſcarro* <sup>k</sup> ſent a Captaine named *Orellana*, from the borders of Peru, who with fiftie men were carried by the violent current of the Riuer, that they could not returne to *Piſcarro*, he deſcended not in Orenoque the Guianian Riuer, but in Maragnon, called of him *Orellana*: which *Ioſephus* <sup>l</sup> *Acoſta* writeth, from the relation of one of their ſocietie; who, being a boy, had bene in the Expedition of *Pedro de Orſua* for this diſcouery, and had ſailed the Riuer thorow, that in the middeſt men can ſee nothing but the ſkie (as before is ſaid) and the Riuer, and that it is ſeuentie leagues broad vnder the Equinoſtiall. *Marine Fernandez*

<sup>i</sup> *Iuan de Caſtellanos* ap. Hak.

<sup>k</sup> *Lopez Paz* ap. Hak ſom 3.

<sup>l</sup> *Acoſta* lib. 2. cap. 6 & 3 c. 20.

m *M. Fernand.*  
de *Enciza.* ap.  
*Hak.*

n *L. Keymis.*  
*T. M. Masham.*  
o *Lop. Gom.*  
cap. 86.

*Fernandez* maketh it seuen degrees and a halfe to the North of the Line, and fifteene leagues broad, and the *Sea of fresh water* to be another Riuer of forty leagues breadth: others haue written otherwise, which varying proceedeth from that varietie of armes or mouthes of Orenoque or Ralcana, and Marannon or Amazonas, which since haue beene better discovered, as <sup>n</sup> Master *Keymis*, Master *Masham* and others employed in this action, haue found by experience. It <sup>o</sup> riseth in *Quito*. *Orellana* sailed in it six thousand miles. In all these parts their greatest treasure is multitude of women and children. *Topiwari* made a heauy complaint, that whereas they were wont to haue ten or twelue wiues, now they had not aboute three or foure, by reason of the warres with the *Epnuremei* their enemies: whereas the Lords of the *Epnuremei* had fifty or an hundred, and their warre is more for women, then either for gold or dominion.

*Berreo* in the search for Guiana, tooke his iourney from *Nueno reyno de Granado*, where he dwelt, with seuen hundred Horse, but traueilling he lost many of his company and Horse: at *Amapaia* the soile is a low marish, and the water issuing thorow the Bogges, is red and venomous, which poysoned the horses, and infected the men: at noone the Sunne had made it more holefome for their vse.

p *Lop. Vaz.*

This *P* New Kingdome of Granada is two hundred leagues within land, Southward from Cartagena. It had that name, because the Captaine that discovered it, was of Granada in Spaine. The plenty of Emeralds in these parts, hath made that Gemme of lesse worth. The next Prouince to this is called *Popayan*: in both which the Spaniards haue many Townes. And by the Riuer of Orenoque, both may be innuaded.

\* *P. Martyr.*  
Dec. 7. lib. 10. &  
Dec. 3. lib. 4.

From these Countries issueth another great Riuer, \* called of the Inhabitants *Dabaiba* (the Spaniards haue named it *Rio Grande*, and the Riuer of Saint *Iohn*) it passeth with a Northerne discovery, into the Gulfe of *Vraba* before mentioned. They which dwell on this Riuer obserue an Idoll of great note, called by the name of the Riuer, *Dabaiba*: whereto the King at certaine times of the yeare sends slaues to be sacrificed, from remote Countries, from whence also is great resort of Pilgrimes. They kill the slaues before their God, and after burne them, supposing that odor acceptable to their Idoll, as Taper-lights, and Frankincense (saith *Martyr*) is to our Saints. Through the displeasure of that angry God, they said that all the Riuers and fountaines had once failed, and the greatest part of men perished with famine. Their Kings in remembrance hereof, haue their Priests at home, and Chappels which are swept euery day, and kept with a religious neatnes. When the King thinketh to obtaine of the Idoll, sun-shine, or raine, or the like; he with his Priests gets vp into a Pulpit, standing in the Chappell, purposing not to depart thence till his suit bee granted. They vrge their God therefore with vehement prayers, and cruell fasting: the people meane while macerating themselves also with fasting, in foure dayes space not eating nor drinking, except on the fourth day, only a little broth. The Spaniards asking what God they worshipped thus, they answered, the Creator of the Heauens, Sunne, Moone, and all inuisible things, from whom all good things proceed. And they say *Dabaiba* \* was the mother of that Creator. They call them to their Deuotions with certaine Trumpets and Bells of gold. The Bells had clappers like in forme to ours, made of the bones of fishes, and yeelding a pleasing sound, as they reported: which no doubt, was a pleasing sound and musike to the Spaniards couetous hearts, how soeuer it agreeth with the nature of that mettall to ring in the eares. One of them, they say, weighed six hundred *Pensa*. Their Priests were enioyned chastity, which vow, if they violated, they were either stoned or burned. Other men also in the time of that fast, likewise contained themselves from those carnall pleasures. They haue an imagination on the soule (but know not what substance or name to ascribe vnto it) to which yet they beleueed, was assigned future ioyes or woes, according to their demerits, pointing vp to Heauen, and downe to the Center, when they spake thereof. Many of their wiues (for they might haue many) followed the Sepulchres of their husbands. They allow not marriage with the sister, of which they haue a ridiculous conceit of the spot, which they account a man, in the Moone, that for this Incest he was thither confined, to the torments of cold and moisture, in that Moone-prison. They leane trenches on their Sepulchers, in which they yearely powre Mayes, and

\* They say  
*Dabaiba* was a  
womā of great  
wisedome, ho-  
nored in her  
life, deified af-  
ter death; to  
whom they  
ascribe thun-  
der and light-  
ning, when she  
is angrie.

\* *Pensum* ex-  
ceedeth the  
Ducat a fourth  
part.



and some of their wine (to the profit) as they thinke of the ghosts. If a mother die while she giueth sucke, the poore nursling must not be Orphan, but be interred with her, being put there to her breast, & buried aliue. They imagined that the soules of their great men and their familiars were immortall, but not others: and therefore such of their seruants & friends as would not be buried with them, they thought should lose that priuiledge of immortality, & the delights of those pleasant places, where was eating, drinking, dancing, & the former delicats of their former liues. They renue the funeral pomp of these great men yearly, assembling thither with plenty of wine and meats, and there watch all night (especially the women) singing dreary lamentations, with inuectiues against his enemies, if he died in the wars, yea cutting the image of his enemy in peeces in reuenge of their slaine Lord. This done, they fall to drinking of Mays-wine till they be weary, if not drunken. Yet after this, they resume their songs to his commendation, with many dances and adorations. When day appeareth, they put the image of the deceased into a great Canoa (a boat of one tree, capable of threescore oares) filled with drinckes, herbes, & such things as in his life he had loued: which some carry vpon their shoulders in procession about the Court, & set it downe there againe, & burne it with all the contents. After which, the women, filled with wine, and empried of all modesty, with loose haire, secrets not secret, and variety of *Bacchanall* gestures, sometimes goe, sometimes fall, sometimes shake the weapons of the men, and conclude with beastly sleeping on the ground. The yong men exercise their dances and songs, piercing the middle of their priuy member with the sharp bone of the Ray-fish, bedewing the paucement with the bloud. And their *Bauti*, who are their Physitians, and Priests, heale the same againe in foure daies. The haue in those parts Magicians, without whose aduice they attempt nothing: and neither hunt, fish, nor gather gold, except the *Tequenigna* or *Wizard* thinke it fit.

To end this *Dabaiban* Story, *Martyr* saith (for I wil not further engage my credit for the truth) that in Camara, which is at the head of this Riuer, there happened most terrible tempests from the East, which threw downe trees and houses, and in the last acte of that tragedy, were brought (not by representation) two foule monsters of monstrous fowles, such as the Poets describe the Harpies with womē's faces; one of them so great, that her legs were thicker then a mans thigh, so heauy, that the boughes of the trees could not beare her, so strong, that she would seize on a man, and fly away with him, as a Kite with a chicken: the other was lesse, & supposed to be the yong one of the other. *Corales*, *Oforius*, & *Spinosa*, told *Martyr* that they spake with many who saw the greater killed, which was done by a stratageme; for they made the image of a man, & set it on the ground, attending in the woods with their arrowes, till she the next morning seized on this prey, and lost her selfe; the yong was neuer seene after; and happily you think, not before neither. But they added, that the killers of her were honored as Gods, and rewarded with presents.

All 9 these parts, from golden Castile, and the Gulfe of Vraba to Paria, yeeld *Caribes* or Canibals, which eat mans flesh, and geld children, to make them more fat and tender for their diet. And all the Inland parts nere Peru, and in the hills called Andes, which some call Golden Castile, they little differ. *Cieza* saith, That in the Valley of *Anzerma*, they keepe certaine tablets amongst the reedes, wherein they carue the image of the Diuell, in a terrible shape, also the figures of Cats and other Idols which they worship. To them they pray for raine or faire weather: they haue commerce with the Diuell, and obserue such superstitions as he enioyneth them. They are great man-eaters. At the doores of their houses they haue small Courts, wherein are their graues in deepe vaults, opening to the East: in which they bury their great men with all their wealth. The *Curies* are not far frō them; they haue no Temple, nor Idol. They haue conference with the Diuel. They marry with their neeces & sisters, & are man-eaters. They call the Diuel *Xixarama*. They esteem Virginitie little worth. In the Prouince of *Arma* the Diuel doth often appeare to the Indians: in honor of whom they sacrifice their captiues, taken in war, hanging them vp by the shoulders & pulling out the hearts of some of them. In *Paucora* they haue like diuellish deuotions, & their Priests are their Oracles.

q *Botero* part. 8. lib. 6.

r *Cieza* part. 1. cap. 15.

f *Cap. 19. & d.*

t Chap. 23.

u Chap 32.

Before the house of the chiefe Lord was an Idoll, as bigge as a man, with his face to the East, and his armes open. They sacrificed two Indians euery Tuesday in the Prouince of the Diuell. In the Prouince of Pozo, in the houses of their Lords, they had many Idols in such resemblance as the Diuell had assumed in his apparitions. And in those Idols he would also speake and giue answers. In Carrapa t they are extreame drunkards: when any is sicke, they offer sacrifices to the Diuell for his recovery. In Quimbaya is a hill which casteth forth smoke; but a more hellish smoke is their conference and commerce with the Diuel, like the former. In the Prouince of Cali they likewise conferre with the Diuel: they haue no Temples or houses of Religion. They make deepe pits for Sepulchres of their great men, where their armor, wealth, and food is set about them. Their lust subiecteth the neece and sister to their mariages. In Popayan u they are man-eaters, as also in the forenamed Prouinces. They obserue the same Canninall and Diuellish Rites with the former, framing their superstitions to the Diuels direction in their mutuall colloquies. They bury with their Lords some of his wiues and prouision. Some of them are great Wizards & Sorcerers. In Pasto they talke also with the Diuell, a thing common to all these parts of the Indies. But let vs leane these sleepe and cold hills, these men of the Diuell whom they worship, and diuels to men whom they deuoure, and see if in the lower Countries we can finde higer and nobler spirits.

## CHAP. IIII.

## Of Brasil.



S Guiana is bounded with these mightie Riuers of Orenoque and Marannon, so Brasil extendeth it selfe North and South, betweene Marannon & the riuer of Plata or Siluer, which three we haue already shewed to be the greatest Riners in the World. The Westerne Borders are not so well discovered. The Easterne are washed by the Sea. *Maffius* a hath largely described the same, whose words *Bertius*, *Magirus*, and *Gasper Enshaue* transcribed: the summe whereof *Iarrie* and *Boterus* haue inserted into their French and Italian Relations.

*Petrus Aluarnus Capralis*, being sent by *Emanuel*, King of Portugal, in the yeare 1500. vnto the East Indies, to auoid the calmes on the Guinee shore, fetched a further compassse West, and so discovered the Continent, which now of that red wood there plentifully growing, is called Brasil, but by him was named the Land of the Holy Crosse, because he had there erected a Crosse with much ceremony. This Brasil was soone after by *Americus Vesputius*, at the charges of the said King, further discovered. The Region is pleasant and holesome, the hills and valleyes equally agreeing in their vnequalnesse, the soile fat and fertile: there are plentie of Sagar-canes; a kind of Balme expressed out of the herbe *Copaibas*, and many fruits which the Countrey naturally produceth; besides those which our Europe hath communicated. Many sorts there are of beasts, as a kinde of Swine b which liue in both Elements, their forefeet, being short in proportion to the hinder, make them slow in running, and therefore being hunted, commit themselves quickly to the water. *Anta*, resembling a Mule, but somewhat lesse; slender snouted, the nether chappe very long, like a Trumpet, with round eares and short tailes, hiding themselves in the day-time, c and feeding in the night, the flesh tasteth like Beeffe: there is also the Armadillo; the Tygre, which being hungry, is very hurtfull; being full, will flee from a dogge: there is a deformed beast of such slow pace, that in fifteene dayes it will scarce goe a stones cast. It liueth on the leaues of trees, on which it is two dayes in climbing, and as many in descending, neither shouts nor blowes forcing her to amend her pace. The Tamendoas are as big as a Ram, with long & sharp snouts, a taile like a Squirrell, where-vnder they hide themselves, wil put out their tongue two foot, to gather plenty of Ants into their

mouthes,

a P Maffius  
hist. Ind. lib. 2.  
P. Bert. Geograp.  
Mag. Geog.  
G. Enshist. Ind.  
occident.  
P. farric. lib. 3.  
cap. 22 & d.  
Bot. part. 1. lib. 6.

b Which feeds  
on grass, sleeps  
in the water.  
*Boterus*.

c The Spaniards  
call it (of  
the contrary)  
the light dog.  
The Portugals  
slay the In-  
dians, Hay.  
Some haue  
written that it  
liues of aire;  
and seldome  
or neuer hath  
it beene seene  
eating.



mouthes, hauing scraped vp the places where they keepe with their pawes. The Portugals haue there raised plenty of horses and sheepe. The men worship no God at all, but are giuen to sooth-sayings. The men and women goe altogether naked, are flat-nosed, make themselues blacke with the fruit Genipapi, weare their haire hanging from the hinder part of the head, not suffering it elsewhere to grow : in their nether lips weare long stones for a gallantrie (which being remoued, they seeine in deformed manner to haue a double mouth) they goe together by companies with great silence, the wife going before her husband. They entertaine and welcome strangers at first with weeping and deepe sighes, pitying their tedious iourney, and presently dry their eyes, hauing teares at command. Women in tranell are deliuered without great difficultie, and presently goe about their household businesse, the husband in her stead keepeth his bed, is visited of the neighbours, hath his broths made him, and iunkets sent to comfort him. They are ignorant of <sup>d</sup> numbering and letters : some Tradition they are said to haue touching *Noe* and the Flood. Vnder the same rooffe (which is like a boat with the keele vpwards) liue many families, they lie in nets or beddes hanging about the ground (which is vsuall in a great part of the Indies) to auoid hurtfull creatures : they minde the day, and are not carefull for the morrow, easily communicate what they haue, are very patient of labour and hunger, feasting if they haue wherewith, from morning till night, and fasting other-whiles, when they want, three dayes together. In swimming they are miraculously skilfull, and will diue whole houres to search any thing vnder the water. They beleue not any reward or punishment after this life ended, but thinke that as men die, so they goe to the other world, maimed, wounded, sicke or whole : and therefore bury the bodies with a net to lie in, and food for some dayes, thinking that they both sleepe and eat. They are excellent archers, and what enemies they take in their wars, they feed well many dayes, and then kill and eat them for great dainties. They dwell in houses scattered and separated from each other; their language is almost generally the same; they haue no lawes nor Magistrates; the women call certaine things by one name, and the men by another. They haue no vse of three letters <sup>e</sup> in the Alphabet, *L, F, R*, a reason whereof some haue wittily giuen, because they haue no Law, Faith, nor Ruler. They are vnmindfull of good turnes, and too mindfull of iniuries : impotent of lust and rage, and in summe, more like beastes then men. Thus farre *Maffiens*.

Let vs in the next place heare such as haue liued in the Countrey : of which *Lerius* and *Thenet*, two French-men, and *Ioannes Stadius* a German, haue written seuerall Treatises.

*Ioannes Stadius* <sup>f</sup> in the year 1554. was prisoner to the *Tuppin Imbas*, and because he serued the Portugals, should haue beene slaine and deuoured. But by GODS mercie he escaped. He was the Gunner in the Fort of Saint *Vincent*, and going into the wood to prouide somewhat wherewith to entertaine some friends then come to him, became himselfe a prey to those men-hunters. When they had taken him, they contended which of them had beene the first taker, and that controuersie ended, he was stripped naked and led away. He was giuen to one of their Kings, and this victorie by them was ascribed to their *Tamaraka*, or Idols, which they said had by Oracle prophesied thereof. But their Kings were no other then the chiefe in euery cottage, which consisted of one kindred, and these *Tamaraka* were certaine rattles, as shall after appeare. The manner is, that it gets them a great name, to exhibit this feast of a slaine captiue, and therefore some that haue taken, will credit some other friend with the gift of a captiue to this solempne butchery, on condition to repay him the next captiue he taketh. This was *Stadius* his case, who was thus tossed by exchange from one to another, till at last he escaped altogether. But when he had been newly taken, the women came about him, and one while buffeted him, one saying, this is for such a friend of mine, that the Peros or Portugals had slaine; another fixing on his flesh the memorie all of another friend of hers; and then lead him with a rope about his necke, almost strangling him, making him also to dance in the midst of them, with rattles tied to his legs: but he after grew in some credit & respect amongst them, & saw diuers others

<sup>d</sup> They know no numbers further then five, the rest they supply as they can with their toes and fingers: and if the things numbred exceed, they number by the toes and fingers of many persons assembled together. *Stad. lib. 2. c. 29.*

<sup>e</sup> It seemes otherwise by *Lerius* his dialogue of that language. *c. 20.*

<sup>f</sup> *Io. Stad. Hesi cum picturis. ap. T. de Bry in 3. parte Americae.*

eaten, while himselfe could not be free from feare of the like destiny. The Sauages, that they take, put on a great shew of resolution, and little regard (in seeming) that their tragedie, supported with this comfort, that their friends will reuenge it. In time of sickness or sudden dangers, they would resort to him to pray to his God for deliuerance; and this conceit of his God, which they obserued in his Deuotions, was the principall meanes of deferring his execution. Such as are mortally wounded in their fights, they would spend presently, or at least kill and dresse them, for a feast neere at hand: and one man that had liued long amongst them, and was desperately sicke, lest Death should deprive them of their cheere, they slue, and (because of his sickness) hurling away the head and inwards, eat vp the rest. They take great pride in this their cruelty, and when *Konyan Bebe* their King, hauing a basket full of peeces of mans flesh, on which he was feeding, offered *Stadius* a peece, who told him that it was more then beastly, he answered, I am a Tigre, and I delight in these delicacies. This *Stadius* after escaped in a French shippe.

g *Lerius* hist.  
Nauig. in Amer.

*Nicolas Durantius*, & a Knight of Malta, fir-named *Villagagnon*, in the yeare 1555. (malcontent with his estate at home) sailed into Francia Antartica, or the Southerne parts of Brasil, vnder the Tropike of *Capricorne*, and pretended there to worship God according to the purity of the Gospell, and to fortifie, both for the habitation of his owne, and for a Sanctuary vnto such as at home were persecuted for the truth. He fortified & sent thence to Geneva for assistace in this his holy intent: wherupon *Richerius* and *Charterius*, two Ministers, with diuers others, among whom was *John Lerius*, were sent, and landed there in the yeare 1577. *Lerius* hath written his obseruations of these parts, as *Theuet* also, another of *Villagagnons* company, but (as *Lerius* testifieth) in many things falsely. The first Sauages that *Lerius* and his fellowes saw, were the *Margaiates*, which hold friendship with the Portugals, and are enemies to the French, and to the *Touou Pinambaulsy*, or *Tuppin Imbas*, confederates of the French, and as deadly enemies to the former. In the meane way they passed by the *Tapemiry*, *Parai-ba*, *Ouetacates*, all which, howsoeuer they exercise hostilities, and mutuall disagreements, yet agree in like barbarous and rightlesse Rites. With the *Touou-Pinambaulsy* he conuersed familiarly about a yeare. They are in habit of bodie like the Europeans, but stronger, and lesse subiect to sickness, not subiect to our bodily distempers, by like intemperance, or vexation of minde, by turbulent and distracting passions of couetousnesse, enuy, ambition. They are all naked, except sometimes the old men, rather to hide their disease in those parts, then their shame, couer their priuities. They weare in their nether lippe a <sup>h</sup> Pyramidall stone, which brauery weigheth downe their lippe, and subiecteth the face to great deformitie. Some also not content with this, adde two others in their cheekes to like purpose. They presse downe the noses of their Infants to make them flat. They annoynt themselves with a kinde of gumme, which they couer with the downe of feathers sticking thereto. They weare also frontlets of feathers: in their eares they weare bones. They which will excell the rest in gallantry, and would seeme to haue slaine and eaten the most enemies, slash and cut their flesh, and put therein a blacke powder, which neuer will be done away. They vse rattles of the shell of a certaine fruit, in which they put stones or graines, and call them *Maraca*, of which they haue some superstitious conceit. The women differ from the men in nourishing their haire, which the men shaue off before, & make not those holes in their lips; but in their eares weare earrings of the forme and bignes of a meane candle. They paint also their faces with diuers colours, and weare bracelets of little bones, of which the men weare chaines or collars. They would not weare cloaths, pretending their custome of nakednes, and often washing (sometimes ten times in a day) whereto cloaths would be a hinderance: and our captiue women further then the whip forced them, would not accustome themselves to the apparell we gaue them. The women make two kinds of meale of certaine roots, which they vse in stead of bread, which they doe not put, but hurle, into their mouthes without losse. Their office is also to make their drinke of rootes sliced, and chewed in their mouthes, and thus prepared, boiled, and stirred in a great pot ouer the fire: the like drinke they make of chewed

Mays,

h Great at one end, and little at the other: in their infancie it is a bone: and after a greene stone, in some as long as ones finger: they will thrust out their tongue at the hole, when the stone is remoued.



Mayes, which they call *Anati*: the men would account it a disgrace to do these things, and that they would not taste so well. They call this drinke *Caouin*, it is thicke, and tastes like milke: I haue seene them continue (saith *Lerius*) drinking this liquor three dayes and nights together: they hold it a disparagement not to be able to hold out at this *Bacchanal* exercise, which they celebrate with dancing and singing, especially at their beastly man-feasts. The women dance apart from the men. One of them reported to our Author, that they had taken a ship of the Peros, or Portugals, and eaten the men: they found therein great vessels, which they could not tell what it was, but dranke so much therof, that they slept three daies after: it is likely that it was Spanish wine. They eat Serpents and Toads (which with them are not venemous) and Lizards: Our Author saw one Lizard as big as a man, with scales on her backe like Oysters. They haue a kind of Monkey called *Sagouin*, of the bignes of a Squirrell, the fore-halfe in shape resembling a Lion: they haue another strange beast, called *Coaty*, as high as a Hare, with a little head, sharp eares, and a snout or beake aboue a foot long, the mouth so little, that one can scarcely put in his little finger; it feedeth on Ants. They take *Petum* (it is not Tabacco) not in pipes, but put foure or fiue leaues in another greater, and firing it, suck in the smoke, and therewith, in time of warre, will sustaine themselves three dayes together, without other sustenance. They weare this herbe about their neckes.

i The Brasilian *Petum*, is neither in forme nor vertue, the same with Tabacco, as *Lerius* saith. The women take it not.

## CHAP. V.

*Of the Warres, Man-eating, and other Rites of the Brasilians.*

**T**He Brasilians exercise irreconcilable hostilitie, not to enlarge their dominions, but only to be reuenged for the death of their friends and ancestors, slaine by their enemies. The Elder men, as they sit or lie in their hanging beds, will make an Oration of the vertue of their Predecessors, and of their sustained wrongs, and so excite the yonger to take armes: these Orations last sometimes six houres. Their armes are clubs or wooden swords, fiue or six foot long, and a foot broad, a finger thicke, and very sharpe. One of these men being thoroughly moued, would trouble two of our Fencers. Their bowes are as long as ours, the string made of the herbe *Tocon*, little, yet able to endure the strength of a horse: their arrowes an ell long, which they will shoot twice as fast, as our men: they haue leather shields: Their elder men lead the ranks (if they may be so called, which haue none to marshall or order them) and with great shouts, and shewing the enemies the bones of their slaine-friends, they enter into a fierce battell. Their captiues they conuey in the midst of their armie home to their territories, and thereunto the men will not sticke to giue their sisters or daughters, to performe all the duties of a wife, and feed them with the best, till they redemand the same out of their flesh: the men are employed (if it be long before the slaughter) in hunting, fowling, fishing; the women in gardening, or gathering Oysters. When that dismall day approacheth, knowledge is giuen, and the men, women, and children assemble to the place appointed, and there passe the morning in drinking; and the Captiue (although he knoweth the dreadfull issue) danceth, drinketh, and frolickes it with the best. After six or seuen houres thus spent, two or three of the strongest fasten a rope about his middle, leauing his armes at libertie, and so lead him vp and downe the Village in triumph. Neither doth he for all this hang downe his head, as men here going to be hanged, but with incredible courage emblazoneth his owne worthinesse. Thus, thus, saith he, haue I sometimes bound your kindred, and thy father, saith he to one, haue I deuoured, and thy brethren (to another) haue I *boucaned* and eaten: and what innumerable numbers of you *Touon Pinambausy* haue these hands taken, this throat swallowed? Neither will the *Margaiates* suffer this my death vnreunged. Then they bring him stones, &c bid him reuenge his death. He hurleth them at those which stand about him,

whereof there are some foure thousand, and hurteth diuers: I saw one (saith our Author) whose legge I had thought had beene broken by the violence of one of those blowes. After this comes one, which all this while had beene hidden, with the <sup>a</sup> fatal clubbe, and, Art not thou one of the Margaiates? saith he: and hast thou not deuoured our kindred? the other answereth, O how lustily I haue done it, how prompt haue I beene in taking them, how greedy in eating? And therefore, replieth the other, shalt thou be killed and roasted on the *Boucan*. What then? saith he, my death shall not be <sup>b</sup> vntreuenged. The club ends their dialogue, with one blow striking him dead. His wife (if he had any, as they sometimes vse to bestow on their captiues) comes to the carkasse, and spends a little time and passion in mourning, but her Crocodiles teares are soone dried, and the humor falls into her teeth, which water for the first morsell. The other women, especially the elder (which are most cruell and greedy) bring hot water and wash the body, and rub it till it looke like the skin of a Pig: then comes the Master of the feast, which owed the captiue, and cuts it out as readily, as any Butcher with vs can doe a Wether. They daub the children <sup>c</sup> with the blood: foure women carry about the armes and legs for a shew, with shouts and cries: The trunk is diuided into two parts, the vpper part being cut and separated from the lower: the inwards are left to the women, which seeth and make broth of them called *Mingau*, which they sup vp, with their children: they eat also the flesh about the head. The braine, tongue, and that which within the head may serue for meat, is the childrens share. The author of the feast hath a new name added to the former (for they haue so many names as they haue slaine captiues, the chiefe of the Cottage branding him on the arme, with an honorable marke for the memory therof) and all that day he must spend in quiet. The *Wayganna* <sup>d</sup> are a kinde of Brasilians, which hold confederacy with no other nation, but kil all which come to their hands, and that so cruelly, that they will cut off their armes and legs while they are alieue. These liue in the mountaines. They cut them with stones, and those which haue trade with the Christians, vse kniues. Their *Boucan* is a grediron of foure cratches, set in the ground, a yard high, and as much asunder, with billets laid thereon, and other stickes on them gratewise. On this they roast the flesh, putting fire vnder, all the people standing about the same, and euery one gets a little peece of him. But me thinkes I see horror expressed in the countenance of him that reads this, and euery one weary of viewing this tragedy, loathing this inhumane feasting with humane flesh: I will therefore leaue their shambls, and (which better befeemes a Pilgrime) will visit their holies and holy places. But alas, where or what are they? *Maffaus* hath already told vs, that they obserue no Gods; and *Lerius* confirms the same, yet sheweth that they acknowledge a Diuell, whom they call *Aygnan*: not that they worship him, but are tormented by him. Euen in speaking of him, <sup>e</sup> they tremble, and the remembrance breeds a compassionat amazement in the hearer, an amazed passion in the speaker, while he applauds our happinesse, free from such tyranny, deplores his owne miserie: he sometimes in the forme of a beast, sometimes in forme of a bird, and other-whiles deformed in some monstrous shape, doth grieuously torment them. Euen whiles the Christians were in conference with them, they would pitiously cry out, *Hei, Hei*, helpe, *Aygnan* vexeth me. Nor could this be counterfeited in the iudgement of any that conuersed with them. They beleue the immortalitie of the soule, and that the soules of the vertuous, that is, (in their sense) of such as haue killed and eaten many enemies, shal fly beyond the highest mountains, and be gathered to the soules of their progenitors, and there liue in pleasant gardens, and perpetuall dancings and delicacies. The cowardly ghosts shal be carried vnto torment, by *Aygnan*, without end. They haue no name, whereby to signifie God vnto them, but wondered to heare what the French-men told of the Creator of Heauen and Earth. And because they are afraid of thunder, which they call *Toupan*, they told them that God was author thereof: the foolish Indians reply, that he was then naught which would make them afraid. But the feare of *Aygnan* made them sometimes flexible to embrace the Christian Religion, hearing that this Diuell was inferiour to the Christians God. So that euen in these, the most degenerate of all, which I haue obserued in this long and tedious Pilgrimage, there is some sparke left of Religion, euen in the

<sup>a</sup> This Clubbe they call *pernem*, which is consecrated to this mischief by certaine ceremonies of singing and painting.

<sup>b</sup> This confidence is as well in the women as in the men.

<sup>c</sup> *Jo. Stad. lib. 2. cap. 29.*

<sup>d</sup> *Stad. l. 2. c. 3.*

<sup>e</sup> *Ler. cap. 16.*



the acknowledgement of a Deuill, and of eternall rewards and punishments.

This is further confirmed by that which is written of certaine Magicians or Priests amongst them: which perswade the people, that they haue dealings with spirits, that by their meanes they haue their rootes and sustenance, and may by them haue fortitude. I (sayth *Lernus*) was present at one of their Assemblies, where six hundred were gathered together, which diuided themselues into three parts; the Men went into one house, the Women into a second, the Children into a third. The *Caraibes* forbade the women and children to depart their houses, but to attend diligently to singing: and we (sayth he) were commaunded to abide with the women. Anon the men in one house fell to singing, *He, He, He*, answered by the women in the other with the same. They howled it out for a quarter of an houre, shaking their breasts, and foaming at the mouth, and (as if they had had the falling sicknesse) some falling downe in a swoone, the Deuill (in seeming) entring into them. The children also followed in the same harsh deuotions. After this, the men sung pleasantly, which caused me to goe thither, where I found them singing and dauncing in three scuerall Rings, in the midst of each three or foure *Caraibes*, adorned with Hats and garments of feathers, euery one hauing a *Maraca*, or Rattle, in both his hands. These Rattles are made of a fruit bigger then an Ostriches egge, out of which they said, that the Spirit would speake, and they continually shooke them, for the due consecration. These *Caraibes* daunced to and fro, and blowed the smoake of *Petum* on the standers by, saying, Receiue yee all the Spirit of *Fortitude*, whereby yee may overcome your enemies. This they did often: the solemnitie continued two houres, the men ignorant of Musicke, and yet rauishing my spirit with the delight I conceiued in their Song. Their wordes sounded this, that they were grieved for the losse of their progenitors, but were comforted in the hope, that they should one day visit them beyond the Hills; and then threatened the *Ouetacates* (which dwell not farre from them, and at enmitie with all their neighbours, as swift as Harts, wearing their haire to the buttockes, eating raw flesh, and differing from all others in Rites and Language) and now prophesied their destruction at hand. Somewhat also they added in their Song of the Flood, that once had drowned all the world, but their ancestors, which escaped by climbing high trees. That day they feasted with great cheare. f *Ler. c. 5.*

This Solemnitie is celebrated euery third yeare; and then the *Caraibes* appoint in euery Familie three or foure *Maraca*, to be adorned with the best feathers, and sticked in the ground, with meat and drinke set before them; and the people beleue they eate it. They minister vnto their *Maraca* fiftene dayes; after which, in a superstitious conceit, they thinke, that a Spirit speakes to them while they rattle their *Maraca*. They were exceedingly offended, if any tooke away any of this Prouision, as the French sometimes did; for which, and denying other the *Caraibes* lyes, those Priests hated them exceedingly. Yet doe they not adore their *Maraca*, or any thing else.

*Stadius* tells (as you heard) that they ascribed his taking to the prediction of their *Maraca*. He tells of their consecration, that the *Paygi* (so hee calls them) enioyne that euery one should carrie their *Tamaraka* to the house, where they should receiue the facultie of speech. Euery ones rattle is pitched in the ground by the stile or stalke, and all of them offer to the Wizard which hath the chiefe place, arrowes, feathers, and eare-rings; he then breaths *Petum* on euery rattle, puts it to his mouth, shakes it, and saith, *Nee Kora*, that is, Speake if thou be within: anon followeth a squeaking voice which I, saith *Stadius*, thought the Wizard did, but the people ascribed it to the *Tamaraka*. Then those Wizards perswade them to make warres, saying, that those spirits long to feede on the flesh of Captiues. This done, euery one takes his Rattle and builds vp a roome for it to keepe it in, where he sets victualls, requireth and asketh all necessities thereof, as we doe of God; and these, as *Stadius* affirmeth, are their Gods. These *Paygi* doe initiate women vnto witchcraft by such ceremonies of smoke, dancing, &c. till shee fall as in the falling sicknesse, and then he saith, hee will reuiue her, and make her able to foretell things to come: and therefore when they goe to the warre, g *Stad. l. 2. c. 23.*  
h *Lernus* sayth,  
That the *Caraibes* & the *Paygi* are two kinds: *Thevet* but one: and *Stadius* mentions no more but the *Paygi*.

i A. Thevet  
Antarct.

warre they will consult with these women, which pretend conference with spirits. *Andrew Thevet*<sup>i</sup> (which was in France with *Villagagnon*) agreeth in many of the former reports: he addeth, that for feare of *Aignan* they will not goe out, but they will carrie fire with them, which they thinke is forceable against him: that the *Paygi* exercise poysonings, coniuration, and other things, which I know not with what authoritie he auereth against the former witnesses, whereas *Thevet*, sometimes taken in lying, deserueth lesse credit in the rest. When there is any tempest in the water, hee sayth they attribute it to the soules of their progenitors, and cast something into the water, to appease it.

k Maff. l. 15.  
Pierre du Iarric  
l. 3. a. c. 22. ad  
finem.

l Lev. c. 17.

They haue a tradition, That one, in habit like to the Christians, had long since told their progenitors of diuine matters, but to so little effect, as he forooke them; and euer since had those bloudie Warres continued amongst them. How little the Iesuities can preuaile, in bringing the Brasilians to Christianitie, *Maffæus*<sup>k</sup> hath written somewhat, and *Pierre du Iarric*, a Iesuite, very largely; which is not so pertinent to our present purpose.

In Mariages<sup>l</sup> they abstaine onely from mother, sister, and daughter: they obserue no Marriage-Ceremonies, but vpon consent of her friends and her owne, take her home. It is a credit to haue many wiues, amongst whome is no *Leah* to enuie *Rachels* greater portion of loue: the husband may kill the Adulteresse; but for their vnmarrried maidens they are not scrupulous. Our Author, hearing a woman cry in the night, thought she had beene in some danger of deuouring by a wilde Beast, but found her husband playing the homely Midwife to her in her trauell, biting off the nauell-string, and pressing downe the noie. The father washeth and painteth him. They vse to put to their male infants little Bowes and Arrowes into the bed, and chat out their hope of the childs valour, in being auenged when he shall be a man, vpon his enemies. They name their children at aduenture, by the name of a Beast, Bird, or otherwise, as this child was called *Orapacon*, that is, Bow and Arrowes. The men are modest, in accompanying with their wiues secretly. The women haue not the ordinarie feminine sicknesse. *Lerius* thinkes, that humor was diuerted in their youth, seeing the mothers cut their daughters side downe to the thigh, at twelue yeares of age. But twice while he was there, did he see any in priuat brawling, or contention; if such happens, as they began, so they are suffered to end it: if any hurt, or kill other, he sustainerh the like in his owne person, inflicted by the kindred of the partie wronged. They haue their proper peeces of ground, which they husband with their Rootes and *Mais*. When they entertaine a stranger, the *Moussacat*, or good-man, seemes to neglect him a while, and the guest sits him downe silent on the bed, the women sit by on the ground, and hold their hands before their eyes, weeping, with many prayes, that he is a good man, a valiant man, that (if he be a Christian) he hath brought them fine wares. The stranger must endeavour, in some measure, to imitate the like weeping gesture. The *Moussacat* is all this while whistling his arrow, not seeming to see his new guest, till anon he comes: And are you come, sayth he? How doe you? with many termes of his best Rhetoricke: and then askes, if he be hungrie; and if he be, sets his cheare before him on the ground: which kindnesse is repayed with Glasses, Combes, or the like. They are very kind both to their owne, and to such strangers as they are enleagued with. They would carrie burthen, or man, for the space of some myles, when they needed: their loue and hatred are in like extreames; the one to their owne, the other to their enemies. They haue Physicians, called *Pages*. They vse much mourning at the death of any, and making a round pit, burie him vpright therein, six houres after his death, with that wealth they had. In their Villages liue some six hundred persons: they remoue their Villages often, which yet carrie the same name. *Stadius*<sup>m</sup> sayth, there are few Villages of aboue seuen houses, but those houses are a hundred and fiftie foot long, and two fathomes high, without diuision into pluralitie of Roomes; and therein liue many Families, all of one kindred.

m Stad. l. 2. c. 5.

What our Countrey men haue done on this Coast, I referre the Reader to *M. Hakluyes* Discoueries.



## CHAP. VI.

*Of the Riuer of Plate, and the Countries adioyning: and  
of the Magellane Straits.*

**T**His Riuer wee haue already mentioned; the Indians <sup>a</sup> call it Parana: and *John Dias di Solis* discovering the same in the yere 1512, for some shew it seemed to haue of that Metall, called it the Riuer of Plata, or Siluer. It is fortie leagues wide in the entrance, and preuaileth so farre against the Oceans saltnesse, that the tast of the fresh water sooner discernes his waters, then the eye can see his bankes. It ouerfloweth the Countrey; as Nilus in Egypt, and Orenoque, Marannon, with the other great Riuers in America. It ebberth and floweth a hundred miles vp the streame. <sup>b</sup> *Dias*, whome some call the first Discoverer, was, with fiftie of his companions, there slaine and eaten. But he which hath most fully discovered the Nations that dwell neere this Riuer, is *Huldericus* <sup>c</sup> *Schmidel*, who sayled thither in the yere 1534, and continued in those parts almost twentie yeares. He sayled thither with *Peter Mendoza*, who carried with him fife and twentie hundred men, to discover, conquer, and inhabite those Regions.

<sup>a</sup> *Boters.*

<sup>b</sup> *Sebastian Cabot* may rather be called the first discoverer.  
<sup>c</sup> *Admiranda Navig. H. S.*

They build the Citie *Buenas aeres*, so called of the holesome ayre, neere to an Indian towne, named *Carendies*, of three thousand inhabitants; if that may be called a towne, whose inhabitants stay not long in one place. They will drinke the blood of the beasts they kill, for thirst. The Spaniards destroyed them, whose parts Famine seemed to take against that cruell people, which with inuisible darts so pierced their entrailes, that vile and venomous creatures were applyed to the curing of their wounded stomackes: and when such medicines failed, three of them stole a Horse<sup>d</sup>, minding to flee from Famine on that dead Beast, but were therefore horsed on a Gibbet; where three others, that by his example were terrified from Horse-flesh, aduentured vpon these carkasses, cutting thence large gobbets, to pay that cruellest tyrant, and greediest exactor, Hunger, his tribute. Another, whose brother died, buried him in his owne bodie: halfe their companie were consumed with this plague.

<sup>d</sup> These horses so multiplied in these parts, that now they are dispersed in wild troops, and they will hunt and kill them for the Hides, and (which is a great commodity in Angola) for the tailes.

The Indians of *Carendies*, *Bartennis*, *Zeechurvas*, and *Tiembus*, taking this aduantage, assailed their Towne of *Good Aires*, turning it into good fires, by shooting arrowes, fired at the end, therinto. They after passed vp the Riuer, and came to *Tiembus*, where the men are tall and great, their women alway deformed, with scratched and bloudie faces. The *Tiembus* could make fife thousand men. Of the Spaniards were not left fife hundred in a small time; and *Mendoza* dieth, returning homewards. The *Curenda*, the next people, are like the *Tiembus*. The *Macuerendas* liue onely on Fish, and a little Flesh. There they killed a Serpent fife and twentie foot long, and as bigge as a man. The *Saluaisco* goe starke-naked, and liue onely on Fish, Flesh, and Honey. The *Curemagbas* are of huge stature: the men bore a hole in their nose, in which they weare a Parrots feather. The women paint their faces with indeleble lines. The *Caros* Countrey is large, neere to the Brasilians in Rites and Site. They goe naked: they will sell; the father, his daughter; the husband, his wife; the brother, his sister: The price of a woman is a Hatchet, Knife, or such like. They eat such as they take in their Warres, and then deuoure them with great solemnitie. The *Lampere* made neere vnto their Towne Pits, with sharpe stakes set vp in them, couered with sticke and earth: these they made for the Spaniards, but in a confused flight fell therein themselves. Here the Spaniards built the Towne of *Assumption*. The King of the *Scherves*, attended with twelue thousand men, met the Spaniards, and gaue them friendly entertainment, with Dauncing, Musicke, and Feasting. The women goe naked, and paint themselves as artificially as any of our Painters could doe: they weare Carpets of Cotton, with the figures of Indian Beasts.

The

The King asked the Spaniards, What they sought? who answered, Siluer and Gold: He then gaue them a siluer Crowne, which he said he had taken in the warres which he had waged with the Amazones, that dwelt two moneths iourney thence. Of these Amazones the Indians told the same things that *Orelluna* told of, neere that riuer, which hath receiued name of this supposition.

The Spaniards, with some of the *Schervues* for their Guides, set forth for this Amazonian Discouerie, but were encountred by the way with hote waters, in which they waded vp to the waste, and so continued diuerse dayes, till they came to a Nation called *Orithuesen*, who were then infected with a Pestilence, caused by Famine; which Famine the Grasshoppers had effected, two yeares together eating vp all the fruits which Nature or Husbandrie had prouided for their sustenance.

Thus the Amazones, the Martiall and Venerean Warres of the Spaniards, wanted foode to hold out further: if there were any such people, and that they were not, as before I said, the warre-like wiues, or happily some gallant *Vragoes*, that by themselves would let the world see what women could doe: but yet I cannot subscribe to the rest of their Storie.

But I am wearie of leading you any further in this discouerie of this great Riuer and the neere inhabitants, seeing little is obsrured in our Author of their Religions. Some of these barbarous Nations, he saith, hanged vp the hairie skinne of their slaine enemies in their Temples, or Houses of deuotion: This people is called *Ieperi*. To giue you a Catalogue of the names of the Indian Nations that inhabited these parts, would be but tedious: These iourneyes of the Spaniards were to see what gold, and not what Gods, the Indians had. They passed vp through the land into Peru.

¶ *Botero.*

Betweene Peru & these more Easterly parts, are the Hills *Andi*, or *Andes*, which lift vp their Snowie toppes vnto the Clouds, and reach vnto the Magellane Straits. In them inhabite many fierce Nations, bordering vpon the Nations of Brasil and Plata. The *Ciraguans*, the *Viracans*, the *Tovi*, the *Varai*. These last exercise their children vnto Armes betimes, vnto them they commit their Captiues, for tryall of their bloudie forwardnesse; and he which at one blow can kill a Captiue, is of the greatest hopes, and rewarded for his encouragement. To this end they name their children *Tygre*, *Lyon*, that their names might teach them the like beastly furie. At the new and full Moone they wound themselves with sharpe bones, to inure themselves to thinges of Warre. They weepe in the entertainment of a friend, as the Brasilians doe. In seuentene degrees stands the Spanish Citie of *Holy Crosse* of the Mountaine. The Riuer *Upai* in those Valleyes riseth and falleth, as Nilus doth. There is a Brooke at *Holy Crosse* of a wonderfull nature: it is but little aboue two yards broad, and shallow withall, not running aboue a league, but is drunke vp of the thirstie sands. Yet doth this brooke prouide the Citie water, and three sorts of good Fish, and that in great plentie, from the end of Februarie to the end of May. At other times there are few. They vse diuers meanes of shauing their heads, which, they say, they learned of one *Paicume*. In the womans lying in, the man keepe his bed, as is said of the Brasilians.

More towards the East dwell the *Itatini* people, which call themselves Garay, that is, Warriours; and others, Tapuis or Slaues. The language of the Varai is common to all these Nations with the Brasilians, that as in the other world Latin, Sclaon, and Arabian, so in that New World the Varay, Cuscan, and Mexican language, will generally serue a mans turne.

The Kingdome of Tucuma stretcheth two hundred leagues betweene Chili, Brasil, *Holy Crosse*, and Paraguay. The Spaniards haue therein siue Colonies. It is a plaine Countrie. The Paraguay inhabite along the Riuer, so called, whereof they take name. From Plata Southwards is the great Region of Chica, washed on the South, East, and West by the Sea. The Inhabitants are called Patagones.

¶ *Pigafetta ap. Ram.*

The Spaniards & which with *Magellane* first discouered the Straits, saw Gyants on this coast, of which he carried away one with him to Sea, where after for want of sufficient foode he dyed.

Edward



*Edward s Cliffe*, that wrote *Master Winters Voyage*, who first, of all others, returned out of the Straits by the same way homewards, because he saw on this Coast men of common stature, he excepteth against that report of Giants, as a Giant-like report, exceeding the stature and measure of Truth. But besides that some of our owne<sup>h</sup> at another time measured the print of mens feete eightene ynches in the Sands, *Oliner i Noort* in his *World-Compassing Voyage*, had three of his men slaine by men of admirable stature, with long haire, not farre from *Port Desire*, about seuen and fortie degrees of Southerly latitude, and after, in the *Magellane Straits* discomfited a band of Sauages, which neither would yeeld, nor flee from their wiues and children, which were in a Caue iust by, till euery man was slaine. Foure boyes the *Hollanders* carried away: one of which, learning their Language, told them of three Families, or Tribes, in those parts of ordinarie stature, and of a fourth which were Giants, ten or eleuen foot high, which warred vpon the former.

*Sebale de Weert* being detained fve moneths in the Straits by foule weather, sent his men to fish for their prouision (which exceedingly failed them) who there were suddenly assailed by seuen *Canoes* of Giants, which they guesseed to be so high as is mentioned: who being put to flight by their Peeeces, fledde to land, and plucked vp Trees, in their rude manner barricadoing and fortifying themselves against the further pursuit of the *Hollanders*, who were no lesse glad that they were ridde of such companie.

These men, both Giants and others, went either wholly naked, or so clothed, as they seemed not to dread the cold, which is yet there so violent, that besides the Mountaine-toppes, alway couered with Snow, their very Summers, in the middest thereof, freeth them not from Ice. Yea, at that time of the yeare those *Hollanders* encountred an Island of Ice in the Sea, which the cold Ayre had there mounted and maintained in despite of *Neptunes* rage, or the Sunnes volley of shot, in his neereest approach. The Trees in these parts, and the men (it seemeth) are naturally fortified against those Colds; the one (as is said) alwayes in manner naked, the other alwayes clothed, out-brauing the *Winters* violence in their Summer-like Greene Liuerie, seeming to stoupe vnder the burthen of continuall Frosts and Snowes, and in a naturall wisdome cloth themselves, and hold their leaues the surer.

Those Giantly men<sup>k</sup> about *Port Desire*, when they die, are brought to the Clifffes, and there buried, with their Bowes, Arrowes, Darts, and all their (almost no) substance. The Sauages about the Straits feede (as both the same Author and the *Hollanders* report) on raw Flesh, and other filthie foode, and are Man-eaters.

It is no small credit to our Nation and Nauigation, that these Straits haue more enlarged themselves, and giuen oftener and freer passage to vs then to any other. *Drake*<sup>l</sup> swamme through; *Winter* both passed and returned; *Candish* passed, but returned (as *Drake* had done) about the World in his Circuit. The *Delight* of *Bristol* entred them, and with small delight spent six weekes in them: and *Captaine Davies*, companion of *Master Candish* in his last Voyage, three times entred the South Sea, which three times forced him backe into the Embracing Armes of the vntrustie Straits. Some others haue attempted, but not attained them, as *Fenton* and *Ward*, and the Voyage set forth 1586 by the Earle of Cumberland. The Land on<sup>m</sup> both sides the Straits is very mountainous, the lower Mountaines whereof, although they be for their height wonderfull, yet (as wee haue said of the differing statures of the men) they haue inore Giantly ouer-lookers, with Snowie lockes and Cloudie lookes; betweene them may be numbred three Regions of Cloudes. These Straits are fourescore and tenne<sup>n</sup> Leagues through, of vnequall breadth, in the narrowest place a League ouer. The mouth is in two and fiftie degrees, and  $\frac{1}{2}$ .

The Voyage of *Sir Francis* so vexed the Spaniard<sup>o</sup>, that he sent *Pedro Sarmiento* to inhabite there, that he might prohibite other Nations to passe that way: but

g *Ed. Cliffe*, ap.  
Hak.

h *M. T. Candish's Voyage*  
ap. Hak. to 3.  
written by  
Fr. Pretty.  
i *Navig. Ol. N.*  
by Seb. W. in  
Addit. am. 9. part.  
Americæ.

k *Th. Candish*.

l See Hak. to 3.

m *Sir F. Drake*.

n *Acosla* saith  
160, of which,  
70 the North  
Sea floweth in,  
and the South  
Sea 30. l. 3. c. 13.  
but o *Lopez Vaz*.

p *W. Magotbs*  
*ap. Hak.*

but Tempest and Famine hating the Spanish insolence, whose ambitious designs alway ayimed at a *Plus ultra*, brought them to a *Plus ultra* indeede, further then euer they had designed, diuerse of the Shippes (which at first were three and twentie, with three thousand five hundred men) perishing in the deuouring iawes of the Ocean, and others in their selfe-deuouring Mawes of Hunger, which ate them vp with not eating. The Name of *Iesvs*, and *Philips Citie* were their two newly erected Colonies, peopled with foure hundred men and thirtie women, which by Famine were brought to three and twentie persons, when Master *Candish* tooke *Hernando*, one of that companie, in his prosperous Voyage; another p, who had maintained himselfe by his Peece, and liued in a house alone a long time, was taken by the *Delight* of Bristol, two yeares after. The English gaue a name fitting to this distressed Citie, calling it *Port Famine*.

q *John Iane.*

The last Voyage of Master *Candish* proued vnfortunate, both in the losse of himselfe, and many men: the blacke Pinnace was lost in the South Sea: the *Desire* returned, but lost diuerse of her men, surprised (as was q thought) and deuoured by the Sauages, neere to *Port Desire*. The Sauages here presented themselves, throwing dust in the Aire, leaping &c. and either had Vizards on their faces, like Dogges faces, or else their faces were Dogges faces indeede.

## CHAP. VII.

## Of Terra Australis, and Chili.

a *Botero.*



**S** for the Land on the Southerne side of the Straits, it is <sup>a</sup> called the Land of *Fire*, either because the Discouersers saw fire thereabouts, or because that cold Climate so much needeth Fire. More Easterly, against the Cape of Good Hope, is the Land *Terra di Vista*. This Land about the Straits is not perfectly discovered, whether it be Continent, or Islands. The most take it for Continent, and extend it (more in their imagination then any mans experience, towards those Islands of *Salomon* and New Guinee, esteeming (of which there is great probabilitie) that *Terra Australis*, or the Southerne Continent, may, for the largenesse thereof, take vp a fifth place in order, and the first in greatnesse, in the Diuision and Parting of the whole World.

*Lopez Vaz* writeth, That the Gouvernours which the King of Spaine sendeth for Peru and New Spaine, haue a custome to discover New Countries. The Licentiate *Castro* being Gouvernour of Peru, sent forth a Fleet from Lima; which sayling eight hundred Leagues Westward, found certaine Islands in eleuen degrees to the South of the Equinoctiall, with a kinde of people of yellowish complexion, and all naked. Here they found Hogges, Dogges, Hennes, Cloues, Ginger, Cinnamon, and some Gold. The first Island they named *Izabella*, the greatest *Guadalcanal*, on the Coast whereof they sayled a hundred and fiftie Leagues, where they tooke a Towne, and some graines of Gold hanged vp in the houses. They burnt their Towne, because they had in a suddaine surprise killed foureteene of their men. They spent foureteene moneths in this Discouerie, and named them the Islands of *Salomon*, that by that name men might be further induced to discover and inhabit them, imagining, that *Salomon* had his Gold from thence.

b *Bot. part. 1.*  
*vol. 2.*

*Nova* <sup>b</sup> *Guinea* was discovered by *Villalobos*, sent from New Spaine in the yeare 1542, going to discover the Moluccas. The inhabitants are blacke of hue, and witty. The Spaniards haue coasted it seuen hundred Leagues, and yet cannot tell whether it be an Isle or Continent.

*Hesselius*



*Hesselius Gerardus* hath largely set forth the Petition or Memotiall of <sup>c</sup> *Peter Ferdinandez de Qurr*, vnto the King of Spaine, about his Discouerie of those Southerne vnknowne Lands, for the Plantation of the same: wherein hee declareth vnto his Maiestie, that fourteene yeares space hee had busied himselfe to no small endamage-ment of his State and Person about the same. The length thereof hee equallēth vnto all Europe, and as much of Asia, as thence extendeth to the Caspian Sea: and for the wealth and riches he calls it a Terrestriall Paradise.

<sup>c</sup> *P. Fer. de Qurr, Detectio Australis Incognite.*

The Inhabitants, he affirmeth, are innumerable, some white, some like the Mulattos, and some otherwise, in colour and habite of bodie diuersified. They neither haue King, nor Lawes, nor Arts. They are diuided and warre one vpon another, with Bowes, Arrowes, and other weapons, all of wood. They haue their Oratories and Places of Buriall. Their bread is made of three sorts of rootes. They haue varietie of fruits, Cocos, Almonds of foure sorts, Pome-citrons, Apples, Dates: there are also Swine, Goats, Hennes, Partriches, and other Fowles; and as the Indians report, Kine, and Buffals. He saw amongst them siluer, and pearles, others added, gold: and the Coast-Countries seemed to promise great wealth within Land: Many Riues, Sugar Canes, Bayes, Hauens, and other commodities of Lands and Seas, making shew of an other China: the aire very holtsome and temperate.

He tooke possession thereof in the name of the King, and set vp a Crosse & a Chappell, in the name of The Ladie of Loretto. These Regions trend euen as high as the Equinoctiall. When this Discouerie was made he mentioneth not; only hee sueth to the King for employment therein. It is rightly called *Terra Australis Incognita*, and therefore I will not take vpon me to be your guide: in an other sentē one <sup>d</sup> of our Countrymen hath wittily and learnedly (according to his wont) described this Countrie, and paralleled therewith the Countries of Europe, and hath let vs see that we are acquainted in those coasts too much, and neede no Pilot or guide to conduct vs.

<sup>d</sup> *Mercurius Britannicus.*

But let vs come backe to our Streits of Magellane, that wee may coast from thence and visit the Countries of Chili and Peru: for of the Western borders of Chica, girt in betweene the salt waues and cold Hills, little can bee said fitting our purpose.

Hauiing sayled out of the Streits, we haue a wide Sea before vs, and on our right hand the Countrie is so barren and cold, that I would not hold the Reader in any cold or tedious Narration thereof. We will hasten rather nearer to the Sunne, where we first encounter with Chili. This name <sup>e</sup> some extend euen to the Straits, where we haue placed Chica and the Patagones, others <sup>f</sup> straiten it in shorter bounds; betweene Chica on the South; Charchas and Collao, on the North; Plata, on the East; and the Sea on the West: it is called Chili of the chilling cold, for so the word is sayd to signifie. The Hills with their high lookes, cold blasts, and couetous encrochings, driue it almost into the Sea: only a narrow Valley vpon lowly submission to her swelling aduersaries, obtrayneth roome <sup>g</sup> for fise and twentie leagues of breadth, where it is most, to extend her spacious length of two hundred leagues on that shore: and to withstand the Oceans furie, shee paies a large Tribute of many streames, which yet in the <sup>h</sup> night time shee can <sup>i</sup> hardly performe; the miserable Hills in their Frozen charitie, not imparting that naturall bountie and dutie, till that great Arbitrer the Sunne ariseth, and sendeth Day with his light-horse troupe of Sunne-beames, to breake vp those Icie Dungeons and Snowie Turrets, wherein Night, the Mountaines Gaoler, had locked the innocent Waters. Once, the poore Valley is so hampered betwixt the Tyrannicall Meteors and Elements, as that shee often <sup>k</sup> quaketh with feare, and in these chill Feuers shaketh off and looseth her best ornaments.

<sup>e</sup> *Botero.*

<sup>f</sup> *Geogr. l. 2. c. 4.*

<sup>g</sup> *Lop. Vaz.*

<sup>h</sup> *L. Apollon. hist. Peru. l. 1.*

<sup>i</sup> The Riues of Chili in the night time frozen.

<sup>k</sup> Earthquakes in Chili, and their effects.

<sup>l</sup> Some reckon this Towne to Peru.

*Arequipa* <sup>l</sup> one of her fairest Townes, by such disaster, in the yeare one thousand fise hundred fourescore and two, fell to the ground. And somtimes the neighbour hills are infected with this pestilent Feuer, and tumble downe as dead in the plaine, thereby so amazing the fearefull Riues, that they runne quite out of their Channells

to seeke new, or else stand still with wonder; and the motiue heat failing, fall into an vncouth tympanic, their bellies swelling into spacious and standing Lakes: the tides seeing this, hold back their course, and dare not approach their sometime-beloued streames by diuers miles distance, so that betwixt these two stooles the ships come to ground indeede. The sick earth thus hauing her mouth stopped, and her stomach ouer-laid, forceth new mouths whence shee vomiteth streames of oppressing waters.

I speake not of the beasts and men which in these ciuill warres of Nature must needes bee subiect to deuouring miserie. These are the strange effects of cold and earth-quakes, not strange in Chili, where we are now arriued. The people are fierce and cruell, and some (as is reported) Gyants. *Almagro* one of the first Conquerours of Peru, in hope of gold, passed from thence hither: but was deceiued by the Indians which led him the wrong way. In passing the Deserts of Chili, the Aire is so piercing (as before is obserued) <sup>h</sup> that men fall downe dead, or else loose their members suddenly, in manner without feeling. *Ierome Cofilia* the Generall, one of *Acosta's* acquaintance, had lost three or foure Toes which fell off without any paine: many of his Armie dyed, whose bodies at his returne hee found lying there without stinke or corruption, and one Boy remayned aliue which had maintayned himselfe by eating horse flesh.

<sup>i</sup> *L. Apollon. hist. Peru. l. 3.*

<sup>k</sup> *Nuno da Silua.*

<sup>l</sup> *Oliv. de Noort.*

The horses also were found whole as *Apollonius* <sup>i</sup> writeth, and the men sitting on them, as if they had beene aliue, with the Bridles in their hand. In six and thirtie degrees is that famous Valley of Arauco, which defend their persons and freedome, maugre all the force and furie of the Spaniards <sup>k</sup>. These killed two of Sir *Francis Drake's* men, and wounded himselfe: they destroyed also three and twentie Hollanders, of the companie of *Cordes*: both which they did in detestation of the <sup>l</sup> Spaniards, of whom they esteemed the English and Dutch, because of their apparell. They haue destroyed many of the Spaniards: they tooke the Citie *Balduia* in the yeare 1599. and slew the Spaniards. Twice before, if not oftner, they had burnt and spoiled it. Yea *Balduia* himselfe, the first Conquerour of *Phili*, (for *Almagro* stayed not) and of whom that Citie receiued name, was taken by these Indians, his horse being slaine vnder him. They bid him feare nothing, hee should haue gold enough: and making a great banquet for him, brought in the last seruice, which was a cup full of molten gold, which they forced him to drinke, saying; *Now glut thy selfe with gold*. This *Balduia* had entred Chili with foure hundred horse, and easily conquered that part which had beene subiect to the Kings of Peru: but the other which was the richer part held out. The Spaniards sent them word they were the Sonnes of *GOD*, and came to teach them the word of *GOD*: and if they would not yeeld to them, they would shoot fire among them. The Indians would trie this argument in the field, and there the great Ordinance so well pleaded the cause, that they beleeued and subiected themselves. The Spaniards employed them in the Mines, whence they gathered such plentie of gold that others had twentie thousand, but *Balduia* himselfe had three hundred thousand *Pezos* by the yeare.

The Indians after perceiuing the Spaniards to be but mortall men, rebelled: and whereas they had vsed to carrie grasse into the Fort for the Spaniards horses, they conveyed, in the same, weapons, by which meanes, being assisted of their fellowes without, they wonne the Fort, and when *Balduia* would haue recouered it, he lost himselfe as you haue heard.

Euer since, this hostilitie hath continued, and the Araucans are the lists and barres to the Spanish conquests. Their Countrey (to consider Arauco by it selfe) it but small, about twentie leagues in length: neither could the Ingas or Kings of Peru conquer it: their manner of Warre is much like the Christians, in pitched battells placing their Bow-men among their rankes of Pike-men. To speake of other Townes which the Spaniards haue built in this coast, is not our purpose: when they sacked *Balduia* 1599. they feasted the Spaniards with the like golden cups powred



cups powred hot downe their throats : they<sup>m</sup> cut of the Images heads, triumphing o-  
uer the Spaniards Gods, as they termed them. They were then at the siege of Impe-  
rial, an other Spanish Citie, hauing before taken Balduia. They plucke out the hearts  
of the Spaniards which they kill, and drinke in their skulls.

## CHAP. VIII.

*Of the Conquest of Peru by the Spaniards, and of their  
Inguas or Emperours.*



**F**RANCIS PIZARRO<sup>a</sup> was the Bastard Sonne of *Gonçallo*, a Cap-  
taine in the Kingdome of Nauarre : he was borne at Trusiglio, and ex-  
posed at the Church dore, and none being found that would giue him  
the breast, hee was nourished by sucking a Sow for certaine daies : at  
last his Father acknowledged him, and when hee was growne, set him  
to keepe his Swine, which being one day strayed and lost, he durst not  
returne home for feare, and therefore went to Siuill, and thence passed to the In-  
dies. In this swinish education he had not so much as learned to reade. Hee went to  
Vraua with *Alonso de Horeda*; with *Valuoa*, to the discoüerie of the South Sea; and  
with *Pedrarías de Auila*, Gouvernour of Golden Castile, to Panama. In this Citie<sup>b</sup> were  
diuers which affected golden discoüeries. *Pedrarías* intended *Nicaragua*; but *Diego*  
*de Almagro*, *Hernando Luche*, or *Luques*, a rich Priest, and this *Pizarro* now growne  
rich, agreed to ioyne their purses and best industrie to searç Southwards, where they  
had heard was store of wealth. They prouided a Nauie and two hundred and twentie  
Souldiers, and *Almagro* with *Pizarro*, in the Anno 1525. or (as *Benzo* hath it) 1526.  
set forward.

<sup>a</sup> Gomar. c. 144

<sup>b</sup> Gom. c. 103.  
*Benzo*. l. 3. c. 1.  
*C. Apoll.* l. 1.

*Almagro* and he parting cōpanie, *Pizarro*, offering to land his men, was wounded and  
forced to retire to Panama : *Almagro* in an other place had better successe, the Indians  
vsing him kindly, and giuing him three thousand Ducats of gold. But seeking to land  
in that place of *Pizarro's* misfortune, he was set vpon by the Indians, & lost in fight one  
of his eyes. They meet at Panama, and hauing cured their wounds, repaire their for-  
ces, and with two hundred men and many slaues, set sayle, and land in an other place,  
but are repelled to their ships by the Inhabitants, and goe to Gorgon, a little Iland,  
six miles from the Continent, where *Pizarro* stayed, while *Almagro* went back for bet-  
ter supply. At his returne *Pizarro* and his companie were almost starued, but being  
refreshed, and all of them now together attempting the Indian shore, were repelled  
with losse to the Ile, which they called Galli. *Almagro* is againe sent backe for new  
aide, the Souldiers would haue passed with him, and curse this Land and their coue-  
tousnesse. *Pizarro* and his companie agree to searç further, and hauing sayled fīue  
hundred miles, came to Chira, a Prōuince of Peru, and taking some of the Inhabitants  
to learne them the Spanish tongue, returned to Tuinbez.

Hauing learned of the Indians the great wealth of those parts, hee set one *Peter*, a  
Candian, on shore, who was kindly entertayned of the Gouvernour, who shewed him  
a Temple dedicated to the Sunne, wherein were vnspeakeable riches, which when he  
related to *Pizarro* at his returne, the Spaniards goe back with these newes to Panama.  
His two fellowes *Almagro* and the Priest (called after, the foole, because he had spent  
his estate on this businesse, and was after excluded by his companions) agreed with  
*Pizarro* to goe to Spaine to get licence for this conquest, and borrowed one thousand  
and fīue hundred Ducats, to set him forth. *Pizarro* seekes and obtaines this Facultie  
only for himselfe, neuer mentioning his Partners, and with letters Patents retur-  
neth to Panama with his foure Brethren, *Hernando*, *Gonzalo*, *Iohn*, and *Martin*  
*de Alcantara*, his Brother by the Mothers side. His two Partners were not a  
little grieued when they heard howe thinges passed, but after much stirre,

*Almagro* and *Pizarro* became friends and agreed to communicate Purfes and Titles. *Pizarro* goes before with a hundred and fiftie Souldiers (taking order that *Almagro* should follow with all the strength he could make) and lands in Peru, a Riuer so called, which gaue name to those mightie and rich Prouinces, because the Spaniards by this way discovered them. They went by land, enduring much miserie by the way to Coache where they were well refreshed. But a disease worse then the French Poxe there warred vpon them, called *Pori*. Yet did *Pizarro* hold on his resolution; he passed ouer to Puna, where the Gouvernour intreated the Spaniards well, till the abusing of their Wiues caused the Indians to take armes, and so made their riches become a prey to the preuailing Spaniards.

There had *Pizarro* the first intelligence of *Atabaliba*. The Gouvernour of this Island, to satisfie his iealousie, cut off the noses, the members, and the armes, of his Eunuchs or Keepers of his Women. *Pizarro* sent to *Tumbez* six hundred prisoners, which the Gouvernour of this Island had taken of the partie of *Atabaliba*, who at that time maintayned Warre against his Brother *Guascar* about the Soueraignetic, and this Gouvernour had taken *Guascars* part. This ciuill discord was much to the Spaniards aduantage.

c Gom. c. 112.  
Apol. 1.2.  
Ben. 1.3. c. 3.

*Pizarro* sent three Messengers to *Tumbez* to demand peace and safe entrance, but they (notwithstanding the freedome of their Captiues) deliuered them to the Priests to be sacrificed to their Idoll of the Sunne. He taketh *Tumbez* and sacketh the Temple and Citie.

From thence he proceeded in his way to *Caxamalca*: and *Guascar* sent some vnto him with great promises to demand his aide against his brother *Atabaliba*: soone after *Atabaliba* sent one to him, to charge him to returne to his ships. *Pizarro* answereth, That he came not to hurt any, but for their good, as his Emperour had giuen him in charge, nor could he now, (being the Embassadour of the Pope and Emperour, Lords of the World) returne without great dishonour before hee had seene his Royall person, and communicated to him such instructions as might bee good for his bodie and soule.

As he passed the Prouince of Chira, the Lords thereof prouoked him against *Atabaliba*, who had lately conquered their Countries. And on the Riuer of Chira hee founded the Colonie of *S. Michael*, for the safe keeping of his spoiles, and for his ships. He marcheth on to *Caxamalca*, and sendeth Messengers on horse-back, to giue him notice of his comming. This strange beast made the Indians afraide, but *Atabaliba* was nothing moued therewith, more moued to see those bearded men giue him so little reuerence. *Atabaliba* sent *Pizarro* a paire of shooes, cut and gilded, that (as he pretended) he might know him: others thought, that he might be knowne and designed to impritnment or slaughter.

The next day the King was carried, as in solemne triumph, vpon mens shoulders, garded with foue and twentie thousand Indians in rich pompe and magnificence. *Vincentius de Valle-uiridi*, a *Dominican* Frier, holding in one hand a Crosse, in the other his Breuiarie, or (as some say) a Bible, came before him with great reuerence, and blessing him with the Crosse, said: *Excellent Lord*, it behoueth you to know, That *GOD* in Trinitie and Vnitie made the World of nothing, and formed a man of the Earth, whome he called *Adam*, of whome we all haue beginning. *Adam* sinned against his Creator by disobedience, and in him all his posteritie, except *I E S V S CHRIST*: who being *GOD*, came downe from Heauen, and tooke flesh of the Virgine *MARIE*; and to redeeme Mankinde, died on a Crosse like to this (for which cause we worship it); rose againe the third day, and after fortie dayes ascended into Heauen, leauing for his Vicar in Earth Saint *Peter*, and his Successours, which we call Popes; who haue f, giuen to the most puissant King of Spaine, Emperour of the Romanes, the Monarchy of the World. Obey the Pope, and receiue the Faith of *CHRIST*; and if yee shall beleuee it most holy, and that most false which yee haue, yee shall doe well; and know, that doing the contrarie, wee will make warre

c Gom. c. 113.  
f This he spake according to the Bull of *Alexander* the sixt, which had giuen the Southerne & Westerne world to the Spanish Kings. The hornes of the Bull, and not of the Lambe, are the Spanish weapons.

on



on you, and will take away and breake your Idols; therefore leaue the deceiueable Religion of your false Gods. This Preaching of the Fryer might well seeme strange to *Atabaliba*, which it seemes he learned of the Mahumetans, and not of the Apostles. Hee answered, That he was free, and would not become tributarie to any, nor did acknowledge any greater Lord then himselfe: and for the Emperour, hee could be pleased to be the friend of so great a Prince, and to know him: but for the Pope, he would not obey him, which gaue away that which was not his owne, and tooke a Kingdome from him whom hee had neuer seene: as for Religion, hee liked well his owne, and neither would nor ought to call it in question, being so ancient and approued, especially seeing *CHRIST* dyed, which neuer befell the *Sunne* or *Moone*, and how (saith he) doe you know that the *GOD* of the Christians created the World? Fryer *Vincent* answered, That his Booke told it him, and gaue him his *Brennarie*. *Atabaliba* looked on it, and in it, and saying, it said no such thing to him, hurled it on the ground. The Fryer tooke it vp and went to *Pizarro*, crying, hee hath cast the Gospels to the ground, Reuenge it, O Christians, seeing they will not our friendship, nor our Law.

*Pizarro* commanded to bring forth the Standard and the Ordnance: the Horsemen in three Bands assailed *Atabaliba's* people, and slew many: hee himselfe arriued with his foot-men, which layed about with their swords: all charged vpon *Atabaliba*, slaying them which carryed him, whose roome was presently supplied by others, till at last *Pizarro* pulled him downe from his litter by the clothes. All this while not one Indian fought, because they had no commandement, and therefore no Spaniard was slaine, and many Indians perished vpon the thrust, for so the Fryer had bidden them fight, for feare of breaking their Swords: neither were any wounded, but only *Pizarro*, by one of his owne, thrusting at *Atabaliba* in his taking, and wounding *Pizarro* therewith in the arme. Thus are the Indians chased, their King with other great spoiles remayning with the Spaniards.

The next day the Spaniards scoured about for spoile, and found fve thousand women of the Kings with much treasure. *Atabaliba* was much grieued with his imprisonment, especially in regard of the chaine which they put vpon him. <sup>g</sup> And when they had spent much reasoning about his ransome, a Souldier named *Soto* (of whom you haue heard in our Historie of Florida) said vnto him, wilt thou giue vs this house full of gold and siluer thus high <sup>h</sup>? lifting vp his sword and making a stroke vpon the wall: *Atabaliba* answered, That if they would giue him libertie to send into his Kingdome, he would fullfill their demand. Whereat the Spaniards much marueiling gaue him three moneths time, but he had filled the house in two moneths and a halfe, a matter scarce credible, yet most true: For *I* (saith *Lopez Vaz*) know about twentie men that were there at that time, who all affirme that it was about <sup>i</sup> ten Millions of gold and siluer. Howbeit they killed him notwithstanding, and in a night strangled him. But God the righteous Iudge, seeing this villainous act, suffered none of those Spaniards to die by the course of Nature, but brought them to euill and shamefull ends.

During the time of *Atabaliba's* <sup>k</sup> imprisonment, his Captaines had taken his Brother *Guaspar*, who spake with Captaine *Soto*, and promised that if they would restore him to his libertie and to his Kingdome, he would fill vp the roome at *Caximalca* to the rooffe, which was thrice as much as *Atabaliba* had promised: and added, that his Father *Guaynacapa* on his death bed had commanded him to bee friend to the white and bearded men, which should come and rule in those parts. *Atabaliba* hearing of these things, fained himselfe sorrowfull for the death of *Guaspar*, whom he said *Quisquiz* his Captaine had slaine: this hee did to trie how the Spaniards would take his death, which when he saw they little respected, he sent and caused him to be slaine indeede. This was done in the yeare 1533.

The Indians hereupon hid the treasures of gold, siluer, and gemmes, that were in *Cusco* and other places, and had belonged to *Guaynacapa*, which were farre more then euer came to the Spaniards hands.

<sup>g</sup> *Lop. Vaz*

<sup>h</sup> *Gomara* saith that it was a great roome, and they made a red line about it: it was all of wrought mettall in vessels, &c.

<sup>i</sup> *Gom.* hath 252000. pounds of siluer, and 1326000. pezos of gold.

<sup>k</sup> *Gom. c. 115.*

The quarrell betweene these two brethren grew about their inheritance : *Guaſcar* ſucceeding his Father in the reſt , and *Quito* being assigned to *Atabaliba* , who ſeizing on *Tumbamba* , a rich Prouince, prouoked his brothers forces againſt him, who tooke him priſoner. But hee eſcaping to *Quito* , made the people belecue that the Sunne had turned him into a Serpent, and ſo he eſcaped through a hole in the Priſon: and on conceit of this miracle drew them into armes againſt *Guaſcar* , with which he made ſuch ſlaughter of his enemies, that to this day there are great heapes of bones of the ſlaine : hee ſlew threeſcore thouſand of the Canari, deſtroyed *Tumbamba* , and conquered as farre as *Tumbez* and *Caximalca* : he ſent a great Arnie with *Quiſque* and *Calicucima*, two valiant Captaines, with ſuch ſucceſſe as you haue heard, againſt *Guaſcar*, whom they tooke, and by his direction ſlew.

*Gomara* attributeth the death of *Atabaliba* to *Philippinus* the Spaniſh Interpreter, who to enioy one of his wiues, accuſed him of conſpiracie againſt the Spaniards , but *Benzo*<sup>l</sup> with more likelyhood affirmeth, that *Piſarro* from his firſt taking had intended it. For he might haue ſent him into Spaine as *Atabaliba* requested, if he had feared ſuch ſecret practiſes : but his requeſt and purgation were reieſted, and foure Negro's which hee vſed for that purpoſe, ſtrangled him at his command. Hee had many wiues, whereof the chiefe was his Siſter, named *Pagha*. He ſeeing the glaſſes of Europe, maruailed much that they hauing ſo faire a thing would goe ſo farre for gold. His Murtherers dyed, as is ſaid, the like bloody ends; *Almagro* was executed by *Piſarro*, and he ſlaine by yong *Almagro*; and him, *Vacca de Caſtra* did likewise put to death. *Iohn Piſarro* was ſlaine of the Indians. *Martin* another of the Brethren was ſlaine with *Francis*. *Ferdinandus* was imprifoned in Spaine & his end vnknowne; *Gonzales* was done to death by *Gaſca*. *Soto* dyed of thought in Florida; and ciuill warres eate vp the reſt in Peru.

<sup>m</sup> *Acoſt.* l. 6.  
<sup>c.</sup> 19. 20. 21. 22.

Before the times of the *Ingua's*, their Gouvernement <sup>m</sup> in theſe parts was (as ſtill it is in *Arauco* , and the Prouinces of *Chili*) by Communalities , or the aduiſe of many. The Gouvernement of the *Ingua's* continued betweene three and foure hundred yeares, although for a long time their Signiorie was not aboue ſiue or ſix leagues compaſſe about the Citie of *Cuſco* , where the originall of their Conqueſts beganne, and extended from *Paſto* to *Chili*, almoſt a thouſand leagues in length betweene the Andes and the South Sea,

The Canaries were their mortall enemies , and ſauoured the Spaniards , and at this day if they fall to compariſons, whether the *Ingua's* or Canari were the more valiant, they will kill one another by thouſands, as hath hapned in *Cuſco*. The practiſe which they vſed to make themſelues Lords , was a fiction, that ſince the generall Deluge (whereof all the Indians haue knowledge) the world had been preſerued, peopled and reſtored by them : and that ſeu en of them came out of the Caue of *Pacariſcambo*, and that they alſo were the Authors of the true Religion. The firſt of theſe *Ingua's* was *Mangocapa*, which came out of the Caue of *Tambo*, ſix leagues from *Cuſco*. Of him came two Families, the *Hanancuſco*, of whom came theſe Lords , and the *Vrinuſco*. *Ingaroca* the firſt Lord was no great Lord, but was ſerued in Veſſells of gold and ſiluer. And dying, he appointed that all his treaſure ſhould be employed for the ſeruice of his body, and for the feeding of his Familie. His Succeſſour did the like : and this grew to a generall cuſtome, that no *Ingua* might inherit his Fathers goods , but he built a new Palace.

In the time of *Ingaroca*, the Indians had Images of gold. *Yaguaraguanque* ſucceeded. *Viracocha*, the next ſucceſſour was very rich. *Gonzale Piſarro* with cruell tortures buried with him : the body he burnt , and the Indians reſerued and worſhipped the aſhes. They tooke it ill that this *Ingua* called himſelfe *Viracocha* , which is the name of their God, but he to ſatisſie them, ſaid, that *Viracocha* appeared to him in a dreame, and commanded him to take his name.

*Pachacuti Ingua Yupangu* ſucceeded him, who was a great Conqueror, Polititian, and



and Author of their ceremonies; hee reigned threescore and ten yeares, and fainted himselfe sent of *Viracocha* to establish his Religion and Empire.

After him followed *Guaynacapa*, the Father of *Guascar* and *Atabaliba*, which brought this Empire to the greatest height. The Indians opened him after his decease, leauing his heart and entrailes in Quito, the body was carryed to Cusco, and placed in the Temple of the Sunne. Hee was worshipped of his Subiects for a God being yet aliue, which was not done to any of his Predecessours. When he dyed, they slew a thousand persons of his household, to serue him in the other life, all which dyed willingly for his seruice, insomuch that many offered themselues to death, besides such as were appointed. His treasure was admirable. He vsed alwaies<sup>a</sup> to haue n Gom. c. 126. with him many *Oregoni*, which were his men of Warre, and ware shooes and feathers, and other signes of Nobilitie: he was serued of the eldest Sonnes and Heires of all his chiefe Subiects, euery one clothed after his owne Countrie Rite; he had many Counsellours and Courtiers in differing degrees of honour. Euery one at his entrance into the Palace put off his shooes, and might not looke him in the face when they spake to him.

All the Vessells of his House, Table, and Kitchin, were of gold and siluer, and the meanest, of siluer and copper for strength, and hardnesse of mettall. Hee had in his Wardrobe hollow Statues, which seemed Gyants, and were of gold: and the figures in proportion and bignesse of all the Beasts, Birds, Trees, and Hearbs, in his Kingdome, and of the Fishes likewise. Hee had Ropes, Budgets, Troughs, and Chests of Gold and Siluer: heapes of Billets of gold, that seemed Wood cut out for the fire. There was nothing in his Kingdome, but hee had the counterfeite in Gold. Yea they say, That the Inguas had a Garden of pleasure in an Island neere Puna, which had all kinde of Garden-Hearbes, Flowers, and Trees of Gold and Siluer. Hee had also an infinite quantitie of Siluer and Gold wrought in Cusco, which was lost by the death of *Guascar*, which the Indians held (as is said) from the Spaniards. He had two hundred children of diuerse women. *Acosta*<sup>o</sup> saith, o Acost. l. 6. c. 22. 23. That he had (descended from his owne loynes) about three hundred children and grand-children.

When his sonnes *Guascar* and *Atabaliba* were dead, another of his sonnes, called *Mangocapa*, continued the Warres a while with the Spaniards, and after rettyred himselfe to *Vilia Bamba*, where he kept in the Mountaines, and there the Inguas reigned, vntill *Amaro* was taken, and executed in Cusco. Some remnants of them haue since beene christened. The other Familie of the Inguas, which descended of the first *Mangocapa*, called *Vrincusco*, had their Successions also and Gouvernement; which, here to discourse of, were to my proposed scope impertinent. Leauing therefore the Conquerours and Conquest of Peru, let vs consider the Countrey it selfe, with such obseruations as we shall there finde touching their Religions.

## CHAP. IX.

*Of the Countrie of Peru, Naturall, Oeconomicall, and Politicall obseruations.*

He Kingdome of Peru extendeth<sup>a</sup> seven hundred leagues in length, a P. de Cieza. part. 1. c. 36. in breadth a hundred in some places, in some threescore, in others fortie: more, or lesse, according vnto the difference of places. Quito and Plata are the vtmost Cities thereof, the one bordering on Popayan, the other vpon Chili. It is not heere meant of that spacious Kingdome of the Inguas, for that reached

twelue

<sup>b</sup> *Acost. libr. 3.* twelve hundred leagues, whereof this of Peru was but a part. *Acosta* <sup>b</sup> numbreth diuerse strange specialties, excepted from the generall Rules of Natures wonted course.

*ca. 20.*

The first, that it blowes continually on all that coast with one onely winde (and that also differing from that which vsually bloweth betwene the Tropikes) namely, the South and South-west. The second, that this winde (in other places vnhealthfull) is heere so agreeable, that otherwise it could not be habitable. The third, that it neuer raines, thunders, snowes, nor hailes in all this coast: And yet (which is a fourth wonder) a little distance from the coast, it snowes and raines terribly. Fifthly, there are two ridges and mountaines, which both runne in one altitude; and the one in view of the other, almost equally, about a thousand leagues: and yet on the one part are great Forrests, and it raines the greatest part of the yeare, beeing very hote; the other is all naked, and bare, and verie colde. So that Peru is diuided into three parts, which they call *Llanos*, *Sierras*, and *Andes*: the first ranne alongst the Sea-coast; the *Sierras* be hilles with some vallies, and the *Andes* bee sleepe and craggie mountaines. The *Llanos* or Plaines on the Sea-coast haue tenne leagues in breadth, in some parts lesse, and in some a little more. The *Sierra* containeth with equall inequality twenty leagues: and the *Andes* as much, sometimes more, and sometimes lesse. They runne in length from North to South, and in breadth from East to West: and in this so small a distance it raines almost continually in one place, and neuer in the other. In the Plaines neuer, on the *Andes* in a manner continually, though some times it be more cleare there then other. The *Sierra* in the middes are more moderate, in which it raines from September to Aprill, as in Spaine, but in the other halfe yeare, when the Sunne is further off, it is more cleare. The *Sierras* yeelde infinite number of *Vicagues*, which are like wilde Goates; and *Pacos*, a kinde of sheepe-asses, profitable for fleece and burthen: the *Andes* yeelde Parrots, Apes, and Monkies. Some <sup>c</sup> report that monstrous births doe sometimes proceede (as by Natures vnwilling hand) from the copulation of these Barbarians and these Monkies. The *Sierra* opening themselues, cause vallies, where are the best dwellings in Peru, and most plentifull of Maiz and Fruits. It is strange <sup>d</sup> that in the valley of Pachacama, neither the higher Element yeeldeth raine, nor the lower any streame, and yet there is plenty of rootes, Maiz, and fruits. They haue large and deepe ditches, in which they sowe or set, and that which groweth is nourished with the dew: and because the Maiz will not grow, except it first die, they set one or two Pilchards heads (which fish they take with their Nettes verie plentifully in the Sea) therewith, and thus it groweth abundantly. The water which they drinke, they drawe out of deepe pittes. <sup>e</sup> Comming from the Mountaines to the Vallies they doe vsually see (as it were) two Heauens, one cleare and bright, the other, obscure, and (as it were) a grey vaile spread vnderneath, which couers all the coast: and although it raines not, yet this mist is wonderfull profitable to bring forth grasse, and to raise vp and nourish the seede; and where they haue plenty of water, which they draw from the Pooles and Lakes, yet if this moisture faileth, there followeth great defect of graine. And (which is more worthie of admiration) the drie and barren sands in some places, as in the sandie Mountaine neare the Citie de Loy Reges, are by this dew beautified with grasse and flowers. In some places they water their fields out of the riuers.

<sup>c</sup> *Botero.*

<sup>d</sup> *Cieza. p. 1.*  
*ca. 72.*

<sup>e</sup> *Acost. libr. 3.*  
*ca. 21.*

<sup>f</sup> *Acost. ibi. c. 16.*  
*Cieza p. 1. c. 103*

Beyond the Citie of Cusco the two ridges of Mountaines separate themselues, and in the middest leaue a plaine and large champaine, which they call the Province of *Cal-lao*, where there are many Rivers, and great store of fertile Pastures. There <sup>f</sup> is also the great Lake of Titicaca, which containeth foure score leagues in compasse, and robbeth tenne or twelue great riuers of their waters, which they were carrying to the Sea, but heere are drunke vp (by the way) of this Lake. They saile in it with shippes and barques: The Water is not altogether sowre nor salt, as that of the Sea, but is so thicke, that it can not bee drunke. Vpon the Bankes of this Lake are Habitations as good as anie in Peru. The great Lake passeth by a Riuier into a lesse Lake called *Anlagas*, from whence it hath no manner of passage, except there



there be any vnder the earth. There are many other Lakes in the Mountaines, which seeme to arise rather from Springs then from Raines or Snowes, and some of them yeeld Riuers. At the end of the Vallie of Tarapaya neare to Potozi, there is a round Lake, whose water is very hot, and yet the Countrey is very cold: they bathe themselves neare the bankes, for further in, it is intolerable. In the midst is a boyling aboue twentie foot square: it neuer encreaseth nor decreaseth, although they haue drawne from it a great streame for mettall-mills.

But to returne from this plentie of water in lakes to that want thereof in the plaines of Peru. The Naturall reason which some yeeld of this want of Raine, is, partly their sandie and drie qualitie, which of themselves can yeeld no further exhalations, then to produce those mists or dewes: partly the height of the Hills, which shadow the plaines, and suffer no winde to blow from the Land vpon them, but intercept them wholly with their vapours and clouds; so that their winde is only from the Sea, which finding no opposite, doth not presse nor straine forth the vapours which rise to engender raine. This seemeth the rather to bee probable, for that it raines vpon some small Hills along the coast which are least shadowed. In the same coast also, where the Easterly or Northerly windes bee ordinarie, it raineth as in Guayaquill. The South winde in other places is accounted a causer of raine, which here reigneth without rayning.

As strange is the difference of seasons, after the Indians accompt. For in the *Sierras* their Sommer beginneth in Aprill, and endeth with September: October beginneth their Winter, which not the absence, but the presence of the Sunne doth cause. Contrarywise in the Plaines, iust by in site, they haue their Sommer from October to Aprill, the rest their Winter.

The raines in the Hills are cause why they call it Winter, and the dewes or mists in the Plaines, so that when the raines fall most in the Hills, it is cleare weather in the Plaines, and when the dew falleth in the Plaines, it is cleare on the Hills: and thus it commeth to passe, that a man may trauell from Winter to Sommer in one day, hauing Winter to wash him in the morning, and ere night a cleare and drie Sommer to seorch him.

About the point of *St. Helena* in Peru, they tell that sometimes there lined Gyants of huge stature, which came thither in Boats, the compasse of their knee was as much as of another mans middle: they were hated of the people, because that vsing their women they killed them, and did the same to the men for other causes<sup>k</sup>. These Gyants were addicted to Sodomie, and therefore, as the Indians report, were destroyed with fire from heauen. Whether this bee true or no, in those parts are found huge and Gyantlike bones. Contrarywise, in the Valley of Chinchal they haue a Tradition, that the Progenitors of the present Inhabitants destroyed the native people, which were not aboue two cubits high, and possessed their roomes: in testimonie whereof they alleage also that bone-argument.

Concerning the Indians conceit of their owne originall: we haue mentioned their opinion of a floud, and the repeopling of the World by them, which came out of a Caue<sup>m</sup>. They haue an other Legend that all men being drowned, there came out of the great Lake Titicaca, one *Viracocha*, which stayed in Tiaguanaco, where at this day is to be seene the ruines of very ancient and strange buildings, and from thence came to Cusco, and so beganne mankind to multiply. They shew in the same Lake a small Iland, where they saie that the Sunne hid himselfe, and so was preserued<sup>n</sup>: and for this reason they make great sacrifices vnto him in this place, both of sheepe and men. They held this place sacred, and the *Inguas* built there a Temple to the Sunne, and placed there women and Priests with great treasures.

Some learned men are of opinion, that all which the Indians make mention of is not aboue foure hundred yeares; which may be imputed to their want of writing. In stead of writing they vsed their *Quipos*<sup>p</sup>. These *Quippos* are memorialls or registers made of cords, in which there are diuers knots and colours, signifying diuers things: these

g *Tellus Nubibus assiduus pluuiaq; madescit ab Austro. Ouid.*  
h *Ciez. 1. c. 59.*

i *Ciez. 1. c. 25.*

k The like doth *Aspidochelone*, &c. the Poets tell of *Typhon*, and other Gyants. *Ap. de Decor. Orig. l. 1. & Hyginus, fab. 152.*  
l *Ciez. 1. c. 74.*

m *Acof. l. 1. c. 25*

n *Ciez. pag. 1. cap. 103.*

o *Acof. libid.*

p *Ac. l. 6. c. 8.*

these were their bookes of Histories, of lawes, ceremonies, and accounts of there affaires. There were officers appointed to keepe them called *Quipocamayos*, which were bound to giue account of things as Notaries, and Registers. They had according to the diuersitie of businesse, sundry cords and branches, in euery of which were so many knotts litle and great, and strings tyed to them, some red, some greene, and in such varietie, that euen as we deriue an infinite number of words from the letters of the Alphabet, so doe they from these kindes and colours. And at this day they will keepe account exactly of them. I did see (saith *Acosta*) a handfull of these strings, wherein an Indian woman did carry (as it were) written a generall confession of all her life; and thereby confessed her selfe, as well as I could haue done in written paper, with strings for the circumstances of the sinnes. They haue also certaine wheelles of small stones, by meanes whereof they learne all they desire, by heart. Thus you shall see them learne the *Pater noster*, *Creede*, and the rest: and for this purpose they haue many of these wheelles in their Churchyardes. They haue another kinde of Quippos, with graines of Mays, with which they will cast vp hard accounts which might trouble a good Arithmetician with his pen in the diuisions. They were no lesse wittie, yf not more, in things whereto they apply themselves then the men of these parts. They taught their young Children all Artes necessarie to the life of men, euery one learning what was needefull for his person and family, and not appropriating himselfe to one profession, as with vs, one is a Tailor, another a Weauer, or of other trade. Euery man was his owne Weauer, Carpenter, Husbandman, and the like. But in other Artes, more for ornament then necessitie, they had Gold-Smithes, Painters, Potters, and Weanets of curious wvorkes for Noble men, and so of the rest. No man might change the fashion vsed in his owne countrey, when he went into another, that all might be knowne of what countrey they were:

¶ *Idibid. c. 16.*

For their marriages, they had many wiues but one was principall, which was wedded with solemnitie, and that in this sort. The Bridegroome went to the Brides house and put *Ottoyá*, which was an open shooe, on her foote: this, if she were a Maide, was of Wooll, otherwise, of Reedes: and this done, hee led her thence with him. If shee committed Adulterie, she was punished with death; when the husband died, she carried a mourning weede of black a yeare after, & might not marry in that time which befell not the other Wiues. The *Inguá* himselfe with his owne hand gaue this woman to his Gouvernours and Captaines, and the Gouvernours assembled all the yong men and Maides in one place of the Citie, where they gaue to euery one his Wife, with the aforesaid ceremonie in putting on the *Ottoyá*: the other wiues did serue and honour this. None might marry with his Mother, Daughter, Grandmother or Grand-childe: and *Tupanguí*, the Father of *Gnaynacapa* was the first *Inguá* that married his Sister, and confirmed his fact by a decree, that the *Inguas* might doe it, commanding his owne children to doe it, permitting the Noble men also to marrie their Sisters by the Fathers side. Other incest, and murther, Theft, and Adulterie were punished with death. Such as had done good seruice in warre were rewarded vvith lands, armes, titles of honour, and marriage in the *Inguas* linage.

They had *Chasquis* or Posts in Peru, which were to carry tidings or Letters: for which purpose they had houses a league and a halfe a sunder, and running each man to the next, they would runne fiftie leagues in a day and night.

When the *Inguá* was dead, his lawfull heire borne of his chiefe wife succeeded. And if the King had a legitimate brother, hee first inherited, and then the sonne of the first. He inherited not the goods (as is said already) but they were wholly dedicated to his Oratorie or *Gnaca*, and for the entertainment of the Family he left: which, with his off-spring, was alway busied at the sacrifices, ceremonies, and seruice of the deceased King: for being dead, they presently held him for a God, making images and sacrifices to him. The Ensigne of royalty was a red rowle of Wooll finer then silke, which hung on his forehead, which was as a diademe that none else might



might weare in the midſt of their forehead; at their eare the Noble-men might. When they tooke this roll, they made their Coronation feaſt, and many ſacrifices with a great quantitie of Veſſell, of Gold, and Siluer, and many Images in the forme of Sheepe of gold and ſiluer, and a thouſand others of diuers colours. Then the chiefe Prieſt tooke a yong child in his hand of the age of ſix or eight yeares, pronouncing theſe words with the other Miniſters to the Image of *Viracocha*; Lord, we offer this vn-to thee, that thou mayeſt maintayne vs in quiet, and helpe vs in our warres: maintaine our Lord the Ingua in his Greatneſſe and Eſtate, that hee may alway increaſe, giuing him much knowledge to gouerne vs. There were preſent at this ceremonie, men of all parts of the Realme, and of all Guacas and Sanctuaries. It is not found that any of the Inguas ſubiects euer committed treaſon againſt him. Hee placed Gouvernours in euery Prouince, ſome greater, and ſome ſmaller. The Inguas thought it a good Rule of ſtate to keepe their Subiects alway in action, and therefore there are ſeene to this day long Cauſeis of great labour, diuiding this large Empire into foure parts.

Hauiug conquered a Prouince, they preſently reduced them into Townes, and Communalities, which were diuided into Bands: one was appointed ouer ten, another ouer a hundred, and another ouer a thouſand, and ouer ten thouſand another. Aboue all there was in euery Prouince a Gouvernour of the houſe of the Inguas, to whom the reſt gaue account of what had paſſed, who were either Borne or Dead. At the feaſt called *Raymer*, the Gouvernours brought the Tribute of the whole Realme to the Court at Cuſco. All the Kingdome was diuided into foure parts, Chinchafuyo, Collafuyo, Andefuyo, and Condefuyo, according to the foure wayes which went from Cuſco, Eaſt, Weſt, North, and South.

r *Cieza*, pag. 1.  
cap. 92.

When the Ingua conquered a Citie, the Land was diuided into three Parts, the firſt for Religion, euery Idoll and Guaca hauing his peculiar Lands appropriated to their Prieſts and Sacrifices; and the greateſt part thereof was ſpent in Cuſco, where was the Generall and Metropolitan Sanctuarie, the reſt in that Citie where it was gathered, which all had Guacas, after the faſhion of Cuſco, ſome being thence diſtant two hundred leagues. That which they reapt on the Land was put into Store-houſes built for that purpoſe.

r *Acoſta*, l. 6. c. 13

The ſecond part of that diuiſion was for the Ingua for the maintenance of his Court, Kinſmen, Noblemen, and Souldiers: which they brought to Cuſco, or other places where it was needfull.

The third part was for the Comminaltie for the nourishment of the people, no particular man poſſeſſing any part hereof in proper. As the Familie encreaſed or decreaſed, ſo did the portion. Their Tribute was to till and husband the Lands of the Ingua, and the Guacas, and lay it vp in ſtore-houſes, being for that time of their labour nourished out of the ſame Lands. The like diſtribution was made of the Cattell to the ſame purpoſes, as that of the lands, and of the wooll, & other profits that thence aroſe. The old Men, Women, and ſick Folks, were reſerued from this Tribute. They paid other Tributes alſo, euen what ſocuer the Ingua would chooſe out of euery Prouince. The *Chicas* ſent ſweet woods; the *Lucanas*, Brancars to carrie his litter; the *Chumtilbicas*, Dancers: others were appointed to labour in the Mines: and all were ſlaves to the Ingua. Some he employed in building of Temples, Fortreſſes, Houſes, or other works, as appeareth by the remnants of them, where are found ſtones of ſuch greatneſſe that men cannot conceiue how they were cut, brought, and laied in their places, they hauing no yron or ſteele to cut, engines to carrie, nor mortar to lay them: and yet they were ſo cunningly laied that one could not ſee the ioynts; ſome of eight and thirtie foot long, ſaith *Acoſta*, eight broad, and ſix thick, I meaſured, and in the walls of Cuſco are bigger.

They built a Bridge at Chiquitto, the Riuer being ſo deepe, that it will not admit Arches: they faſtned bundles of reedes and weeds, which being light, will not ſinke, which they faſten to either ſide of the Riuer, they make it paſſable for men and beaſt: it is three hundred foot long. Cuſco their chiefe Citie ſtandeth in ſeuenteen degrees:

it r *Gom.* c. 124.

Gen. i. 125, 126

it is subiect to cold and snow, the houses are of great and square stone. It was besieged by *Soto*, and by *Pizarro* and him entred, where they found more treasure then they had by the imprisonment of *Atabaliba*: *Quito* is said to have beene as rich as *Cusco*. Hither *Ruminagui* fled with five thousand Souldiours, when *Atabaliba* his Mr. was taken by the Spaniards; and slew *Illesca* his brother, that withstood his tyrannicall proceedings, flaid him, & made a Drum of his skin; slew two thousand souldiours that brought the body of *Atabaliba* to *Quito* to be interred, hauing in shew of Funerall pompe & honour, before, made them drunke; and with his forces scoured the Prouince of *Tambamba*: he killed many of his wiues for smiling when hee told them they should haue pleasure with the bearded men, and burnt the Wardrobe of *Atabaliba*: that when the Spaniards came and entred *Quito*, which had almost dispeopled *Panama*, *Nicaragua*, *Cartagena* and other their habitations in hope of *Peruaian* spoiles, they found themselves disappointed of their expected prey, and in anger set fire on the towne. *Alvarado* with like newes came from *Guatemala* into those parts, with 400. Spaniards, but was forced to kill his horse to feede his famished company (although at that time horses were worth in *Peru* about 1000. ducats a peece) was almost killed with thirst, was assaulted with showers of Ashes, which the hote Vulcane of *Quito* dispersed 240. miles about, (with terrible Thunders, and lightnings, which *Pluto* had seemed to steale from *Iupiter*, & here to vent them) and after with snowes on the cold hills, which exacted 70. Spaniards for tribute in the passage, found many men sacrificed by the inhabitants, but could finde no gold, till *Pizarro* bought his departure with 100000. ducats. He gave thanks (he said) to God for his deliuerance, but that tract, by which hee had passed, to the Diuell. This was he that afterward being bruised with the fall of his horse, (whereof he died) & asked where he was most pained, y said, *in his soule*, as guilty to himselfe of his former cruelties & couetousnes. Let vs adde one thing more (added perhaps & more somewhat then truth) of the riches of these parts. *Francis Xeres* writeth that in *Cusco* there were houses, whose floores, walles, and roose were couered with plates of golde. *Girana* saith, that the inhabitants of *Anzerma*, were in their warres armed with complete harness of Gold: and that about *Quito* there were mines, whence more gold was taken then earth. I ye no mans credit to these reports, but sure it is, that they had these metalls in abundance, which the Spanish warres haue made our European world to feele, more managed and maintained by Indian wedges, then Spanish blades.

But let vs come from their Mines, to their Mindes, which for heavenly things were as full of drossie, as the other were of purer metalls.

## CHAP. X.

## Of the Gods or Idols of Peru, and other their opinions.

a *Acost.* l. 5. c. 3.

He Peruuians acknowledged a supreme Lord and Author of all things, a which they called *Viracocha*, and gaue him names of great excellence, as, *Pachacamac*, or *Pachayachachic*, which is, the Creator of Heauen and Earth, and *Vsaphu*, that is, admirable, and other the like. Him they did worship as the chiefest of all, and honoured him in beholding the heauens. Yet had they no proper name for God no more then the Mexicans, but such as in this sort might signifie him by his attributes or workes, & therefore are forced to vse the Spanish name *Dios*. In the name of *Pachacamac*, or Creator, they had a rich Temple erected to him, wherein they worshipped notwithstanding the Diuell and certaine figures. The name of *Viracocha* was of the greatest sound in their deuotions, and so they called the Spaniards, esteeming them the sonnes of heauen. *Benzo* alledgeth another cause of that name giuen to the Spaniards. It signifieth (saith hee) the froth of the Sea, (*Vira* is froth, *Cochie* the Sea) because they thought them ingendered of Sea-froth and nourished therewith, in regard of couetousnesse and cruelty deuouring all things; applying that name to them in respect of their wicked practises, and not for Diuine Originall. Yea, they curse the

b No name in the Cuscan or Mexican tongues to signifie God.

c *Benzo* l. 3. c. 21



the Sea, which sent such a cursed broode into the land. (The Spaniards came thither by Sea, as you haue heard.) If I, saith *Benzo*, asked any of them for any Christian by that Title, they would neither looke on me nor answer, but if I enquired for them by the name of *Viracochie*, they would presently make answer. And there (would the father point to the Child) goes a *Viracochie*.

To reconcile these two wholly, is impossible; not so, to shew some reason why the same name might be giuen both to their Idoll, and the Spaniards. These might be so termed, as coming thither at first by Sea: and haply because at the first they thought somewhat more then humane to be in them, and that which at first they gaue for honour may now be continued in an Ironie, or *Antiphrasis*, whiles they thought them better then men, and found them little inferiour to Diuels.

*Viracocha* their great Author of Nature, may be called by this Sea-name, <sup>d</sup>for some especiall Sea-rites obserued in his honour, or for the same cause that the Mythologians ascribe to *Venus* her Sea-generation. For they pictured *Venus* swimming on the Sea (as *Albrius* affirmeth) and the Poet singeth, *Venus, Orta Mari*: which the Mythologians apply to the motion and moisture required to generation, and to that frothie nature of the Sperme. So saith *Phorvutus*: *Venus e Mari nata perhibetur quod ad omnium generationis causam motu & humiditate opus sit; Et forte quod spumosa sint animantium semina*: therefore (saith *Fulgentius*) she is called *Aphrodite*: for *ἀφρος* is froth, and so is lust, in regard of the vanitie: and so is seed, in regard of naturall qualitie. Perhaps also the first Maister of *Viracochas* Mysteries, which taught them first in Peru, came thither by Sea.

<sup>d</sup> See cap. 12.

<sup>e</sup> *Albrius de Imag. dcerum.*

<sup>f</sup> *Phorvuti de Nat. dier. Speculum.*

<sup>g</sup> *Fulgentii Mytholog. l. 2.*

But to returne to *Acosta*, <sup>h</sup> he telleth that the *Ingua Yupangui* (to make himselfe more respected) deuised, that being one day alone, *Viracocha* the Creator spake to him, complaining, that though he were vniuersall Lord and Creator of all things, and had made the Heauen, the Sunne, the World, and Men, and ruled all, yet they did not yeeld him due Obedience, but did equally honour the Sunne, Thunder, Earth, and other things: giuing him to vnderstand, that in Heauen where he was, they called him *Viracocha Pachayachachia*, which signifieth vniuersall Creator: promising also that he would send men inuisibly to assist him against the *Changuas*, who had lately defeated his brother.

<sup>h</sup> *As. l. 6. c. 21.*

Vnder this colour, he assembled a mighty armie, and ouerthrew the *Changuas*: and from that time commanded that *Viracocha* should be held for vniuersall Lord, and that the images of the Sunne and Thunder should doe him reuerence. And from that time they set his image highest: yet did he not dedicate any thing to him, <sup>i</sup>saying, that he being Lord of all had no neede. As for those inuisible Souldiours (a conceit like that which wee haue mentioned of the Turkes) hee said that no man might see them but himselfe: and since they were conuerted into stones: and in that regard gathered a multitude of stones in the mountaines, and placed them for Idols, sacrificing to them. He called them *Pururauacas*, and carried them to the warres with great deuotion, making his souldiours beleue, that they had gotten the victorie through their help. And by this meanes he obtained goodly victories.

<sup>i</sup> So haue some reasoned In Templis quid facit aurum? *Perf.*

Next to *Viracocha* they worshipped the Sunne: and after him the Thunder, which they called by three names, *Chuquilla*, *Catnilla*, and *Intijllapa*, supposing it to be a man in heauen with a Sling and a Mace, in whose power it is to cause Raine, Haile, Thunder and other effects of the aery Region.

This *Gnaca* (so they called their Idols) was Generall to all the Indians of Peru: and in Cusco they sacrificed to him Children, as they did to the Sunne. These three, *Viracocha*, the Sunne, and Thunder, had a more especiall worship then the rest: they put as it were a Gantlet or Glove vpon their hands, when they lifted them vp to worshipping them. They worshipped the earth in the name of *Pachamama*, & esteemed her the Mother of all things: the Sea also, and called it *Mamacocha*: and the Raine-bow, which with two Snakes stretched out on each side, were the armes of the Ingas. They attributed diuers offices, to diuers Starres, and those which needed their fauour worshipped them: so the Shepheard sacrificed to a Starre, by them called *Urcubillay*, which

they hold to be a sheepe of diuers colours, and two other starres called *Catuchillay* and *Vrcuchillay*, which they fained to be an Ewe and a Lambe. Others worshipped a starre which they name *Machacuay*, to which they attributed the power ouer Snakes and Serpents, to keepe them from hurting them. To another Starre called *Chugwinchinchey* (which is as much as Tigre) they ascribed power ouer Beares, Tigres, and Lyons. They haue generally beleueed that of all the beasts in the earth, there is one like vnto them in heauen, which hath care of their procreation and increase. Many other Starres they worshipped, too tedious to rehearse. They worshipped also Riuers, Fountaines, the mouthes of Riuers, entrees of mountaines, Rockes or great stones, Hills, and the tops of mountaines, which they call *Apachitas*. They worshipped all things in Nature, which seemed to them remarkeable and different from the rest.

k *Ac. l. 5. c. 5.*

They shewed me, (it is *Acoftas* speech) in *Cazamalca*,<sup>a</sup> a Hill or Mount of sand, which was a chiefe Idoll or *Guaca* of the ancients. I demanded what Diuinitie they found in it; they alledged the wonder, it beeing a high mount of Sand in the midst of the thicke mountaines of stone. In the Citie *delos Reyes*, for the melting of a Bell, we cut downe a great deformed Tree, which for the greatnes and Antiquitie thereof had been their *Guaca*. They attributed the like diuinitie to any thing that was strange in this kinde, as stones, or the Rootes *Papas* & *Lallatrecas* (which they kissed & worshipped) Beares also, Lions, Tigres and Snakes, that they should not hurt them. And such as their Gods be, such are the things which they offer vnto them in their worship. They haue vsed, as they goe by the way, to cast in the crosse-waies on the hilles and topps of mountaines, old shooes, Feathers, and Coca chewed. And when they had nothing else, they cast a stone as an offering, that they might passe freely and lustily; hence it is, that they finde in the high-waies great heapes of stones offered, and such other things. They vsed the like ridiculous offering in pulling off their haire of the eye-browes to offer to the Sunne, hills, windes, or any other thing which they feare. They report of one of the *Inguas* that said he did not take the Sun to be a God, because he laboureth so much in his daily journey. In fine, <sup>k</sup> euery one worshipped what liked him best. The Fishers worshipped a Sharke or some other Fish: the Hunter, a Lyon, Foxe, or other Beast, with many birds; the country-man, the water, and Earth. They beleueed that the Moone was Wife to the Sunne: when they sweare they touch the earth, and looke vp to the Sunne. Many of their Idols had Pastorall staves and Miters like Bishops, but the Indians could tell no reason thereof: and when they saw the Spanish Bishops in their *Pontificalibus*, they asked if they were *Guacas* of the Christians.

l *Gen. c. 121.*

They worshipped also (as before is said) the dead bodies of the *Inguas*, preserving them with certaine Rosin, so that they seemed alue. The body of *Tupangui*, the Grandfather of *Atabaliba*, was thus found, hauing eyes made of a fine cloth of Golde so Attificially set, as they seemed naturall, hauing lost no more haire then if hee had died the same day, and yet hee had bene dead threescore and eightene yeares. There also the Spaniards found his seruants and *Mamacomas*, which did seruice to his memorie.

m *Cieza. c. 50.*

In some Prouince<sup>m</sup> they worshipped the image of a Bull, in an other of a Cocke, and in other, others. In the principall Temple of *Pachicama*, they kept a she-Foxe and worshipped it. The Lord of Manta kept a great and rich Emerald, as his ancestors also before him had holden it, in great veneration: on some daies it was brought forth in publike to be worshipped. They which were sicke came in Pilgrimage to visit it, and there offered their gifts, which the Cacique and Ministers turned to their owne profit. The Diuell in many places did appeare vnto them, and he indeed was Author of all these superstitions.

n *Com. hist. gen. c. 122.*  
Apollon. l. 1.

They haue a Tradition concerning the Creation, <sup>n</sup> that at the beginning of the world there came one from the North, into their countrey, called *Con*, which had no bones, went very light and swift, cast downe mountaines, lift vp the hilles, onely with his will and word: He said he was the sonne of the Sunne, and filled the earth with men and women which they created, giuing them fruits and bread & other things necessarie for humane life. But being offended with some, he countermanded all



that former good, and turned the fruitfull lands into barren sands, as they are now in the Plaines, and tooke away the water that it should not raine (hence it came that there it raines not) onely leaving them the Rivers, of pure compassion, that they should maintaine the selves with labour. Afterwards came another from the South, o Calisto in Benz. l. 3. c. 28. called *Pachicama*, the sonne also of the Sunne and Moone, who banished *Con*, and turned his men into Cats, Monkeyes, Beares, Lyons, Parrats, and other Birdes, and created the Progenitors of the present Indians, and taught them to husband the earth and the Trees. They againe to gratifie him, turned him in their imaginations and superstitions vnto a God, and named the prouince foure leagues from Lima of his name. Hee continued till the Christians came to Peru. Hee was their great Oracle, and as some Indians affirme, hee still continueth in secret places with some of their old men and speaketh to them. Of this Temple we shall after speake. p Cicero. l. 7.

They hold opinion also, that on a time it rained so exceedingly, that it drowned all the lower Countries, and all men, saue a few, which got into caues vpon high hilles where they shutte vp themselves close, that no raine could get in: there they had stord much prouision and liuing creatures. And when they perceiued that it had done raining, they sent forth two Dogges, but they returning all nyct and foule, they knew that the waters had not yet ceased: after that they sent forth more Dogges, which came backe againe dry. Then did they goe forth to people the Earth: but were mightily afflicted with multitudes of great Serpents which had sprung vp out of those mirie Reliques of the Floud: but at last they killed them. r This is like Ovids tale of Python, &c. Met. l. They beleue also that the world shall haue an end, but before the same, shall goe a great drought, and the Sunne and Moone, which they worship, shall bee consumed: and therefore they make grieuous lamentations when there is any Eclipse, especially of the Sunne, fearing the destruction of it and the world. They beleue the immortalitye of the soule, as wee shall more fitly see when wee come to their Buriall-rites. q Gom. ubi sup.

## CHAP. XI.

*Of the Religious Persons, Temples, Confessions, and sacrifices in Peru.*

NO man might come to the *Gnacas* or Idolls but Priestes. These were clothed in white, and when they came to worship, they prostrated themselves on the ground, and holding in their hands a white cloth, did speake to their God in a strange language, that the people should not vnderstand. These haue the authoritie in their holies, and consecrate both the things liuing, and the offerings of other things. In the sacrifices they diuined by inspection of the inward parts, especially by view of the heart, if it were of a man. And if they finde not signes answerable to their expectation, they neuer cease off from sacrificing till they doe finde them, beleeuing, and making the people beleue, that God is not till then pleased with their sacrifices. They bare incredible shew, and were had in great reputation, of holines. When they were to sacrifice they abstained from women, and if they had committed any trespasse, they did expiate and purge the same with fasting: in sacrificing they did binde, and blinde their eyes, and were sometimes so transported with Zeale, that with their nailes they scratched or pulled out their eyes, as hath beene seene. Neither did the people alone admire their holinesse, but the Princes also, who would doe nothing of moment without their aduise. They also without feare or flatterie, declared vnto them what they had receiued from their Oracles. The manner of their diuell a Apollon. l. 1.

<sup>b</sup> Acost. l. 5. c. 12 consultation was this. In the night time (commonly) they entred backward to their Idoll, and so went bending their bodies and heads after an vgly manner, and thus consulted with him. The answer hee made was for the most part like vnto a fearefull hissing, or to a gnashing, which did terrifie them: These Oracles are now ceased.

<sup>c</sup> Lén. Apol. l. 1.

Apollonius speakes of two mighty Princes, not farre from Chili, one of them named *Lychengorme*, they are able to bring into the field two hundred thousand men, and are very rich: but the cause why I heere mention them is that number of Priests which he saith are reported to belong to one of their Temples to the number of two thousand.

<sup>d</sup> Gom. l. 121.

In euery Prouince of Peru, there was one principall house of adoration. The ruines of the Temple of *Pachacama* are still to bee seene. That, and the Temples of *Colla*, and *Cusco* were lined within with Plates of Gold and Siluer, and all their seruice was of the same, which proued great riches to the conquerours. In *Pachacama* the Sunne was worshipped with great deuotion. There were kept in the same many Virgins. *Francis Pizarro* sent his brother *Hernando* (when he had taken *Atabamba*) to spoile this Temple, but the Priests and chiefe men had carried away aboue foure hundred burthens of Gold before he came, and none doth know vwhat became of it. Yet did he finde there some quantitie of Golde and Siluer remaining. They sacked the Sepulchers also, and thence drew abundance of the said mettals. From that time hitherto, the Temple went to ruine.

<sup>e</sup> Acost. l. 5. c. 12

The Temple of *Cusco* was very sumptuous, the pauement and Stones yet remaine witness of the auncient splendor and magnificence. This Temple vvas like to the *Pantheon* of the Romanes: for that it was the house and dwelling of all the Gods. For the *Inguas* did there behold the Gods of all the Nations and Prouinces they had conquered, euery Idoll hauing his proper place, whither they of that Prouince came to worship it, with excessiue charge for the same. And thereby they supposed to keepe safely in obedience those Prouinces which they had conquered, holding their Gods as it were in hostage. In this house was the *Pinchao*, which was an Idoll of the Sunne, of most fine Golde wrought with great riches of Stones, the which was placed to the East with so great Arte, as the Sunne at his rising did cast his beames thereon, which reflected vwith such brightnes, that it seemed another Sunne. They say that at the spoile of this Temple, a Souldiour had for his part this goodly *Pinchao*, and lost the same in a night at play, whence grew a prouerbe of Gamesters in Peru, *They play the Sunne before sunne-rising*. In some parts of Peru, & as at Old Port and Puna, they vsed the detestable iunne against Nature: yes, the Diuell so farre preuailed in their beastly deuotions, that there were boyes consecrated to serue in the Temple; and at the times of their sacrifices and solemne Feastes, the Lordes and principall men abused them to that detestable filthinesse. And generally in the hill-countries the Diuell vnder shew of holinesse had brought in that Vice. Euery Temple or principall house of adoration kept one man or two or more, which went attired like women, euen from the time of their childehood and spake like them, imitating them in euery thing. Vnder pretext of holinesse and Religion, their principall men, on principall daies, had that hellish commerce. A Frier dealt with two of these *Ganimedes*, about the filthinesse of this Vice, and they answered that they held it no fault; for from their childehood they had beene placed there by their *Caciques*, both for that employment, as also to be Priests and to keep the Temple. Thus farre had they banished Nature, to entertaine Religion, and thus farre had they exiled the soule of Religion, retaining onely a stinking carcasse.

<sup>f</sup> Cieza. c. 64.

\* Tantum Religio potuit suade-  
re malorum.

<sup>h</sup> Cieza. c. 77.  
& 80.

At Ganada in <sup>h</sup> in Caximalca the *Inguas* built a Temple in honour of the Sunne. There were Virgins kept which intended nothing but to weaue, and Spinne, and Dye clothes, for their Idolatrous seruices. The like was in other places. In Guanuco vvas a stately pallace of great stones, and a Temple of the Sunne adioining



adjoining, with a number of Virgins and Ministers, which had thirtie thousand Indians for the seruice thereof. The seruice which most of them did is like to bee the tilling of the ground, feeding of Cattell, and such like before mentioned, which they were bound to doe for the *Inguas*, and also for the *Guacas*, that is, Idols, and Idoll-houfes. But it were a wearisome Pilgrimage to goe and leade my Reader with me, to euery of their Temples, which for the most part had the same rites, according to that proportion of maintenance which belonged to them.

*Gomara*<sup>i</sup> reporteth that their houses of women were as Cloisters or Monasteries, enclosed, that they might neuer goe forth. They gueldded men, which should attend on them, cutting off also their noses, and lippes, that they should haue no such appetite. It was death for any to be found false and incontinent. The men that entred in to them were hanged vp by the feete. These made robes for the Idols, and burned the ouerplus with the bones of white sheepe, and hurled the Ashes into the aire towards the Sunne. If they proued with child, and tware that *Pachacama* did it, the issue was preserved.

Of these Monasteries or Nunneries thus writeth *Acosta*. There were in Peru, many Monasteries of Virgins,<sup>k</sup> but not any for men (except for their Priests and Sorcerers) at the least one in euery Province. In these were two sorts of women; one ancient, which they called *Mamacomas*, for the instruction of the yong; the other of yong Maidens, placed there for a certaine time, after which they were drawne forth, either for the Gods, or for the *Ingua*. They called this house or Monasterie *Acluguagi*, that is, the house of the chosen. Euery Monasterie had his Vicar, or Gouvernour, called *Appopanaca*, who had libertie to choose whom he pleased, of what qualitie soeuer, being vnder eight yeares of Age, if they seemed to be of a good stature and constitution. The *Mamacomas* instructed these Virgins in diuers things needfull for the life of man, and in the customes & ceremonies of their Gods.

Afterwards they tooke them from thence, being aboue fourteene, sending them to the Court with sure guards, whereof some were appointed to serue the Idols, & Idoll-Temples, keeping their Virginitie for euer: some other were for ordinarie sacrifices that were made of Maidens, and other extraordinarie sacrifices, they made for the health, death, or warres of the *Inguas*: and the rest serued for Wiues and Concubines to the *Ingua*, or such as he gaue the to. This distribution was renewed euery yeare. These Monasteries possessed rents, for the maintenance of these Virgins. No Father might refuse his daughter, if the *Appopanaca* required her: yea, many fathers did willingly offer their Daughters, supposing it was a great merit to be sacrificed for the *Ingua*. If any of these *Mamacomas* or *Aellas* were found to haue trespassed against their honor, it was an in-  
\* The yong Virgin-Nunnes,
evitable chastisement to bury them aliue, or to put them to death, by some other cruell torment.

The *Inguas* allowed a kinde<sup>l</sup> of Sorcerers or Sooth-sayers, which (they say) tooke vpon them what forme and figure they pleased, flying farre through the ayre in a short time. They talke with the Diuell, who answereth them in certaine stones, or other things, which they reuerence much. They tell what hath passed in the furthest parts, before newes can come. In the distance of two or three hundred leagues, they would tell what the Spaniards did or suffered in their ciuill warres. To worke this diuination, they shut themselves into a house and became drunke, till they lost their senses: a day after, they answered to that which was demanded. Some affirme they vse certaine vnctions. The Indians say that the old women doe commonly vse this office of Witch-craft, especially in some places. They tell of things stolne or lost. The *Anaconas* (which are the seruants of the Spaniards) consult with them, and they make answer, hauing first spoken with the Diuell in an obscure place; so as the *Anaconas* heare the sound of the voice, but vnderstand it not, nor see any body. They vse the Herbe *Villea*, with their *Chica* (drinke made of Mays) and therewith make themselves drunke, that they may be fit for the Diuels conference. The conference with these Witches is one of the greatest lets to the proceeding of the Gospell amongst them.

\* The yong  
Virgin-  
Nunnes,

1 *Acosta* l. 5. c. 28.  
Sorcerers,

*m Idem c. 25.*  
Confessions.

*Xchuyri.*

Among their Religious persons, I may reckon their Confessours. They<sup>m</sup> helde opinion that all Aduersities were the effects of sinne: for remedy whereof they vsed sacrifices. Moreouer, they confessed themselues Verbally almost in all Prouinces, and had Confessors appointed by their superiours to that end, with some Reservation of Cases for the Superiours. They receiued Penance, and that sometimes very sharply, when they had nothing to giue the Confessor. This office of Confessor was likewise exercised by women. The manner of the *Xchuyri* was most generall in the Prouinces of *Collasno*. They discouered by lotts, or by the view of some beasts, if any thing were concealed, and punished them wvith many blowes of a stone vpon the shoulders, vntill they had reuealed all: after that they enioyned them Penance, and did sacrifice. They likewise vsed Confession, when their Children, Wiues, Husbands or Caciques vvere sicke, or in any great exloyd. When the Ingua vvas sicke, all the Prouinees confessed themselues, chiefly those of *Collao*. The Confessors were bound to hold their Confessions secret, but in certaine cases limited. The sinnes vvhich they chiefly confessed were, killing one another out of warre, stealing, to take another mans Wife, to giue poison, or Sorcerie, to doe any harme, to bee forgetfull in the reuerence of their *Guacas*, not to obserue Feasts, to speake ill off, or to disobey the Ingua. They accused not themselues of secret sinnes. The Ingua confessed himselfe to no man, but to the Sunne, that hee might tell them to *Viracocha*, of him to obtaine forgiuenesse: which done, hee made a certaine bath to cleanse himselfe in a running Riuer, saying; *I haue told my sinnes, to the Sunne, receiue them then Riuer, and carry them to the Sea, where they may neuer appeare more.* Others that confessed vsed likewise those bathes. When any mans Children died; hee was holden for a grieuous sinner, saying, that it was for his sinnes, that the sonne died before the Father. Such therefore, after they vvere confessed, were bathed in the said bathe, and then came a deformed person, to whippe them with certaine Nettles. If the Sorcerers or Inchanters by their lotts or diuinations affirmed that any sicke body should dye, the sicke man makes no difficultie to kill his owne sonne, though he had no other, hoping by that meanes to escape death, saying that in his place he offered his sonne in sacrifice. The Penances enioyned them in Confessions were, to fast, to giue apparell, gold or siluer, to remaine in the mountaines, and to receiue many stripes vpon the shoulders.

*a Gom. c. 121*  
*Acob. l. 5, c. 18.*

Sacrifices and offerings.

The Sacrifices of the Indians may be<sup>n</sup> reduced into three kindes; of insensible things; of beasts; of men. Of the first sort vwere their sacrifices of Coca (an Herbe of much esteeme) of Mays, Feathers, Gold, and Siluer, in figures of little beasts, or in the forme of that which he sought for: also of sweet wood, and diuers other things, whereby their Temples became so rich. They made these offerings to obtaine a good winde, health, faire weather and the like.

Of the second sort of Sacrifices, were their *Cuyes*, which are like Rabbets, and for rich men in matters of importance, *Pacos* (the great Camell-fashioned sheepe) with curious obseruation of the numbers, colours, and times. The manner of killing their Sacrifices, is the same vvhich the Mores now vse, hanging the beast by the right fore-legge, turning his eyes toward the Sunne, speaking certaine words, according to the qualitie of the sacrifice. For if it were coloured, they directed their words to the *Thunder*, that they might want no water; if white, to the Sunne, that he might shine on them; if gray, to *Viracocha*. In Cusco they did euery yeare kill and sacrifice with this solemnitie, a shorne sheepe to the Sunne, and did burne it, clad in a red Wattcoate, casting small baskets of Coca into the fire. They sacrificed also small birds on this manner: they kindled a fire of Thornes, and cast the small birds in, certaine officers going about with round stones, wherein were carued or painted Snakes, Lyons, Toads, Tygers, & saying *Vsachum*, that is, let the victory be giuen vs, with other words. They drew forth certayne blacke sheepe, called *Vrea*, which had beene kept certaine dayes without meate, and therefore vsed these words: *So let the hearts of our enemies be*



*be weakened as these beasts.* And if they found, that a certayne peece of flesh behind the heart were not consumed by fasting, they tooke it for a bad signe. They sacrificed also certaine blacke dogges, which they slew and cast into a Plaine, with certaine ceremonies, causing some kind of men to eate the flesh, which they did, lest the Ingua should be hurt with poyson. And for this cause they \* fasted from morning till the starres were vp, and then glutted themselves. This was fitting to withstand their enemies gods. <sup>\* Fasting.</sup> They offered shelles of the Sea to the Fountaines, saying, that the Shelles were the Daughters of the Sea, the Mother of all waters. These shelles they vsed (in manner) in all Sacrifices. They offered Sacrifice of whatsoever they did sowe, or raise vp. There were Indians appointed to doe these Sacrifices to the Fountaines, Springs, and Riuers, which passed through their Townes or by their Farmes, that they might not cease running, but alwayes water their grounds. *Gomara* o saith, that their Priests married not, went little abroad, fasted much, although no Fast lasted aboute eight dayes; and that was in their Seede time, and in Haruest, and in gathering of golde, and making warre, and talking with the Deuill: yea some of them (I thinke) for feare, because they are blindfolded when they speake with him, put out their eyes; they enter into the Temples weeping and lamenting, which the word \* *Gnaca* signifieth. They touch not their Idoles with their hands without cleane and white linnen, they burie in the Temples the offerings of Golde and Siluer, in their Sacrifices they crie aloud, and were neuer quiet all that day nor night: they annoynted with bloud the faces of their Idoles and doores of their Temples; they sprinkle also their Sepulchres. The Sorcerers did coniure, to know what time the Sacrifices should bee made, which beeing ended, they did gather of the contribution of the people what should bee sacrificed, and deliuered them to such as had charge of the Sacrifices. <sup>o Gomara supra.</sup> In the beginning of Winter, at such time as the Waters increased by the moisture of the weather, they were diligent in sacrificing to the Waters. They did not sacrifice to the Fountaines and Springs of the Desarts. And euen to this day continueth this their respect to these Springs and Riuers. They haue a speciall care to the meeting of two Riuers, and there they wash themselves for their health, first annoynting themselves with the flower of Maiz, or some other things, adding thereto diuerse ceremonies, which they doe likewise in their baths. <sup>\* Gnaca signifieth Mourning.</sup>

Their third kind of Sacrifices was the most vnkinde and vnaturall, namely of men: Wee haue shewed before of their butcheries, at the burials of their great Lords. Besides this they vsed in Peru to sacrifice young children, from foure or six yeares olde to ten: the greatest part of Sacrifices were for the affaires that did import the Ingua, as in sicknesse for his health, for victorie in warre, at the Coronation or giuing him the *Royall Roll*. In this solemnitie they sacrificed two hundred children. The manner of the Sacrifice, was to drowne and bury them with certaine ceremonies: sometimes they cut off their heads, annoynting themselves with the bloud from one eare to the other. They did likewise sacrifice Virgins, of such as were brought from their monasteries. The common sort (as you haue heard) being like to die, would sacrifice their owne sonnes to the Sunne or *Viracocha*, desiring him to be so content, and spare the fathers life. <sup>p Acosta quo supra.</sup>

When they sacrificed, they observed the heart and other the inward parts for diuination, and if they saw a good signe (after their bane construction) they daunced and sung with great merriment; if a bad, they were very heauie: but, good or bad, they would be sure to drinke deepe. They eate not their humane Sacrifices, but sometimes dried them and preserued them in coffins of siluer.

It were an endlesse toyle, to reckon vp all the superstitions of Peru, in which were so many Nations, agreeing in disagreeing from truth, yet disagreeing in their diuersified errours. To let passe *Panchua*, which fatte, sacrifice, and eate their captiues, and euery tuesday offer two Indians to the Deuill; and the drunken Province of Carrapa, where they eate little, and drinke much, at once drinking in, and pissing out; the Mitimaes which are carely at their meate, and make but one drinking in the day (which lastes from morning till night) by *Bacchus* Priuiledge enjoying without controll any <sup>q Gomara. r Sansouin de Selua pa. 5.</sup> woman

woman they like : The Canari put their wiues to the drudgery abroade, whiles themselves spinne, weaue, tricke vp themselves, and performe other womanish functions at home : The Galani make their Captiues drunke, and then the chiefe Priest cutteth off their heads, and sacrificeth them. Generally, in the mountaines they were more cruell, but all obserued bloudie, beastly, diabollicall ceremonies, the recounting whereof must needs weary the patientest Reader.

## CHAP. XII.

*Of their supputation of Times, of the Feasts, Sepulchres, and other Peruvian superstitions.*

**B**Efore we speake of the Peruvian Festivall times, it is not amisse to take some more generall view of their Calendar. They aduided their yeare into so many dayes iust as wee doe, and into so many Moneths or Moones. To make the Computation of their yeare certaine, they vsed this industrie : Vpon the mountaine about Cusco there were twelve pillers set in order, and in such distance, as every moneth one of these pillers did note the rising and setting of the Sunne. They called them *Saccanga*; by meanes whereof, they taught and shewed the Feasts, and the seasons fit to sowe, and reape, and for other things. They did certayne Sacrifices to these Pillers of the Sunne. Every moneth had his peculiar name and Feasts. They sometimes beganne the yeare in Ianuarie : but since, an Ingua called *Pachacuto*, which signifieth a Reformer of the Temple, beganne their yeare in December, by reason, as it seemeth, of the Sunnes returne from *Capricorne*, their neereſt Tropicke. I reade not of any weekes they obserued : for which they had not so certayne a rule, as the Sunnes course was for the yeare, and the Moones for the moneth.

They obserued in Peru two kindes of Feasts : some ordinary, which fell out in certayne moneths of the yeare, and others extraordinary, which were for certayne causes of importance. Euerie moneth of the yeare they made Feasts and Sacrifices : and had this alike, the offering of a hundred sheepe, but of vnlike colour and forme, according to the moneth. In the first moneth they made their first and principall Feast, therefore called *Capacrayme*, that is to say, a rich and principall Feast. In it they offered a great number of Sheepe and Lambes in Sacrifice, and burnt them with sweete wood : then they caused Gold and Siluer to bee brought vpon certayne Sheepe, setting vpon them three Images of the *Sunne*, and three of the *Thunder*, the *Father*, the *Sonne*, and the *Brother*. In these Feasts they dedicated the *Ingua* Children, putting the *Guaras* or Ensignes vpon them, and they pierced their eares : then some old man did whippe them with flings, and annoynt their faces with bloud, in signe that they should bee true Knights to the Ingua. No stranger might remayne in Cusco during this moneth, and this Feast, but at the end thereof they entred, and were made partakers of the Feasts and Sacrifices after this manner. The *Mamacomas* or Nunnes of the Sunne made little loaves of the flower of Maiz, died and mingled with the bloud of white Sheepe, which they did sacrifice that day : Then they commaunded that all Strangers should enter, who set themselves in a certayne order : and the Priests which were of a certaine linage, descending from *Linqui Yupangui*, gaue to euery one a morsell of these small loaves, saying that they gaue it them to the end they should bee vnited and confederate with the Ingua : and that they aduised them not to speake or thinke any euill against the Ingua, but alwayes to beare him good affection : for that this peece should bee a witnesse of their intentions, and, if they did not as they ought, would discouer them. They carried these small loaves in great platters of golde and siluer, appoynted for that purpose ; and all did receiue and eate those peeces, thanking

*a* Acosta libr. 6.  
ca. 3.

*b* Knights of  
Peru.

*c* Acosta libr. 5.  
ca. 23.

*d* A rite re-  
sembling the  
Christians  
Communion  
in a deuillish  
Apishness.



thanking the *Sunne* and the *Ingua*. This manner of communicating they vsed likewise in the tenth moneth called *Coyarayme*, which was September, in the Feast called *Cytua*. They likewise sent of these loaves to all the *Guacas* of the Realme, whither the people assembled to receiue them: to whome they said that the *Sunne* had sent them that, in signe that he would haue them honour him, and the *Caciques*. This continued from the time of *Ingua Ypangui*, whom wee may call the Peruvian *Numa*, till the Spaniards substituted in place thereof their *Masse*, a matie of \* more monstrous absurdities, (in their transubstantiation, bread-worshipping, God-eating, which they can also vse to combine subiects, not to their *Inguas* or lawfull Princes, but against them, as our Powlder-traitours did) then the former, notwithstanding the falser pretexts of Christian and Catholike titles.

\* *Corruptio optimi pessima.*  
Powlder traitours.

But to returne to our *Capacrayme*, it is strange that the *Deuill* hath not only brought in an apish imitation of Christian Sacraments, but of the Trinitie also in their Pagan rites. For the *Father. Sonne*, and *Brother*, called *Apomti*, *Churunti* and *Intiquaoqui*, that is, *Father Sun*, *Son Sun*, *Brother Sun*, had some shew of that great myserie. In like maner they named the three Images of the *Chuquilla*, or God of the Aire, whence are thunders, raines, and snowes. They had one *Guaca* where they worshipped an Idoll called *Tangatanga*, which they said was one in three, and three in one. Thus doth the *Deuill* despite the truth, which he would seeme to imitate. In the second moneth, called *Camey*, besides the sacrifices which they made, they cast the ashes into the Riuier, following five or six leagues after, praying it to carrie them into the Sea, for that the *Viracocha* should there receiue this present.

In the third, fourth, and fifth moneth, they offered a hundred sheepe, blacke, speckled, and grey, with many other things. In the sixth moneth they offered a hundred sheepe more, of all colours: and then made a Feast; bringing Maiz from the fields into the house, which they yet vse. This Feast is made, coming from the farme to the house, saying certaine songs, and praying that the Maiz may long continue. They put a quantitie of the Maiz (the best that groweth in their Farmes) in a thing which they call *Pirua*, with certaine Ceremonies, watching three nights. Then doe they put it in the richest garment they haue, and being thus wrapped and dressed, they worship this *Pirua*, holding it in great veneration, and saying, it is the mother of the Maiz of their inheritances, and that by this meanes the Maiz augments, and is preserued. In this moneth they make a particular sacrifice, and the Witches demaund of this *Pirua*, if it hath strength enough to continue vntill the next yeare. And if it answers no, then they carry this Maiz to the Farme whence it was taken, to burne, and make an other *Pirua* as before: and this foolish vanitie still continueth. In the seuenth moneth they made the Feast *Intiraymi* and sacrificed a hundred *Guanacos* in honour of the *Sunne*: they made many Images of *Quinva*-wood carued, all attired with rich garments, they daunced, and cast flowers in the high wayes, and thither came the Indians painted and singing.

In the eighth moneth they burned a hundred sheepe, all grey, of the colour of *Viscachas* with the former solemnities. In *Yapaguis* their ninth moneth, they burnt a hundred sheepe of Chesnut colour: and likewise a thousand *Cars* (a kinde of Rabbits) to the end the frost, aire, water, and *Sunne*, should not hurt their Farmes. In the tenth moneth called *Coyarami*, they burnt a hundred white sheepe that had fleeces: and then they made the Feast *Situa* in this manner. They assembled together the first day of the Moone before the rising thereof, carrying Torches in their hands: and when they saw it, they cried aloud, saying, *Let all harme goe away*, striking one another with their Torches: which being done, they went to the common Bath, to the riuers and fountaines, and euery one to his owne Bath, setting themselves to drinke foure daies together. In this moneth also the *Mamacomas* made their loaves (as is said) of communicating with the *Sunne*, and the *Ingua*. The bathes, drunkenness, and some relikes of this feast *Situa* remaine still, with the ceremonies a little different, but very secretly. In the eleuenth moneth they offered also their hundred sheepe. And if they wanted

d They which did this were called *Pancoscos*.

e *Acoft. libr. 4.*  
ca. 16.  
Chica, what  
it is.

ted water to procure raine, they set a blacke sheepe tied in the middest of a Plaine, powring much Chica about it, and giuing it nothing to eate till it rained. This Chica is a drinke or wine made of Maiz, steeped and boyled, and will sooner make one drunke then wine of grapes: they haue an other way to make it, by champing the Maiz, which they hold then best, when it is done (after the beastliest manner) by olde withered women. This drunken people will spend whole dayes and nights in drinking it, and it is therefore forbidden by the Lawe. But what Law can preuaile against the Deuill and the drunkard? We neede not goe to Peru to prooue this.

The twelfth and last moneth they sacrificed a hundred sheepe, and solemnised the Feast called *Raymacantar Rayquis*. In this moneth they prepared what was necessarie for the children that should be made Nouices: the moneth following, the olde men made a certaine shew, together with the Children, in Rounds and Turnings, which they commonly doe, when it raineth too much, or too little, and in the time of Plague.

f Procession.

Among the extraordinary Feasts (which were many) the most famous was that which they called *Ytu*. This had no time prefixed, but by Necessitie or Distresse. And then the people prepared themselves thereto, by fasting two dayes; during which they did neither companie with their wiues, nor eate any meate with salt or garlick, nor drinke any Chica. All did assemble together in one place, where no stranger, nor any beast might be admitted; they had garments and ornaments which serued only for this Feast. They marched very quietly<sup>f</sup> in Procession, their heads couered with their vailles, sounding of drummes, without speaking one to another. This continued a Day and a Night: The day following they daunced and made good cheere for two dayes and two nights together, saying that their prayer was accepted. Euen still they vse one which is somewhat like this, called *Ayma*, with garments onely seruing to that end, and make procession with their Drummes, hauing fasted before, concluding with good cheere. And although the Indians forbore sacrifices because of the Spaniards, yet they vse many ceremonies still, which had their beginning from their Ancient superstitions.

g *Acoft. l. 5. ca. 7*

h Funeralls.

Now concerning their funeralls. The Indians of Peru beleue commonly, that the soule liued after this life, and that the good were in glorie, and the bad in paine. They vse a wondertull care<sup>h</sup> to preserue the bodies, which they honoured after death: their successours gaue them garments; and made sacrifices to them, especially of the Inguas, of whom we haue spoken before. In their bloudie funeralls the woman he loued best was slaine, and multitudes of other attendants of all sorts for his new familie in the other world, and that, after many songs and drunkenesse. They sacrificed to them many things, especially young children, and with the bloud they made a stroke on the dead mans face, from one eare to the other. This cruelty is common through a great part of the East and West Indies, as in their places this Historie doth shew you: wittily auoyded once by a Portugall<sup>i</sup>, who was a captiue, and to be slaine at the funeralls of his Lord, and hauing but one eie, saw better to saue his life then if hee had had both. For he told them that such a deformed and maimed fellow would bee a disgrace to his Maister in the other life, and so perswaded the Executors, or Executioners (if you will) to seeke a new choice. The Indians haue another ceremonie more generall, which is to set meate and drinke vpon the graue of the dead, imagining they did feede thereon. At this day, many Indian Infidells doe secretly draw their dead out of the Churchyard, and burie them on hills, or vpon passages of mountaines, or else in their owne houses. They haue also vse to put Gold and Siluer in their mouth, hands, and bosome, and to apparell them with new garments, durable, and well lined. They beleue, that the soules of the dead wander vp and downe, induring cold, thirst, hunger, and trauell: and for this cause they vse their Anniuersaries, carrying them clothes, meate, and drinke.

i Witty escape

k *Cieza pa. 1.*  
ca. 62.

*Pedro de Cieza* k reporteth, that in Cenu in the Prouince of Cartagena (which we heere mention for proximitie of rites, rather then of place) neere to a Temple built in honour



honour of the Deuill, there was taken forth an innumerable quantitie of Sepulchres, more then a million of them, old and new. Himselfe was there present. Much treasure is found in the graues. *Iuan dela Torre* tooke forth of one Sepulchre <sup>1</sup> more then five hundred thousand pezos. The great men adorned their Sepulchres with Vaults and Towers, and had with them interred their women, servants, meat, chicha, armes and ornaments. He addeth, that the Deuill (in the shape of some principall person deceased) would sometimes appeare, and shew them newes out of that other world, how hee liued and fared there. And hence (it seemes) came that spoyle of so much wealth, and so many persons, for their funeralls. But take heed (Reader) that you doe not beleue it was the Deuill that was wont to appeare in some habite of afflicted soules, and demanded Dirges and Masses for their manumission out of Purgatorie: alas the Deuill was confined to the Indies, and would neuer haue beene so good a Purueyor for the Popes kitchin. And certes, if our Christian auncesters had not their wines and goods buried in their graues, with foode, rayment, and ornaments: yet these things were also buried with them, whiles the feares of Purgatorie made them willing to endow the Priests and Monasteries, and bestow on Lights, and other rites, that which should haue maintained their houses, their wiues, and children. But how come wee from Peru to Rome? Nay, how comes Rome, if not from Peru, as more lately discovered, yet with Peru, and with, and from, other heathen nations in the world, in her manifold ceremonies and superstitious rites? as this Relation of Peru, for their Confessions, Proceffions, and many other rites will shew, and one day I hope more fully to acquaint the world, when we come in our Pilgrimage to visite Christian-Antichristian Rome.

And thus we take our leaue of this Continent, and must into the adioyning Sea, to obserue matters of principall note we shall there find,

<sup>1</sup> Rich Sepulchres.

## CHAP. XIII.

*Of the Ilands adioyning to America.*

And now I must obey the Spaniards Law, which will <sup>a</sup> admit no strangers trafficke in Peru, and are iealous of any corriuall, which shall holde longer and more familiar discourse with America, although they haue rather forced her to their lusts, then wooed her to their loues. I also beginne to grow weary of this trauell in an other *World*, willing to looke homewards; and therefore am now imbarqued on the Peruvian coast, where the *Peaceable Sea* may free me of those former dangers whereto my Pilgrimage was subiect, in passing along snowie and fierie hills, deceitfull vnwholesome bogges, scorching sandie plaines, wildernesses, inhabited with wilde beasts, habitations peopled with wilder and more beastly men; and now by this commoditie of my Paper-barke, I may both direct my course homewards<sup>\*</sup>, and yet walke, as intending another contrary, or diuerse voyage. And euen as those heauenly Planets<sup>b</sup> in their *Wandering* and yet most constant course, are guided by the generall motion of that vniuersall Wheele, and yet forget not theit owne peculiar: so I, in my wandering Discoueries propound all and euery Place of the World, to be the place of my exercise and subiect of my Labour, but yet the *smoke of Ithaca*<sup>c</sup> is sweetest, and my knowing all would be but a melancholy maze, if I should not come home to fill English eares with the newes. The Reader also, by this time wearied, will be glad to heare of an end.

In this Sea we may see many Ilands which Nature hath seemed to set, as Centinells, along the coast, to holde their watch, as skowts to espie, and as Garrisons to defend their Soueraigne, Earth, lest the Ocean (by secret vnderminings, or by violent and tempestuous force, should be too busie an inuader.

<sup>a</sup> Ben. li. 3. c. 22.

<sup>\*</sup> To Leigh & London too. *Siluest. in Diu Bartas.*

<sup>b</sup> Planet signifieth a wanderer.

<sup>c</sup> Ithaca was the place where *Vlysses* dwelt: which (after many yeares traueilly) he so much desired to see.

The

d The tides  
are stronger  
on the South  
Sea then on  
the North, and  
ing by ma-  
ny degrees.  
Pet. M. dec. 3. 12  
e Terra Au-  
stralis.

f The Lado-  
nes or Ilands  
of Theeues.  
g A. Pigaletta.  
Pe. M. dec. 5. 1. 6  
h Navig. Thom.  
Cand. Chap. Hac.

i Navig. Ol. M.  
in Aditament.  
9. pa. Americ.

\* Certaine  
fowles which  
breed on the  
Ilands.

The Earth also on this side finding her selfe more strongly assailed then on the other, hath summoned the small home to her borders, and placed them for her better defence in stations neere hir, not suffering them to stray abroad, as in other Seas is usuall: so that there are almost no Ilands in this widest of Seas, the Peaceable, but neere the maine. If there be any, they are obscure, small, and not worthy our relation. As for those of *Salomon* and *New Guinea*, with their neighbours, they are reckoned to another Continent, if they be not Continent themselves, and for the *Archipelago* of *Saint Lazaro*, these Ilands may be reckoned vnrucly borderers, which while it is vncertaine, whether they should acknowledge the soueraignetic of Asia, *Terra Australis*, or America, are loyall to none; and therefore, where they are best knowne, are knowne by the name of *Theeues*; a name fitting their nature and disposition. Thus did *Magellan* find them, from whom (besides other things) they stole his boate, which by force he was forced to recouer. Such did our Countrey-men<sup>h</sup> in *Maister Candishes* renowned Voyage find them, who saw also their Images of wood in the head of their boates, like the Images of the Demil, Temple, and Saint, best fitting their deuotions: and such did *Oliver Noort*<sup>i</sup> find them, who came crying about him, *yron, yron*, offering him trunks in exchange for peeces of yron, and if any opportunitie offered it selfe, stealing cloely, or openly, any thing they could lay holde on. They shot at them in vaine, so adreue were they in diuing vnder the water, and continuing there, as if they had beene skied alike to both Elements. The women also, no lesse then the men. They are a beastly people, polluting themselves in promiscuous lusts, and branded (many of them) with the markes of their intemperance; the pockes hauing eaten their noses and lippes. They are browne, fatte, long of stature: the men goe naked; the women weare a leale before them, so that they beare some resemblance to the Pictures of *Adam* and *Eue*. Their boates are twentie foote long, and but a foot and halfe broad, cunningly wrought. They are extremely greedie of yron, of which mettall the Hollanders cast siue peeces into the Sea, to tie them, and one of them fetcht them all out. But lest these *Theeues* trouble vs of our intended Deuotions, and our Reader of patience in longer stay here, wee will looke backe towards the Straits, and so compass the other side of America. Many Ilands we may see heere neere the shore, all along as wee passe. But what should we trouble the Reader with names? I haue small deuotion to them, vnlesse I had some intelligence of some deuotion in them, further then that wherein they agree with the Peruvian rites, wherewith you were last tired.

In the Straits are some Ilands of small quantitie, of smaller dignitie: and who would stay there, where the Penguins\* are your best Hosts? the rest are Giants or Man-eating Savages: and in the next, out of the Straits, but Seales, who all can yeeld but an inhospitable hospitality. Neither hath provident Nature in all these coasts of *Chica*, or *Brasil*, bin prodigall of her Iland-store, foreseeing that they would, either be vsurped by Seales and Sea-monsters, or other more vnnaturall and monstrous in humane shape, of deuillish inhumanitie, from the land. It seemes she hath beene the more sparing in the numbers, noblenesse, or quantity of Ilands in all those Seas, which we haue most swiftly furrowed, that she might in the great Bay more bountifully impart her plenty, and shew her excellence in that kind. This is a great field, as it were, sowne with Ilands of all sorts; the Earth seemes a louing mother, which holdes open her spacious lappe, and holdes out her stretched armes betweene *Paria* and *Florida*: the Ocean also, as iealous of the earths more naturall inheritance and claime vnto them, seemes to neglect his course to the Southward, and here sets in with a violent current, alway forcing his waterie forces to walke (or rather to runne and flie) these rounds, to see that the Continent keepe her hand off, and not once touch his conquered possessions; that though (like *Tantalus*) she seemeth alwayes to be closing her open hands, and mouth vpon them; yet are they kept by this officious watchfulnesse of the Sea, that shee can neuer incorporate and vnite them to her selfe. Easily can they vnfolde this myserie, that are acquainted with the site of the Earth, and the swiftnesse of the Current in this vast space of Earth and Sea, setting in at *Paria*, and after out againe at *Florida*, with admirable and incredible violence.

k Pet. Mar. dec.  
3. lib. 6.



To begin then at Paria: (for of Orenoque and his mouth-full of Islands, and of *Trinidad*, that hath escaped the Riuer, and betaken her selfe wholly to *Neptunes* Loues, we haue already spoken.) Here two rowes and rankes of Islands make shew and muster of themselves: the one extending East and West, the other North and South. Of the former is *Margarita*, which (like many a Gallant, whose backe robbeth his belly, whose bowells emptie of necessaries, alway are croaking and complaining of superfluitie in ornament and fashion) so hath shee a \* *World* of Pearles to adorne her, but wanteth water to satisfie her thirst: store of Pearles shee can communicate of her plentie; water shee is faine to borrow of her neighbours. \* *Mundus mulieris.*

The like wee may say of *Cubagua* her next neighbour, that by her store of Pearles hath wonne suiters from our, and the American world, whom shee can neither bidde eate or drinke of her Land-hospitalitie, where Grasse and Water are wanting. But as it vsually comes to passe with these Fashion-mongers, which neglecting necessaries, must at last be neglected of their ornaments too: So this Island which sometime was so rich, notwithstanding all her Pearles, she pawned for her diet, that the Kings<sup>1</sup> fist amounted ordinarily to fifteene thousand duckats a yeare, <sup>1</sup> *Botero del sole, l. 3.* yet now seemes almost beggered, her Pearle-fishes and Pearle-fishers, most of them gone: and now it is time for vs to be gone from her too.

Little businesse can wee finde any further, in following that Westerne ranke, *Orchilia*, *Oruba*, and the rest, and therefore will looke Northwards, to that other Ranke wee spake of: where leauing *Tobago* on the right hand, wee see before vs *Granata*, *Saint Vincent*, *Saint Lucia*, *Dominica*; and then circling to the North-west, *Desiderata*, *Saint Christopher*, *Holy Cresse*, and others, whose names, without other matter of Historie, would be but tedious to the Reader. These, and a multitude of others vnmentioned, are called the Islands of the *Caribes*, or Cannibals. The inhabitants<sup>m</sup> eate mans flesh, and passe to other Islands with their Boates to the hunting of Men, as other Hunters doe for Beasts. *Carib* signifieth stranger; for so the more innocent Indians esteeme them. At home they onely couer their priuities, but in time of Warre they vse many ornaments. They are nimble, beardlesse (vsing little Pincers to pull out the haire) shoot poysoned Arrowes, bore holes in their eares and nostrills for elegancie, which the richer sort decke with Gold, the poorer with shells. From the tenth or twelfth yeare of their age they carrie leaues, to the quantitie of Nuts, all the day in either cheeke, which they take not out, but when they receiue meat or drinke. With that medicine they make their teeth blacke: they call other men *Women*, for their white teeth, and *Beasts* for their haire. Their teeth continue to the end of their liues without ach or rottenesse. When the men went on man-hunting, (which they did sometimes in long and farre expeditions) the women manfully defended the coast against their Enemies: and hence it is in *Martys*<sup>n</sup> iudgement, that the Spaniards tell of Islands inhabited only with women: which may be<sup>o</sup> the true interpretation, happily, of I know not how many places in America, besides those of Asia and Africa, reported Amazonian. *Pontius* p would warre vpon the Caniballs, but on the Island of *Guadalupea* his women were taken, his men slaine, himselfe forced to depart from that both Place and Enterprise. *Columbus* in his second Voyage landed on this Island, where he saw their round houses, hanging-beddes of Cotton, and certaine Images, which hee had thought had beene their Gods: but by interpreters after learned, that they were but for ornament, and that they worshipped nothing but the Sunne and Moone, although they make certaine Images of Cotton, to the similitudes of such phantasies as (they said) appeared to them in the night. They found earthen Vessells, like ours, also in their Kitchens, Mans flesh, Duckes flesh, and Goose flesh, all in one pot, and other on the Spits, readie to be layd to the fire. Entering into their inner lodgings, they found faggots of the bones of mens armes and legges, which they reserue to make heads for their Arrowes. They found in their Villages one Hall, or Pallace, to which they assemble, as to their Theatre, or Playing place. The inhabitants at the sight of the

<sup>m</sup> *P. Mart.*  
*Dec. 3. l. 6.*

<sup>n</sup> *P. Mart.*  
*Dec. 3. l. 9.*  
<sup>o</sup> *Palephatus*  
*fab. l. 1.* saith  
the Amazonas  
were Thracian  
men, close shau-  
en, in long  
garments, and  
therefore cal-  
led women:  
but denieth,  
that there was  
euer any such  
Amazonian  
Expedition,  
as Histories  
speake of.  
*P. M. Dec. 1.*  
*l. 2.*

Spaniards were fledde. In their houses they found about thirtie children Captiues, which were reserued to be eaten, but they tooke them for their Interpreters. Here they had Parrots bigger then Pheasants, with backes, breasts, and bellies of Purple colour. They vsed to prey on *Hispaniola*, and *S. Johns* Island, or *Boriquen*: and if these, in their warres with the Caniballs, tooke any of them, they were sure to goe to pot (euen in the first sense) and to be eaten.

q *Nau.M. John Hawkins, ap. Hak. to. 3.*

r *Botero, vol. 2.*

A little before Master *Hawkins* was there, in the yeare 1564, a Spanish Caravell comming to water at *Dominica*, one of the Caniball Ilands, the Sauages cut her Cable in the night, and so shee draue on shore, and all her companie was surpris'd and eaten by them. In Tortuga they tolled certaine Spaniards a shore, vnder pretence of Traffique, and then ate them. *Boriquen* is three hundred myles long, and threescore and ten broad, trauersed with a rough Mountaine, which yeelds many Riuers. The Spaniards haue there some Townes. These Ilands are not so well peopled as in former times: and many of them are retyring places of Rebels and Fugitiues, which take this shelter against the Spanish cruelties. *Hispaniola* is the next Island of name, but shall haue a place by it selfe, as a Mappe and Summarie of all the other.

f *Mar. Dec. i. l. 2.*

*Jamaica* is almost as large as *Boriquen*. It is extreemely subiect to the *Vracari*, which are such terrible gulls of Winde, that nothing can resist them. They turne vp Trees, ouer-turne Houses, transport the Shippes from Sea to the Land, and bring with them a most dreadfull and horrible confusion. They raigne, or tyrannize rather, in August, September, and October. The inhabitants are of quicker wits then the other Ilands.

t *Ortel. Theat.*

*Cuba* is more Northerly, and extendeth it selfe three hundred Leagues in length, and twentie in breadth, full of Mountaines, Woods, Fennes, Riuers, Lakes, both salt and fresh. This Island hath had many names giuen by the Spaniards; *Fernandina*, *Ioanna*, *Alpha* and *Omega*. The Woods are replenished with Swine and Kine; the Riuers yeeld golden Sands. It hath six Spanish Colonies. *Saint Iago*, a Bishops See, is the chiefe Towne in the Island; and *Havana* is the chiefe Port of all the Indies. *Ouiedo* reckons two things most admirable therein: one a Valley, trending betweene two Hills three Leagues, which produceth abundance of Stones, enough to lade many Shippes, of a perfect round forme, like Bullets: The other a Fountaine, whence *Bitumen*, or a certaine Pitchie substance, floweth and stoteth cuen to the Sea, excellent for pitching of Shippes. In this Island the common people were prohibited the eating of Serpents, as being reserued for Royall dainties, and the Prerogative of the Kings Table.

u *Mar. Dec. I. l. 2.*

*Columbus* sayling by this Island, lighted into a Nauigable Riuer, the water whereof was so hote, that none might endure his hand long therein. He espied also a *Canoe* of Fishermen, which after a strange fashion vsed to hunt Fish, and take them by the helpe of another Fish, which they kept tyed in a cord by the Boates side; and when they espied a Fish, loos'd the cord; this hunting Fish presently layes hold on the prey, and with a skinne like a purse growing behind her head, graspeth it so fast, that by no meanes it can be taken from her, till they draw her vp about the water, and then not able to abide the ayre, she resigneth her prey to the Fishers, which leape out into the water, and take it; in recompence whereof they giue her part of her purchase. He found also in this Coast Waters, for the space of fortie myles, white and thicke like milke, and as though Meale had bene strewed through that Sea: other Waters hee found spotted with white and blacke, and others all blacke. An olde man of fourescore yeares being a Gouvernour in this Island, came to *Columbus*, and with great grauitie saluted him, and counselled him to vse his victories well, remembering, that the Soules of Men haue two Iourneyes, after they are departed from their bodies: The one foule and darke, prepared for iniurious and cruell persons; the other pleasant and delectable, for the peaccable, and louers of quiet.

x *Botero.*

Many



Many other Islands might be here mentioned, and but mentioned: little to our purpose I finde in them. Of Acusamil, neere Iucatan, is already spoken. Of the *Lucanie*, or *Iucania*, the greatest thing is their great number, which some esteeme about foure hundred. *Lucania* is a generall or collectiue name, as *Zeland*, *Lequir*, *Malucco*. The Spaniards had carried the inhabitants, as *Marty* testifieth, into seruitude, to satisfie their insatiable desire of Gold. The women of these Islands were so faire, that many of the bordering Countries forsooke their owne Countrey, and chose this for their loue. These women weare nothing till the time of their menstruous purgation, at which time the parents make a Feast, as if shee were to be married; and after that, shee weareth before those parts Nets of Cotton, filled with leaues of hearbes. They obey their King so strictly, that if he commaund them to leape downe from an high Rocke, alledging no other reason then his will, they performe the same. But they are now, and were long since, desolate, being wasted in the Mines of Hispaniola and Cuba, or by diseases and famine, to the number of twelue hundred thousand. y P.M. Dec. 7. 1.

But I am loth to wilder my selfe further in this Wildernesse of Islands (for so haue the Spaniards made them:) \* *Columbus* in one Voyage gaue name to seuen hundred Islands; of which I can report little, fitting this our Pilgrimage. *Hispaniola* is Ladie and Queene of them all, and (as it were) the common Storehouse of all their excellencies: and therefore wee will there make some longer stay. z Dec. 7. 8.

## CHAP. XIII.

*Of Hispaniola: and a touch homewards at Bermuda.*



*Hispaniola* or *Spagniola*<sup>a</sup> is Eastward from Cuba. It was of the first Inhabitants called *Quisqueia*, afterwards *Haiti*, & by *Columbus*<sup>b</sup> *Cipanga* and *Ophir*. The Spaniards call it as we first mentioned, & also *S. Dominike* or *Domingo* of the chiefe Citie an Archiepiscopall See. It containeth in compasse five hundred and fifty leagues. They called the Island *Quisqueia*, which signifieth *Great & All*, thinking that the Sunne gaue light to no other world then this and the other Islands adioining. *Haiti* signifieth *Craggie*, and such is the Island in many places, with high Craggie Hilles, overlooking the deepe and darke Valleys. But in many places it is most beautifull and flourishing. It seemeth to enioy a perpetuall spring, the trees alway flourishing, and the meadowes clothed in greene. The aire and the waters are holosome. It is in manner equally diuided with foure great Riuers descending from high mountaines, whereof *Tunna* runneth East; *Attibunicus*, West; *Nahiba*, to the South; and *Iache*, Northward. Some diuide it into five Prouinces, *Caicimu*, *Hubaba*, *Caibabo*, *Bainoa*, *Quaccatarima*. In the first of these there is a great Caue, in a hollow Rocke, vnder the root of a high Mountaine, about two furlongs from the Sea; the entrie is like the dores of a great Temple. Many Riuers stole their waters from the sight of the Sunne, the vie of men, and the ordinarie officers of *Neptunes* Custome-house, and by secret passages came and hidde themselves in this Caue. So the Islanders imagined, seeing diuerse Riuers swallowed vp of the Earth, after they had runne fourescore and ten myles, and such a Sinke or Channell of waters in the Caue.

The Islanders beleeued, That the Island had a vitall Spirit, and that there it doth breath: and a hole therein is the female nature thereof (for of that sexe they deeme it) euen as Antiquitie conceited the ebbing and flowing of the Sea to be the breath of *Demogorgon*.

<sup>a</sup> *Ortel. Theat.*  
<sup>b</sup> *Columbus* called it *Cipanga*, thinking it to be that Island which *Marcus Paulus* call by that name in the East. *Eos*, l. 2.  
 He called it also *Ophir*, thinking it to be that where *Salomo* had his Gold. *Mart. Dic. 3. l. 7.*

c Dec. 7. 8.

*Andreas c Moralis* entred in with his Shippe, which was almost swallowed with the Whirle-pooles, and boyling of the water. Cloudes, engendred of those waterie conflicts, and Darkenesse, layed hold on his eyes; terrible noyse, as of the falls of Nilus, made deafe his eares, that when with labour he had gotten out, he seemed to haue escaped the barkings of *Cerberus*, and the obscure Vaults of Hell. Vpon the toppes of high Mountaines, the same *Moralis* saw a Lake, three myles in compasse, into which many little Riuers ranne, without any other apparant issue.

In Bainoa is a Lake of Salt water, notwithstanding it receiueth foure great fresh Riuers, from the East, West, North, and South, and twentie smaller: and within a furlong of the Lake, on the North side, are two hundred fresh Springs. It is thought to haue a large entercourse with the Ocean, because there are Sharks (great Scafishes, which deuoure men) in the same. Here are stormes and tempests, which seeme to be the Caters and Purueyors for those Fishes, in drowning many. Diuerse other Lakes are mentioned in this Island; one whereof, partly salt, partly fresh, is five and twentie myles long, and eight broad. They are all in a large Plaine, a hundred and twentie myles in length and breadth, betweene eightene and five and twentie. There is another Vale two hundred myles long, and broader then the former: and another as broad as that, which is a hundred and fourescore myles long.

*Bart. de las Casas* telleth of a Kingdome in Hispaniola, called *Magua*, which signifieth a Plaine, compassed about with Hills, which watered the same with thirtie thousand Riuers and Brookes; twelue of them were very great: and all which come from the West (twentie thousand in number) are enriched with Gold.

Cotobi is a Plaine on the toppes of Hills, so high, that it is subiect to the foure seasons of the yeare. There is also another Region of the same name, most barren, and yet most rich; full of Mines, otherwise vnfruitfull; a thing common in Nature, that great Mines vndermine fertilitie; and not strange amongst men, that the greatest hoorders of Treasures are the most vnfruitfull, and barren in good workes. The Gold (they say) is as a liuing Tree, which rooting in the centre of the Earth, sendeth forth branches vnto the vppermost face of the Earth, and there sheweth forth certaine beautifull colours in stead of Flowers, round stones of golden Earth in stead of Fruits, and thinne plates in stead of Leaues. From this Island<sup>d</sup> was yearely brought foure or five hundred thousand duckats of Gold yearely. They imagine some diuine nature to be in Gold, and therefore neuer gather it, but they vse certaine religious expiations, abstaining from women, delicate meates and drinkes, and all other pleasures.

d Dec. 3. 14.

There is an Island a little from Hispaniola which hath a Fountaine in it, comming by secret passages vnder the Earth and Sea, and riseth in this Island: which they beleeue, because it bringeth with it the leaues of many Trees, which grow in Hispaniola, and not in this Island; the Spaniards call the Isle, *Arctusa*.

e R. Tomson ap.  
Hak. 10. 3.

The Isle<sup>e</sup> of Hispaniola is much infested with Flyes, or Gnats, whose pricking causeth wonderfull swelling: also there is a Worme which creepeth into the soles of mens feet, and makes them grow as bigge as a mans head, with extremitie of paine; for which they haue no remedie, but to open the flesh sometimes three or foure ynches, and so digge them out. The Gnats<sup>f</sup> are so troublesome, that the inhabitants doe therefore build low houses, and make little dores, which they keepe close, and forbear to light Candles. Nature hath to this disease ordained a remedie, namely, certaine creatures, called *Cucuij*, which is a kinde of Beetles. These haue foure lights, which shine in the night; two in the seat of his eyes, and two which hee sheweth when he openeth his wings. The people get these and bring them to their houses, which there doe them a double seruice: they kill the Gnats, and giue so much light, that men may see to reade letters by the light of one; and many of them seeme as so many candles. They had but three sorts of foure-footed Beasts, & those very little.

f Mart. dec. 7. 9.

Now



Now men are exhaust, and Beasts multiplied, in so strange manner, that one *Deane* of the Conception, carrying a Cow thither, she was alive six and twentie yeares after, and her fruitfull generation was multiplied in the Island to eight hundred. They are now growne wilde, as their dogges also. They kill their Kine for the Hides: five and thirtie thousand were transported to Spaine when *Acosta* returned 1587.

Before the discouerie of this Island by *Columbus* and the Spaniards, these Islanders of Hispaniola were fore-warned thereof by Oracle. Theirs *Cacikes* and *Botritj* (that is, their Kings and Priests) reported to *Columbus*, That the father of *Garionepius*, the present King, and another *Cacike*, would needes be importunate demanders of their *Zemes*, or Gods, of future euent, and therefore abstained five dayes together from all meat and drinke, spending the time in continuall mourning. The *Zemes* made answer, That there would come, not many yeares after, vnto that Island a strange Nation, clothed, bearded, armed with shining swords, that would cut a man asunder in the middle; which should destroy the auncient Images of their Gods, abolish their Rites, and slay their children. To remember this Oracle, they composed a mournfull Dittie, which they call *Arento*, which on some solemn dayes they vsed to sing.

Now concerning these *Zemes* (which could fore-tell that which they could not auert) and the superstitions of Hispaniola, the Spaniards had beene long in the Island before they knew, that the people worshipped any thing but the Lights of Heauen; but after, by further conuersing and liuing amongst them, they came to know more of their Religion, of which, one *Ramonius*, a Spanish Heremite, writ a Booke, and *Martyr* hath borrowed of him to lend vs. It is apparent by the Images which they worshipped, that there appeared vnto them certaine illusions of euill spirits. These Images they made of Gossampine cotton hard stopped, sitting, like the pictures of the Deuill, which they called *Zemes*; whome they take to be the mediators and Messengers of the Great God, which they acknowledge One, Eternall, Infinite, Omnipotent, Inuisible. Of these they thinke they obtaine raine, or faire weather, and when they goe to the Warres, they haue certaine little ones which they bind to their foreheads. Euery King hath his particular *Zemes*, which he honoureth. They call the eternall G O D by these two names, *Iocansa*, and *Guamaonocan*, as their predecessors taught them, affirming, That he hath a father called by these five names, *Aitabeira*, *Mamona*, *Guacarapita*, *Liella*, *Guimazoa*.

They make the *Zemes* of diuerse matter and forme: some of Wood, as they were admonished by certaine Visions appearing to them in the Woods: others, which had receiued answer of them among the Rockes, make them of Stone: some of Rootes, to the similitude of such as appeare to them when they gather the Rootes, whereof they make their bread, thinking, that the *Zemes* sent them plentie of these Rootes. They attribute a *Zemes* to the particular tuition of euery thing; as sometimes the Pagan and now the Popish Romanes: some assigned to the Sea, others to Fountaines, Woods, or other their peculiar charges. When the *Boitij* consult with the *Zemes*, they goe into the house dedicated to him, and with the poulder of the hearbe *Cohobba*, snuffed into their nostrills, are distracted; after which, returning as out of a traunce, he telleth, That the *Zemes* had spoken to him, and vttereth his reuelations. They say, That a certaine King, called *Guamaretus*, had a *Zemes*, whose name was *Corochorum*, which often vsed to descend from the toppe of the house, where *Guamaretus* kept him close bound: the cause of his breaking loose was either to hide himselfe, or to goe seeke for meat, or else for the act of generation: and that sometimes being offended, that the King *Guamaretus* had not honoured him diligently, hee was wont to lye hid for certaine dayes. In this Kings Village were some children borne with two Crownes, which they supposed to be the issue of this *Zemes*. And when this Village was burned by the enimie, this *Zemes* brake his bands, and was found a furlong off, without any harme. Hee had another *Zemes*, called *Epileguanita*, made of Wood, being in shape like a foure-footed Beast, which went often from the place where he was honoured, into the Woods.

g Mart. Dec. 1. 1.9.

h Mart. ibid.  
i They worshipped the Sunne, and prayed to it at Sunne-rising.

When they perceiued that he was gone, a great multitude gathered together to seeke him, with deuout prayers: and when they had found him, brought him home religiously on their shoulders, to the Chappell dedicated vnto him. But after the Spaniards comming into the Island, he fledde for altogether, and could neuer be found, where-by they diuined the destruction of their Countrey.

They honoured another *Zemes*, in the likenesse of a woman, on whome waited two other, like men. One of these executed the office of a messenger to the *Zemes*, that had authoritie of Clouds, Windes, and Raine, and are at commaund of this woman: the other performed the like to the *Zemes* of the Waters, that fall from the Hills, that being loosed, they might breake into Flouds, and ouerflow the Countrey, if the people doe not giue due honour to her Image.

k Mart. Dec. 2.  
1.6.

Let vs adde to this relation of the *Zemes* of Hispaniola an accident in k Cuba. A Mariner being sicke, was there left on shore, who recovering, grew into fauour with the King, and was employed in his warres with great successe against the enemy: He attributed his victories to the Virgine *Marie*, whose picture he had in his bosome. The King by his perswasion reiected his *Zemes*, and dedicated a Chappell and Altar to this Picture, whither he and all his familie resorted a little before the Sunne-set, bowing their heads, and saying, *Aue Maria, Aue Maria*, further they could not say. They beset the same with Iewels, and many earthen pots, some with fundry meates, some with water, round about the Tabernacle, which they offered in stead of sacrifice, as before they had done to their *Zemes*. Being demanded, why they did thus, they answered, least it should lacke meat, for they beleue, that Images may hunger, and doe eate and drinke.

They told of this picture, That being carried with them into the Warres (as they vse to bring their *Zemes* with them into the battaile) this made the *Zemes* of the enemy turne his backe, yea, a woman (a lye, or a Deuill) descended in the sight of them all to play the *Belona* for her followers; and in a contention betwixt them, whether the *Zemes* or this Ladie were more excellent, two young men of each side were bound, and whether Deitie should loosen her partie, that should be their God. Both inuoke, the Deuill appeared in vgly shape, and by and by a faire Virgin, where-at the Deuill vanished (doe you beleue it?) and the Virgine with touch of a rod loosed her mans bands, which were found on the other aduerse partie, being now double-bound. Thus can the Deuill transforme himselfe into an Angell of Light at Loretto, in Hispaniola, and where else soeuer he can be entertained; the name of Saints, and promise of Heauen, shall further his hellish designs.

1 Dec. 7. 10.

They had festiuall Solemnities in Hispaniola to their *Zemes*, whereunto the Kings summoned their subiects by publike Criers: and they, neatly dressed after their manner, and painted with diuerse colours of hearbes, resorted thither, with their armes, thighes, legges, adorned with shells, to make Musicke in their dauncing. Thus they presented themselues before the King, who sat drumming at the entrance of the gate. When they were to sacrifice, they purged themselues first, thrusting downe a sacred hooke into their throat, and by vomit emptied their bodies. After, they went into the Kings Court, and all fate in a ring about the Idoll, crosse-legged like Taylors, and wry-necked for reuerence, praying, that their sacrifice might be accepted. The women in another place, when the Priests gaue warning; fell to dauncing and singing the prayse of their *Zemes*, and offered Cakes in baskets, concluding with Songs in praise of their ancient Kings, & prayers for future prosperitie. After this, both sexes kneeled downe, and offered their Cakes; which the Priests receiuing, cut in peeces, giuing to euery man a portion, which he kept vntouched the whole yeare, for a holy Relique, esteeming that house in danger of Fire and Whirlwinds, that is not preserued with this reserved peece of Cake. They seemed sometimes to heare a voice from their *Zemes*, (whether by the illusion of the Priests, or the Deuill) which the Priests interpreted by their behavior: for if they daunced and sung, all was well: but if they went sorrowfully, the people went forth sighing, and gaue themselues to fasting, euen to extreame faintnesse with weeping, vntill they thought their *Zemes* reconciled.

Tou-



Touching the originall of Man, thus they fable. There is in the Iland a Region called Caunana, where they faine that mankind came first out of two Caues of a Mountaine called Cauta: and that the biggest sort of men came forth of the mouth of the biggest Caue, and the least sort out of the least Caue: this Caue they name *Amaiauna*, the greater, *Cazibaaagna*. Before men might come out of the Caue, the mouth thereof was kept and watched nightly, by a man whose name was *Muchoahael*, who departing further to looke abroad, was by the Sunne (the sight of whom he was forbidden) turned into a stone. They faine the like of others turned into trees, for going so farre a fishing in the night, that they could not returne before the rising of the Sunne. A certaine Ruler also, called *Vagoniona*, sent one forth of the Caue a fishing, who by the Sunnes surprisall, was turned into a Nightingale, which therefore in the night bewaileth his misfortune. *Vagoniona* sore troubled with this losse, leauing the men in the Caue, brought forth the women and sucking children, and leauing the women in an Iland of that Tract, called *Mathimino*, carried the children away with him, which being oppressed with famine, fainted; and remained on the bankes of a certaine Riuer, where they were turned to Frogges, and cried *toa, toa*, as children with them vse to crie for the dudge. And hence also come those pitifull cryings of the Frogges in the Spring-time. As for *Vagoniona*, he by speciall priuiledge was not transformed: wandering in diuers places, he descended to a certaine faire woman, whom he saw in the bottome of the sea, and receiued of her bright plates of Laten, and a kinde of stones which their Kings greatly esteemed. Another Caue they had (for the former tale is endlesse, as superstition commonly is) called *Iouana bona*, adorned with pictures of a thousand fashions. In the entrance were two grauen *Zemes*, whereof one was called *Bimbantel*, and the other *Marokn*. Out of this Caue they say the Sunne and Moone first came to giue light to the world. They made religious concourse to these Caues, as men goe on Pilgrimage to Rome, Compostella, or Ierusalem.

They had a superstitious conceit of their dead: who (they thought) walked in the night, and eat the fruit *Guannaba* (which is like to a Quince) and that they would deceiue women, in taking the shape of men; making, as though they would haue to doe with them, and suddenly vanish away. If any feeling a strange thing in his bed, made doubt whether it were a dead body, he might be resolued by feeling on his belly, because these ghosts could take all other members of mans body, but not the nauell (as some with vs imagine that the Diuell can take the whole shape of a man, onely his clawes excepted): these dead men, they say, often met them by the way, and if a man were not afraid, they vanished; but if he were afraid, they would assault him, and many hereby haue beene taken with the losse of their limbes. These superstitions were left them by tradition in rithmes and songs from their forefathers, which it was lawfull for none to learne, but onely the Kings sonnes. They sung them before the people on solemne Feasts, playing on an instrument like a Timbrel. Their *Boitij* or Priests instruct them in these superstitions: these are also Physicians, making the people beleue that they obtaine health for them of the *Zemes*. They tie themselues to much fasting, and outward cleanness and purging; especially where they take vpon them the cure of great men: for then they drunke the powder of a certaine herbe, which brought them into a fury, wherein they said they learned many things of their *Zemes*.

Much adoe they make about the sicke partie, deforming themselues with many gestures, breathing, blowing, sucking the fore-head, temples, and necke of the patient; sometimes also saying that the *Zemes* is angrie for not erecting a Chappell, or dedicating to him a GROUE or Garden, or the neglect of other holies. And if the sicke party die, his kins-folkes by witchcraft enforce the dead to speake, and tell them whether he died by naturall destiny, or by the negligence of the *Boitij*, in not fasting the full due, or ministring conuenient medicine: so that if these Physitians be found faultie, they take reuenge of them. They vsed in ministring their Physicke, to put certaine stones or bones in their mouthes, which if the women can get, they keepe religiously, beleeuing them to be profitable for them in trauell, and honor them, as they doe their *Zemes*.

When

When their Kings died, they buried the best beloved of their concubines with them, who also had other women buried for their attendants, together with their jewels and ornaments. They had in the sepulchre beside them a cup full of water, and some of their *Casani*-bread.

Having thus wearied you with this long stay in Hispaniola (by which ye may guesse of the neighbouring Ilands) we will haft homeward, and not touching in any Iland by the way (for we could but touch and away) we may adventure, notwithstanding the wonted danger, vpon Bermuda. Danger hath made it now not so dangerous: *nocuments* haue beene *documents*. For while some haue bin wracked there, they haue made vertue of Necessity, and so well obserued the coast, that skill hath almost secured that which Nature had seemed to set there in defiance, both of Habitation and Navigation, to both which it is now subiect by our Nation. It was called Bermuda of that ship which first discovered it: <sup>m</sup> it is also called the Iland of Diuels, which they suppose inhabit there; and the Inchaned Iland: but these are enchanted conceits. Sir *George Sommers* hath deserued that it should beare his name, by his endeouours thereabouts testified in life and death. He with Sir *Thomas Gates*, as before is said, were wracked on the Iland, which losse turned to some gaine, as if *GOD* would giue them this into the Virginia-bargaine. Before in the yeare 1593. *Henry* <sup>n</sup> *May*, an Englishman, in a French ship was wracked thereon, and hath giuen vs some discourse thereof: more fully hath *Syluester* <sup>o</sup> *Tourdan*, one of that Virginian Company, one of the company of those worthy Knights, in a Treatise of that ship-wracke, and the discovery of Bermuda. The commodities whereof he reckoneth, variety of fishes, plenty of hogges (which it seemeth haue escaped out of some wracks) diuers fruits, Mulberies, Silke-wormes, Palmitos, Cedars, Peatles, Amber-grise: But the most strange thing seemes the variety of fowle, of which they tooke a thousand of one sort in two or three houres, being as bigge as a Pigeon, and laying speckled egges, as bigge as Hens egges, on the sand, where they come and lay them daily, although men sit downe amongst them.. When Sir *Thomas Gates* his men haue taken a thousand of them, Sir *George Sommers* men haue staid a while by them, and brought away as many more. Another fowle there is, that liueth in holes like Cony-holes; their egges like in quantitie and qualitie to Hen-egges. Other birds were so gentle, that whistling to them, they would come and gaze on you, while with your stick you might kill them. Other egges they had of Tortoises, a bushell in the belly of one, very sweet: they tooke fortie of them in a day: and one would serue fiftie men at a meale. Two were there borne, and other two married, to take the most naturall possession thereof for our Nation; which now in hope of good successe hath there planted an habitation. That wracked company built there a shippe and a pinace, and set saile for Virginia. From hence and thence I am now passing in an English ship for England, where to passe away tediousnesse of the Voyage, I will entertaine my Reader with a discourse of the more then tedious and fastidious Spanish cruelties.

m Botero.

n Henry May  
ap. Hak tom. 3.

o Syl. Jourdan.

## CHAP. XV.

*Of the Spanish cruelties in the West-Indies: and of the peruerse conuersion of the Indians vnto Christianitie.*

a Alan. Cop. vel  
petrus N. Harps-  
feld, Dialogi, ut  
testatur Io. Hart.  
b Bellar. de Not.  
Ecclesiæ. lib. 4.  
costeri Enchirid.



Orasmuch as the Papiſts doe vsually glorie in the purchase of a new World vnto their Religion, and would haue men beleue, that since this Scripture-Heresie hath made new Rome to tremble now, no lesse then *Hannibal* did her Pagan-Mother, they haue a new <sup>a</sup> supply with much aduantage in this Westerne World of America; and they make this their Indian conuersion, one of the Markes of <sup>b</sup> the trueneſſe and Catholicisme of their Church; it shall not be amiſſe to obſerue the proceedings of the Spaniard



Spaniards in these parts. And herein we will use the witness of men of their owne Romish Religion. *Iosephus* & *Acosta*, a Iesuite, writeth, that the Indians conceiue an implacable hatred against the faith, by the scandall of the Spaniards cruelties: and that they haue baptised some by force. *Vega* & accuseth them of Baptising without making them know the faith, or taking knowledge of their life. Hee that will reade what they lately haue done in Spaine with the remnants of the Moores, may perhaps satisfie himself with the reasons of *Frier* *Fonseca* in defence thereof. But for the poore Indians, *Bartholomeus de las Casas*, & a *Dominicke* Frier, of the same order with *Fonseca*, and after a Bishop in America, hath written a large and vnanswerable Treatise of the enormous cruelties, and vnchristian Antichristian proceedings in the new World, the summe whereof is this, that the Indians were a simple harmelesse people, loyall to their Lords, and such as gaue no cause to the Spaniards of dislike, till they by extreame iniuries were prouoked: they are also docible and pliant, both to good doctrine and liuing. To these Lambes, saith he, the Spaniards came as cruell and hungry Tygres, Beares and Lions, intending nothing those fortie yeares (he wrote this *An.* 1542.) but blood and slaughter, to satisfie their Auarice and Ambition: in so much that of three millions of people, which were contained in Hispaniola of the Naturall inhabitants, there scarce remained at that time three hundred. Cuba, and the other Ilands had indured the like miserie, and in the firme Land ten Kingdomes, greater then all Spaine, were dispeopled and desolate, and in that space there had not perished lesse then twelue millions by their tyranny; and he might truely say that fifty millions had paid Natures debt.

In the Iland Hispaniola the Spaniard had their first Indian habitations, where their cruelties draue the Indians to their shifts, and to their weake defence, which caused those enraged Lions, to spare neither man, woman, nor childe: they ripped vp the great-bellied women, and would lay wagers, who could with most dexterity strike off an Indians head, or finite him asunder in the middle: they would plucke the Infants by the heeles from their mothers breasts, and dash out their braines against the stones, or with a scoffe hurle them into the Riuer. They set vp gibbets, and in honor of *CHRIST* and his twelue Apostles (as they said, and could the Diuell say worse?) they would both hang and burne them. Others they tooke, and cutting their hands almost off, bid them carry those letters (their hands dropping blood, and almost dropping off themselves) to their Countrey-men, which (for feare of the like) lay hidden in the Mountaines. The Nobles and commanders, they broiled on gridirons: I once (saith our Author) saw foure or fiue of the chiefe of them thus roasted, which making a lamentable noise, the nicer Captaine bad they should be strangled, but the cruell tormentor, chose rather to stoppe their mouthes, so to preuent their out-cries, and to continue their broiling till they were dead. They had dogges to hunt them out of their couerts, which deuoured the poore soules: and because sometimes the Indians, thus prouoked, would kill a Spaniard, if they found opportunitie, they made a law, that an hundred of them should for one Spaniard be slaine. The King of Magua offered to till the ground for them fiftie miles space, if they would spare him and his people from the mines. The Captaine in recompence deflowred his wife, and he hiding himselfe, was taken, and sent into Spaine; but the ship perished in the way, and therein that admirable s graine of gold, which weighed in the first finding, being pure, three thousand and six hundred Crownes.

In the Kingdome of Xaraqua in Hispaniola, the Gouvernour called before him three hundred Indian Lords, which he partly burned in a house, and put the rest to the sword, and hanged vp the Queene, as they did also to *Hiquanama* the Queene of Hiquay. Of all which cruelties our Author an eye-witness affirmeth, that the Indians gaue no cause by any crime, that had so deserued by any law. And for the rest that remained after these warres, they shared them as slaues. They which should haue instructed them in the Catholike faith, were ignorant, cruell, and couetous. The men were spent in the mines, the women consumed in tillage, and both, by heavy burthens which they made them carry, by famine, by scourging, and other miseries.

c *Acosta lib. 4.*  
de procurand.  
Ind salute. ca 3.  
d *And. Vega de*  
f & oporitur  
g. 3  
c *J. Damiano*  
*Fonseca del*  
*no cacciamento*  
*de Morejebí da*  
*Spagna.*  
f *Bar. Cal. Hi-*  
*span. Crudelitat.*

g *P. Mart.*  
mentioneth  
this graine of  
gold: and like-  
wise the Spa-  
nish cruelties;  
though not so  
largely as *Ca-*  
*sa.*

And

And thus they did in all other parts wheresoeuer they came. In the Isles of Saint *John*, and *Iamayca*, were six hundred thousand Inhabitants, whereof then when the Author wrote this, there were scarcely left two hundred in either Island. Cuba extendeth furthest in length of any of these Islands. Heere was a Cacique named *Hathuey*, which called his subiects about him, and shewing them a boxe of Gold, said, that was the Spaniards God, and made them dance about it very solemnly; and lest the Spaniards should haue it, he hurled it into the Riuer. Being taken and condemned to the fire; when he was bound to the stake, a Frier came and preached heauen to him, and the terrors of hell: *Hathuey* asked if any Spaniards were in heauen, the Frier answered, yea, such as were good; *Hathuey* replied, he would rather goe to hell, then goe where any of that cruell Nation were.

I was once present, saith *Casas*, when the Inhabitants of one towne brought vs forth victuall, and met vs with great kindnesse, and the Spaniards without any cause slew three thousand of them, of euery age and sexe. I, by their counsell, sent to other Townes to meet vs, with promise of good dealing, and two and twentie Caciques met vs, with the Captaine against all faith caused to be burned. This made the desperate Indians hang themselves (which two hundred did, by the occasion of one mans crueltie): and one other Spaniard seeing them take this course, hee made as though he would hang himselfe too, and persecute them in the regions of Death, which feare detained some from that selfe-execution. Sixe thousand children died, saith our former Author, in three or foure monethes space, while I was there, for the want of their parents which were sent to the mines: they hunted out the rest in the mountaines, and desolated the Island. Neither did the other Islands speed better. The *Lucia* they brought to an vtter desolation: and shipping multitudes of men for the mines in Hispaniola, wanting food for them; the third part commonly perished in the way; so that an vnskillfull Pilot might haue learned this way by Sea, by those floating markes of Indian carcases. This Spanish Pestilence spread further to the Continent, where they spoiled the shores, and the Inland Countries of people. From *Dariena* to *Nicaragua*, they slew foure hundred thousand people with dogges, swords, fire, and diuers tortures. Their course<sup>h</sup> of preaching was, to send, vnder paine of confiscation of lands, libertie, wife, life, and all, to acknowledge God and the Spanish King, of whom they had neuer heard. Yea, they would steale to some place halfe a mile off the Citie by night, and there publish the Kings decree in this sort, being alone by themselves. Ye Caciques and Indians of this or that place (which they named) Be it knowne to you, that there is one God, one Pope, and one King of Castile, who is Lord of these Lands, Come quickly and doe your homage. And then in the night, whiles they were asleepe, fired their houses, and slew and tooke captiues at their pleasure, and then fell to search for Gold. The first Bishop that came into these parts, sent his men to be partakers of the spoile. A Cacique gaue the Spanish Gouvernour the weight in Gold of nine thousand crownes; he (in thankfulness) to extort more, bound him to a post, and put fire to his feet, and forced him to send home for a further addition of three thousand. They not satisfied, persisted in their tormenting him, till the marrow came forth at the soles of his feet, whereof he died. When any of the Indians, employed by the Spaniards, failed vnder their heauie burthens, or fainted for want of necessaries, lest they should lose time in opening the chaine wherein he was tied, they would cut off his head, and so let the bodie fall out. The Spaniard robbed the *Nicaraguans* of their corne, so that thirtie thousand died of famine, and a mother eat her owne child: five hundred thousand were carried away into bondage, besides fiftie or sixtie thousand slaine in their warres: and now, saith *Casas*, remaine foure or five thousand, of one of the most populous Regions of the World. Heere did *Vaschius* giue at one time foure Kings to be deuoured of dogges.

In New Spaine, from the year 1518. to 1530, in foure hundred and fourescore miles about Mexico, they destroyed aboue foure millions of people in their conquests by fire and sword, not reckoning those which died in seruitude and oppression. In the Prouince of *Naco* and *Honduras*, from the year 1524. to 1535. two millions of men perished,

h Marke this way of conuerting Infidels.

i P. Mart. Dec. 3. lib.

Cortes accustomed himselfe to haue foure Kings attend on him. Dec. 8. lib. 3. 2.

He burned sixtie Kings, their heires looking on.



perished, and scarcely two thousand remained. In Guatimala, from the year 1524. to 1540. they destroyed about foure or five millions vnder that *Aluaro*, who dying by the fall of his horse, as is before said, complained (when he was asked where his paine was most) of his soule-torment: and his Citie Guatimala was with a three-fold deluge of earth, of water, of stones, oppressed and overwhelmed. He forced the Indians to follow him in his Expeditions, in Armies of 10. or 20000. not allowing them other sustenance, then the flesh of their slaine enemies, maintaining in his armie shamblers of mans flesh. In Panuco and Xalisco their state was much like; one made eight thousand Indians wall about his Garden, and let them all perish with famine. In Machuacan they tortured the King that came forth to meet them, that they might extort gold from him. They put his feet in the stockes, and put fire thereto, binding his hands to a post behind him; and a Boy stood by basting his roasted feet with oyle, another with a crosse-bow bent to his brest, and on the other hand another with dogs; of these tortures he died. They forced the Indians to deliuer their Idols, hoping they had beene of Gold, but their golden hope failing, they forced them againe to redeeme them. Yea where the Friars had in one place made the Indians to cast away their Images, the Spaniards brought them some from other places to sell them.

In the Prouince of Saint *Martha* they had desolated foure hundred and fifty miles of land. The Bishop wrote to the King, that the people called the Spaniards Diuels, or *Tares*, for their Diabolicall practises; and thought the Law, God, and King of the Christians, had beene authors of this crueltye.

The like they did in the Kingdome of Venezuela, destroying foure or five millions, and out of that firme Land, carried to the Islands for slaues at times, in seuentene yeares, a million of people.

But why doe I longer trace them in their bloudie steppes; seeing our Author that relates much more then I, yet protesteth that it was a thousand times worse. Or what should I tell their sparing no persons, plucking the childe from the breast to quarter it to his dogges? torturing Kings with new deuises, borrowed either from the Inquisition, or from Hell? cutting off the noses and hands of men and women that liued in peace with them? selling the father, mother, childe, to diuers places and persons? lying with the women (as one of them bragged) that being with childe, they might yeeld more money in the sale? How was Nature become degenerate in these prodigious monsters? Euen the Nature of things might be abashed with the sense of this vnnaturall senselesseesse. The Tygre would but deuoure his prey, and not curiously torment it; the Lion sometimes spares it; nay their dogges haue sometime beene lesse dogged, then their doggish Diuellish masters. How may we admire that long-suffering of God, that rained not a floud of waters, as in *Noahs* time, or of fire, as in *Lots*, or of stones, as in *Ioshuas*, or some vengeance from Heauen vpon these Models of Hell? And how could Hell forbear swallowing such prepared morsels, exceeding the beaklinesse of beasts, inhumanitie of wonted tyrants, and diuellishnesse, if it were possible, of the Diuels? But these you will say were<sup>k</sup> soul-

<sup>k</sup> *Nulla fides  
pictasq. viris  
qui castra se-  
quuntur. Lucan.*

There perhaps you shall see their Priests reading, praying, and (this they most glorie of) preaching to conuert the Indians by their word and workes. Aske *Colmenero*, a Priest of Saint *Martha*, who being asked what he taught the Indians, said that he deuoted them with curses to the Diuell, and this sufficed, if he said to them, *Per signum Sancti in Cruces*. You haue heard what good Diuinitie the *Dominican* preached to *Azabaliba*, King of Peru (which wanted not her wants of millions by their cruelties, as well as the former). They teach them (saith<sup>l</sup> *Acosta*) a few prayers in the Spanish tongue, which they vnderstand not; and they which are more painfull, a Catechisme without explanation.

<sup>l</sup> *Acost. de Proc.  
Ind. lib. 1. c. 30.*

Their teaching is but a iest and shadow to get money: they follow dicing, hunting, whoring; in so much that Baptisme is scorned, and the Indians are forced to it against their wils: and a sincere<sup>m</sup> and vpriight Iudge was wont to say, that if he came into Spaine, he would perswade the King to send no more Priests into America; such is their

<sup>m</sup> *Jo. Metell.  
Seq. prefat. 23  
Ofor.*

their dissoluteness. They haue indeed three Archbishopricks; that of Dominico, which hath six Suffragane-Bishops; the second of Mexico, which hath seuen; the third of Los Reyes, to which are subiect three Bishops: yet these teach the people vices by their practise and ill example; in so much that the Indians (saith *Casas*) are of opinion that the King of Spaine (which hath such subiects, as the Spaniards shew themselves) is himselfe most cruell, and liues on mans flesh; and that of all Gods, the God of the Christians is the worst, which hath so bad seruants, longing for their owne Gods, of whom they neuer receiued such ill, as now by this of the Christians. The Spaniards cannot endure the Indians to heare a Sermon, thinking it makes them idle (as *Pharaoh* said of the Israelites) and captious: they learne them Vsurie, lying, swearing, blasphemie, repugnant to their Nature. Thus did a Cacique describe a Christian to *Benzo*, by the vnchristian course of the Spaniards. Christian (saith he, looking *Benzo* on the face) what are Christians? They imperiously demand Mays, Hony, Silke, Rayment, an Indian woman to lye with them; they call for Gold and Siluer, they will not worke; are Gamsters, Dicers, Wicked, Blasphemers, Back-biters, Quarellers: and concluded, that Christians could not be good. *Benzo* said, that euill Christians did such things, not the good ones: he replied, where are those good, for I neuer saw any but bad. He was threescore and ten yeares old, and spake Spanish perfectly. *Benzo* saith, that they would not looke on the Christians, but curse them, and as before is said, called them Sea-froth. He being very inquisitiue to see what they thought of our faith, reporteth, that some of them taking a peece of Gold, will say, Lo heere the Christians God: for this they kill vs, and one another, for this they play, blaspheme, curse, steale, and doe all manner of villanies. \* A *Franciscan* publicly said, that there was neither Priest, Monke, nor Bishop, good in all India: and the Priests themselves will say, they came thither for gaine. A Caciques sonne which was towardly in his youth, and proued after dissolute, being asked the reason thereof, said, Since I was a Christian I haue learned to sweare in variety, to dice, to lie, to swagger, and now I want nothing but a Concubine (which I meane to haue shortly) to make me a complete Christian. These indeed are the miracles that the Spaniards worke in the Indies, saith our Author: I asked an Indian once if he were a Christian; he againe asked me if he should be the Bishops Groome a dozen yeares to keepe his Mule. Others of the Indians, saue a little washing and some cold ceremonies, know nothing of our religion.

The Indians haue liued at more quiet with the Spaniards, since the King proclaimed them free; yet still hate them: and for their Christianitie, *Franciscus* 9 à *Victoria* protesteth, that it doth not appeare to him, that Christian Religion had beene propounded in meet sort to the Indians: Miracles he heard not of, but on the contrary, scandals, villanies, and many impieties. This is the Preaching and Conuersion the Romists boast of, and gull our European world with musters of their miracles, and thousands of their Proselytes, which we rather pitie then enuie.

How the case is altered, since that new generation of the *Ignatian* brood hath taught (especially the Spaniards, whose they are, and whom they serue) a better Catholicisme; let *Arnauldus* \* tell you: he saith, that they haue indeed wrought miracles amongst the Indians: among which he reckoneth Conuertying the Pagans, by butcherly subuerting and rooting them out. In Hispaniola, by keeping the husbands and wiues in diuers workes asunder, the old generation being thus worne out, and a new preuented. In Peru they had publike places of torture within the Marches, wherein they might put a thousand at once, by tortures to draw forth confessions of their hidden treasures: such as escaped, hanged themselves in the mountaines, and their wiues by them, with their children at their feet. By their dogges at land they worried them: and in their Pearle-fishing exposed them to the rauening Sharkes, themselves more dogged and sharking then the brute creatures; by fire and sword consuming twentie millions of the people. I would giue the Diuell his due, and therefore would not ascribe all this to those later *Locusts*, the Iesuites: who are yet accounted the most cunning and zealous Architects, in setting vp the rooofe of that aspiring Spanish Monarchy, these and the like bloudie foundations notwithstanding; and therefore may be called *Accessories* after,

n *Exod.* 5. 8. 17.

o *Benzo lib.* 2. cap. 16.

p *Virarochie.*

\* *Cap.* 18.

q *F. à Vie Rel.* 5. *De Indis.*

\* *Arnauld.* against the Iesuites.



after. As for the Spaniards, we see them, by testimony of their owne, accused of the same things. And how the *Ignatians* wash their hands (not from, but in) blood, our Europe can testifie.\*

What Diuell brought the Inquisition (his faire daughter much resembling his accursed presence) I know not: our Country-men, <sup>r Miles Phil.</sup> *Philips*, *Hortop* and others, knew <sup>Iob. 4. 1. ap.</sup> to their cost. But what should we speake of the Spanish crueltie to others? Looke on their dealing with each other in ciuill broyles: thus dealt they with *Columbus*, rewarding him with chaines, and sending him prisoner to Spaine, by that way which hee first of all, and for Spaine, had discovered. What *Roldanus* and his rebellious faction did in Hispaniola, and *Vaschus* in the Continent, *Martyr* relateth. But the bloodiest butcheries passed in Peru: where Couetousnesse, which before had ioyned, now diuorced the hearts of *Pizarro* and *Almagro*; and after that, that neerer coniunction of the head and bodie of *Almagro*; <sup>Hak:</sup> reuenged in the persons of all the *Pizarri*, which againe retorted the like vengeance vpon the *Almagrists*; their ghosts seeming, or some hellish Furies rather, to be loosed on that Peruvian stage, and to haue brought like mischiefes to the beholders and actors in this Tragedie. Vengeance seemed to haue broken forth of *Atabalbas* tombe, armed with sword, fire, halters, chaines, yea the Spaniards themselues offered themselues her officious vassals, to become cruell Executors of her bloodie Will, in mutuall executions vpon themselues. The awfull names of Viceroyes, Gouvernours, and Captaines, were no lesse subiected to imprisonment and death, then the poorest souldiour. But for these ciuill vnciuill cruelties amongst themselues, they require a good Orator to describe them: and those former tyrannies vpon the Indians, are beyond all oratory and description. Thunders from heauen had need be the voice to vtter such hellish and vnheard-of massacres. Diuels from Hell were fittest scribes, with the fire characters of their infernall work-houses to register them, the reading whereof might astonish the sense of the Reader, amaze his reason, exceed his faith, and fill his heart with horror and vncouth passions. For me, I want fit words to paint them in their blacke colours, my hand with reluctance trembleth at the writing, my tongue faltereth in the speaking, and wholly I seeme to my selfe surpris'd with distraction, and not to be my selfe, whiles the view of this Spanish *Medusa* transformeth me into a stone: the rather when I thinke such should our English Conuersion haue bene, if in that dismal year 1588. England had as well succeeded to them as the Indies: or if since, our Catholike Preachers had preuailed in their Powder-projects, in the year 1605. who for a Temple, chose a Vault, that their workes of darkenesse might bee done in the darke, and their work-house might bee neerer to Hell, thence to borrow at hand supplies of diuellish deuises, and in neerer familiaritie to consult with the Diuell: for words they had prepared a sulphurous breath, the smoke whereof might darken the Heauens; the fire might rent the trembling and astonished Earth: the noise might make the Hearers past hearing, and being, together: Once, those Hellish *Cerberi* by such preaching, had intended there to haue opened the mouth of Hell vpon vs, which should haue swallowed our Lawes, our Religion, our Sunne, Moone, and Morning-Starre (the King, Queene, and Prince) Our fairest Skie of fixed and well ordered lights, then shining in their greatest splendor of Parliament-brightnesse. The Giants of old were said to be the sonnes of the Earth, but these, as they were engendred of Earth, so had they incestuously violated that their mother (whether you vnderstand it in a literall or mysticall sense) and begotten in her wombe this Hell-monster of their bloodie Catholicisme; they had designed the time of her Trauell, and themselues would haue bene the Mid-wiues; the Diuels had bidden themselues as Gossips, and at that opening of the Earthes wombe in her fierie trauell, would haue sent that way into the world (to attend the babe) all the blacke-guard of Hell, Treason, Superstition, Atheisme, Ignorance, Fire, Sword, and all Confusion, in a reuolution of a worse *Chaos*, then that <sup>r The words of</sup> *Toku* and *Boku* of old <sup>Moses, Genes. 1.</sup> could haue effected. Then should it haue bene no maruell, if Rome, France, Spaine, or any other had exercised tyrannie or cruelty, seeing all must haue come short of the first Cruelty, which our English Catholikes had executed, to open the floodgates of blood <sup>interpreted,</sup> <sup>without forme</sup> <sup>and void.</sup>

vnto them. And all this was the Catholike cause, & these the Preachers, or the Vshers rather to the Preachers (for the Iesuites will be angrie if we take from them their bloudie priuiledge) of this new Catholicisme, which the Diuell (till now he is an older and cunninger Serpent) had neuer learned himselfe, nor could learne others, till hee had gotten *Ignatian Vshers* in his hellish Schoole. But whither is your Pilgrime transported? Friend, I draw neere my port, and leauing America behind me, still red with this blood; now also hauing England in sight, which (as from a greater height) was neere to a more dangerous fall: and in this subiect, which is of the Spanish Cruelties, not written in hatred of their Nation, because they are Spaniards, but of their Pseudo-chatholike Religion, vnder shew whereof, they there did, and heere would haue executed those butcheries: and for thankfulness to G o d for our later Deliuerance,

u *November 5.*

of which the time when I relate these things (being the returne of that very <sup>u</sup> day, wherein those things should haue beene effected) iustly demandeth my best testimony: I haue thus told out my Story. And now me thinkes I see the shores of England, from which my liugring Pilgrimage hath long detained me: I heare the Bells, and see the Bon-fires, with publike acclamations of thankfulness for that Deliuerance, all

x *Psal. 118. 24.*

singing their *Hallelu-iahs*, and saying, \* *This is the Day which the L o r d hath made, we will reioyce and be glad in it.* And now I see a better sight then all my Pilgrimage could yeeld, Christian Churches, without Heathenish, Iewish, or Antichristian pollutions: a Royall King, truly entituled Defender of the Faith: a learned Clergie, wise and Honorable Counsellors; peaceable and loyall Commons; in a word, England presents it selfe to mine eyes, representing to my minde a Map of Heauen and Earth, in the freedome of body and soule, yea where our subiection and seruice is freedome (which I haue not elsewhere found in all my Perambulation of the World)

y *Matth. 17. 4.*

I feele my selfe herewith rauished, and in a ioyfull extasie cannot but crie out: \* *It is good for vs to be heere* (in the true Church and Suburbs of the true heauen): Heere then Reader, let me rest mee, till I see whether thy kinde acceptation of this, will make me willing to accept another and neerer (but harder) European Pilgrimage.


*Trin-vni Deo gloria.*





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